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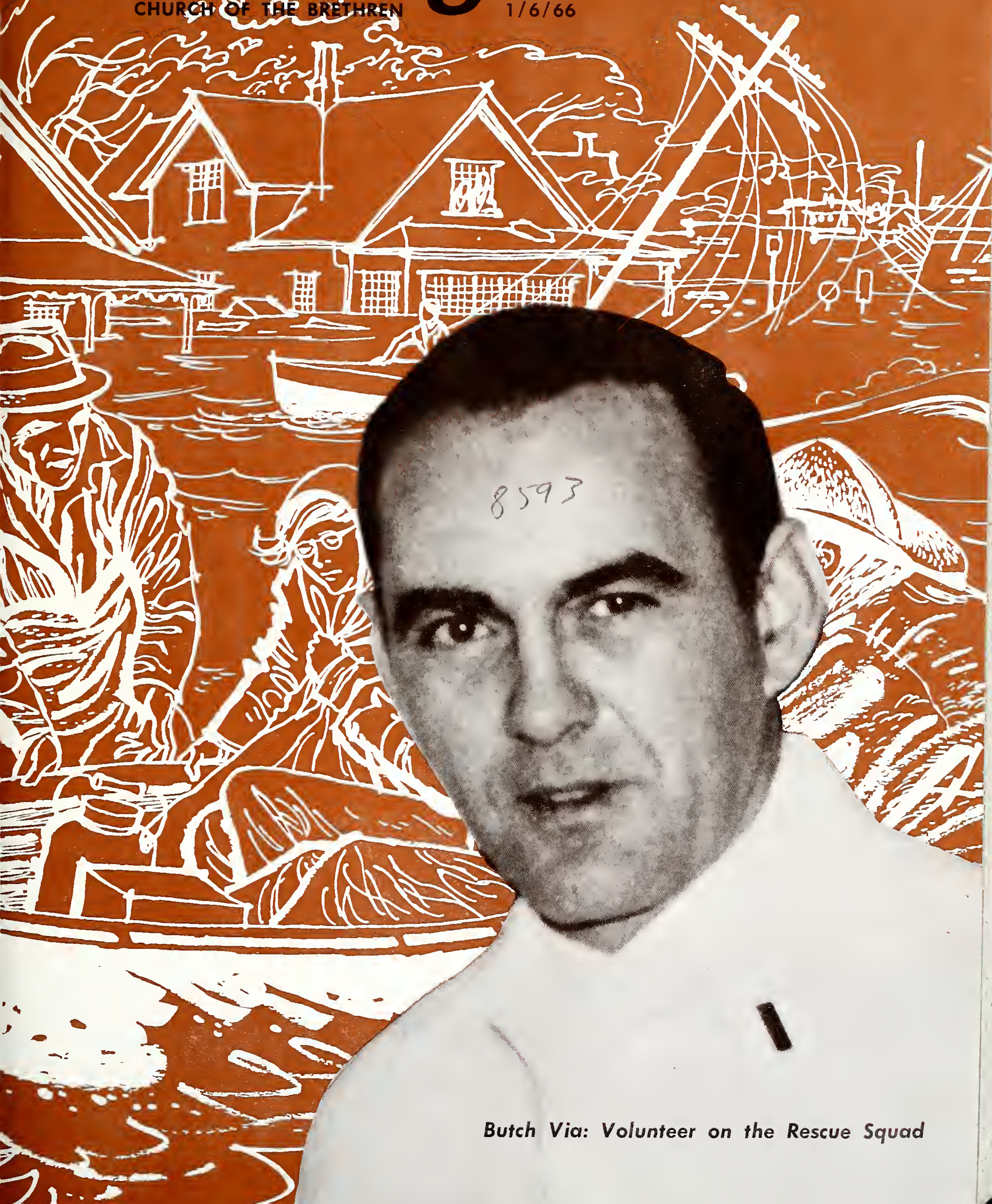
CHURCH OF THE BRETHREN

1/6/66



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Butch Via: Volunteer on the Rescue Squad

Readers Write

INTO THE CEMETERY?

Although *Christianity Today* is not a journal whose bias I particularly share, the man they quote is one who merits our careful attention. He is Charles C. Parlin, outstanding Methodist ecumenical leader, a president of the World Council of Churches, and one of the architects of the proposed Methodist-EUB merger. *Christianity Today* quotes him as saying: "Except for a few fanatical ecumenists, there is no widespread interest in the Blake-Pike plan."

If this report is accurate, it behooves us to make some serious investigation and do some careful thinking before we vote to join the Blake-Pike consultations. The Church of the Brethren could be left with egg on her face were she to jump on the bandwagon just as it turned into the cemetery.

Vernard Eller
LaVerne, Calif.

DYNAMIC PERSPECTIVE

I am in favor of ecumenicity, if while preserving the individual character of the churches, it opens up avenues for discussion, sharing and witnessing to our unique interpretations of the meaning of Christianity. As a member of the Church of the Brethren in Texas, cut off from Brethren fellowship, I realize more than ever how much the Brethren have to say to the world.

May I be specific and personal? We are attending one of the larger Methodist churches in our community. Each Sunday the worship service contains liturgy from the Methodist hymnal which is couched in unfamiliar language and seems irrelevant to the needs of modern day man. A creed is routinely recited. We wonder if it is any more a true statement of the personal faith of our Methodist friends than it is of ourselves. The last several Sundays our minister has begun the prayer period asking us to pray for the boys in Viet Nam and implying that "if they weren't there, we couldn't be here."

I realize that aspects such as these will differ with the congregation both in Methodism and Brethrenism. And yet the Church of the Brethren as a denomination, with our unique heritage, has been given a dynamic perspective of Christianity. In the present age, for example, Christian pacifism cannot be confined to an interest group within the Christian church as an elective way of thinking, but must be considered as at the core of the Christian message. It is from a New Testament vantage point of concerned Christian love and service that the Church of the Brethren is called to witness.

I would hate to see us give up these values for merger.

Carolyn Parker
Galveston, Tex.

STIRRED TO ACTION

I was interested in your editorial of November 25, for it seems to me also that there are constructive alternatives to war and perhaps those who are opposing our government's foreign policy in Viet Nam should take advantage of these service outlets.

However, throughout the recent wave of protests, demonstrations and draft card burnings (and "people burnings") I've found myself quite sympathetic to it all. First of all, I have a real admiration for the responsibility and courage (though others will call all of it irresponsibility) that has been shown. Though it's difficult to know, really, who is sincere and who isn't, I'm convinced that there is a significant element of concern with legitimate reasons to back them up.

Secondly, and perhaps more important, is what this has done on the national scene. It has stirred an even larger group of people to action in support of our war policy. It's brought about large counter demonstrations, many letters and public affirmations of support, monetary donations, blood donations and many other evidences of support. If there is anything this United States needs now it's an alert and *active* public! This sort of thing is vital.

Though I strongly oppose war I have a very high respect for those who hold opposite views and spend their energies to that end rather than wasting their efforts trying to convince me of the necessity of war or condemning me for my convictions.

Phil Rieman
North Manchester, Ind.

WE MUST LIVE TO MAKE MEN FREE

Twice recently religious leaders have copied the Buddhist monks' method of protesting the war in Viet Nam. On Tuesday, November 2, Norman Morrison, thirty-one-year-old executive secretary of a Friends Meeting near Baltimore, burned himself to death outside the Pentagon. A week later on Tuesday, November 9, Roger LaPorte, a volunteer with the Catholic Worker movement, a pacifist group of Roman Catholics, committed suicide by making himself a human torch in front of the United Nations.

Those indeed were black Tuesdays; blackened with their burned bodies, blackened with their act, blackened with the brutalities of the Viet Nam war which they protested. They must not establish a precedent!

Jesus died on a lonely cross; many civil rights workers have died on lonely roads. But they did not die because they killed themselves; they were killed because they had stood against the evil status quo. They were willing to be killed if necessary for their conviction, but they were not willing to kill others or themselves.

Norman Morrison and Roger LaPorte died because they stood against what is another evil status quo — the war in Viet Nam. By their dramatic act of protest they may have awakened many Americans to the brutality of war; for example, many others in times past have become human torches from our flame throwers or napalm bombs.

But their method was wrong, dead wrong! While we should sympathize with their families, who like many others in the United States and in North and South Viet Nam have lost loved ones because of the war in Viet Nam, we can never condone their act. Although they both worked for pacifist organizations, never can their act be regarded as a pacifist act, for a pacifist is opposed to the taking of *all* human life, and cannot kill himself any more logically than any other human being.

H. Robert Gemmer
Utica, New York

REASSURING

The articles on primitive art, the performing arts and the book review on Kierkegaard are encouraging to me. It is reassuring to see the church magazine take part in contemporary thought concerning the problems of dealing with arts and the humanities. More, please!

Cathryn Frazier Seese
Falls Church, Va.

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AT THE CHANGING OF THE YEAR

I PAUSED . . . at the changing of the year,
And reflected on the months that now were spent:
Where all memories unpleasant and each tear
Seems less painful with some happier event.
As I took a look behind,
I was reassured to find
That the God above sustains all spirits bent.

I THOUGHT . . . at the changing of the year,
How we set our minds on matters of today;
And forget the lessons learned from yesteryear,
Or allow tomorrow's dreams to fade away.
As I took a look around,
I recalled the truth profound:
God gives purpose, hope, and strength for every day.

I DREAMED . . . at the changing of the year,
Of the noble plans that once were bold in view,
Of a faith that meets tomorrow without fear,
And a vision — ever stretching, ever new.
As I took a look ahead,
Up the path great souls have led,
I was strengthened for the work I find to do.

I PRAYED . . . at the changing of the year,
That my mind and hands be guided from on high:
For a faith set deep and strong, and heart sincere,
And a purpose clear and true, and eager eye.
As I took a look above,
Caught a vision of God's love,
Then I set my face — committed — to the sky.

Donald R. Frederick

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ABOUT THE COVER: The story of Swanson "Butch" Via's determination to be of help when disaster hits is told on page 11.

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If you're in love

Why Wait for the

Wedding?

by RICHARD A. BOLLINGER

A pastor-psychologist tells how help in understanding the meaning of sex often comes too little and too late for youths who grow up too soon

"WHAT is so important about the wedding ceremony?" a college junior wanted to know. I was leading a discussion on dating and courtship with twenty college students grouped in a circle. "If two people love each other, what is wrong with sexual intercourse before marriage?"

I have learned to expect questions like that from wide-awake young people who are deadly serious even when it is obvious they want to test adult authority and conventional standards. And the adult who responds had better be ready with more than good advice.

A favorite phrase of these cliché-ridden times is that we live in a "changing world." Cliché or not, the facts support this notion, nowhere more so than in attitudes and behavior related to sex. Some call it a "sexual revolution," pointing to the evidence of sexual intimacy on an increasing scale among college and teen-age populations; to the rise among teen-agers of the incidence of venereal disease; to the statistics on premarital pregnancies; to the demands of college students for open-room privileges in dormitories; and to early marriages.

But note this word of caution. Press releases on sexual behavior tend to highlight the glaring examples of promiscuity and scandal and can be misleading. A recent story in a Midwestern newspaper included this sentence, "Fifty teen-agers drinking and engaging in sexual intimacies," when in fact that description pertained to a small minority of the persons present. Our teen-agers have been called everything from the "tense" to the "beat" generation. Whatever the nomenclature, remember that newspapers and magazines are written to sell, and even rumors of changing standards make good copy.

Still, we should not discount the reports which serious observers and our young people themselves are giving us. Some studies put the nonvirginity rates among college-age students at about twenty-five percent for women and perhaps as high as forty percent or fifty percent for men. Lee Burchinal, Iowa

State University sociology professor, estimates that one out of six brides is pregnant on her wedding day. And even among those who discount the presence of any marked trend toward permissive sexual behavior, almost every knowledgeable researcher in this field suggests that attitudes have undergone remarkable evolution. Furthermore, there is probably more universal necking and petting now than ever before. In some sense, therefore, important changes — if not a genuine revolution — have occurred in our sexual mores, although the meaning of these changes is not yet clear.

Statistics (especially the debatable kind pertaining to sexual behavior) do not get us very far in understanding the meaning of these changes. Premarital sexual behavior has a wide variety of meanings for a wide variety of people. We must try to understand these differences if we are to approach this problem intelligently and helpfully. Two fictitious case examples may illustrate this point.

Jane is a high school girl who has the deserved reputation for being promiscuous. About the time Jane was reaching physical maturity, her parents' unhappy marriage finally broke up, leaving a trail of ugliness and rancor. Her response to this was a kind of wild reaching out for attention which had little to do with romance. It seemed to be Jane's way of saying, "Please appreciate me," but genuine appreciation and respect forever eluded her frantic efforts. Now her behavior isolates her from those who might — or should — help: relatives, teachers, her minister. To anyone who really knows her, Jane cannot possibly be envied as an emancipated woman; she is terribly wounded and burdened and needs help.

Fortunately, there are not many Janes (or their counterparts in the male population, the "Don Juans"). By some estimates, the percentage of truly promiscuous girls is two or three percent, perhaps a little higher for boys. In reality very few of our young people enter casually and at random into sexual experience. Nevitt Sanford, a psychiatrist who has studied three college campuses intensively, says of such behavior that it rarely, if ever, expresses genuine emancipation. Most commonly it expresses "pathology in the personality," an opinion borne out by most other clinicians and educators.

Now take another example.

John and Susan have been going steady for two years. Three months ago they were engaged, with plans to get married at the end of their college degree program, now three months off. They feel very much in love, have seriously planned for marriage, and have established good relationships with each of their two families. In the past month, John and Susan began having occasional sexual intercourse, expecting this to be a completion of their love for one another.

Susan especially has not been sure about this. Her standards are being somewhat compromised, but she does not want to deny John what he wants. Their physical intimacy has been pleasurable, although they have found that having to hide what they are doing has been a hindrance to full sharing with one another. They have not talked much about their feelings in this regard, each being a little uncertain whether the other would understand. But Susan thinks that, other things being equal, she would rather have waited until marriage.

This "case" example marks a kind of relationship different from the earlier one. Here love is very much in the picture, and the expression of sex is limited to one partner under circumstances leading to marriage. Also, we have chosen an example where the outcome, while it does not add significantly to the relationship, has not been unusually damaging either. The point is that both of these "cases" would turn up in the statistics of a Kinsey report as evidence of premarital intercourse, but the meaning of those statistics would lack sufficient interpretation.

It seems fair to say that premarital sexual relationships generally fall between the two extremes illustrated above. But this tells only part of the story. Lester Kirkendahl, an Oregon State University sociologist, several years ago studied 200 college-level males who reported having had premarital sexual intercourse. Among the conclusions from that study were the following: that most of the sexual experiences reported did not contribute to a positive view of sex or to the growth of the relationship between the partners, even for engaged couples; that there was considerable doubt whether responsibility had been exercised toward the potential outcomes of premarital sex; and that in general the reporters confused passion with love.

Professor Kirkendahl's research is just one of many efforts by established leaders in the field of sex education — Evelyn Duvall and Mary Calderon being two noteworthy practitioners — which emphasizes the confused meanings that sexuality has for adolescents and young adults who engage in premarital intercourse. For instance:

- A young woman may "give" herself sexually because her opinion of herself is so low as to make her feel she has little else to offer.
- A young man may engage in indiscriminate sexual activity as a means of reassuring himself of his "maleness."

- Both men and women may use sex to demonrate their powers to conquer and control another erson or to communicate hostility toward parents.
- Or, for the young man, there may be a need to eek status within his male peer group, and for him exual exploits have a decidedly homosexual motivaon.
- Add to this the use of sex as a source of exciteient, something different, an essentially meaningless astime engaged in for kicks.

Sex can become the vehicle for fight or flight—ssentially angry responses to frustration and conflict r retreats from maturer choices and responsibilities. otentially the worst thing about the changes that ave been occurring in our sexual patterns has not een the rising incidence of premarital pregnancies or enereal disease, unfortunate as these symptoms of hange are. The larger problem is the separation of ex from a whole view of life, leading young people ito experimentation for which they are not yet ready r into commitments that are unsatisfying and burensome.

Some of the influences leading to this state of affairs re worth noting. Sexually speaking, children grow p faster now than ever before, propelled by a more ermissive attitude toward sex in society at large, ombarded by sex through advertising and entertainient. Much of this sexual awareness is divorced from ther life experience: it is only loosely associated ith fundamental attitudes toward life generally and eople in particular.

Dating patterns, our society's way of preparing for iarriage, tend to emphasize the "fun" aspects of boyirl relationships, often preparing young people better o exploit each other than to deal responsibly with ach other. Add to this the intimacy that frequently ets thrust upon "steady" daters who run out of things o do long before the relationship runs out.

Or look at the kinds of limits and supervision which oday's teen-ager doesn't have. There are still some verly strict parents who rule by fiat, but increasingly ie style is "whatever you want to do is O.K. by me." ometimes well-meaning parents are coaxed into takig off restrictions through the appeal that "everyone lse is doing it," only to discover later (perhaps too ite) that underneath their son's or daughter's request or freedom lay an implicit appeal for parental conol.

And to conclude this list (but not exhaust the inuences which might be mentioned), the interpretaon of the meaning of sexuality in an idiom that conmporary young people can accept has been too little, too late. Sex information is easily available, but the assimilation of this information in terms of the meaning of the growing person's own sexual impulses and of the contribution of those impulses to mature human relationships has often been left to chance. Parents find it difficult to get through; few other adults make a serious and intelligent effort to do so.

The dilemma of today's youth might be summed up this way. The ninth grader today has about the level of sophistication and experience in boy-girl relationships that the twelfth grader had twenty years ago. Not only does he lack the emotional and mental maturity to productively use this experience, he also lacks many of the external controls which made it easier in the past to postpone experiences for which a young person was not yet ready. There are many who, as a result of such pressure, end up living, as *Time Magazine* recently remarked, "as if adolescence were a last fling at life, rather than a preparation for it."

These, then, are some of the facts and their meanings which pertain to premarital sex behavior among our young adults and teen-agers. It should not surprise us that new questions are being raised, some of them challenging conventional standards and official adult pronouncements. If effective education is to proceed, it will have to take into account the reality of this changing situation.

A second article, to be published in the next issue, will propose an approach to this problem.

Up at dawn, the workers pick away at the granite-filled pit to find water to bring a village to life

Let the

Roosters Crow!

Gradually we become conscious that the roosters are answering one another from opposite ends of the valley. Through the slit of one eye I see that the ever-present sun is rising over the mountains, beckoning a new day. B-r-r-r-ing the travel alarm, that terrible intrusion from north of the border, rips the air. The wheels of the camp begin to turn. I stumble outside and look at the thermometer. It is 5:30 a.m. and 60 degrees. My mental arithmetic tells me that it will be 120 degrees by 1:00 p.m. Better get going on the work before it gets too hot.

One by one, we stretch, splash some water on our faces, and set about our tasks. Some of the girls start mixing "mud" to stucco the exterior of the adobe church. Our teachers plan for the school that will meet later in the morning. The fellows and some of the girls head for the pits in the hills. Of course, the kitchen crew goes to work on the breakfast which has already been planned by Gwen.

There is a brief quarter-mile hike up the side of the hill and we are at the pits. These pits are the main water supply for the valley. They are also the main reason for our being in the Valle del Tastorazo. We are trying to find more water. We look at the pits and the moisture in the bottom. We straighten up and look over the valley covered with mesquite, the adobe huts of some twenty-five homesteaders, a one-room school that goes to the fourth grade when they have a teacher, and a small church. We know that with water the Valle del Tastorazo could bloom with vineyards and olives like the Valle de las Palmas just ten miles away. Some day it will. But today we must help get enough water for the people to exist.

This third pit, in which we are now working, is the main hope. The other two are producing a trickle of water, but not enough to support the people, their twenty-six goats, and a few chickens. Every day the water salesman comes through selling water — fifty gallons for twenty-five cents. "Cheap," you say. Maybe

by WAYNE L. MILLER

It is easy to be thankful for a glass

to you, but not to those with an average annual income of $400. They must have water. We know that this third well is producing 600 gallons a day in August. That is good because August is the driest month of the year. Look at the pit! There is a turtle! There, a million water spiders! Two frogs swim around. Honeybees are all over the place clinging to the damp walls. The goatherd climbs down and drinks from a cupped hand. Pure water seems a long way off.

The process of dipping out the water and throwing out the dirt begins. Señor Pete, *el major domo* for the men of the valley, arrives with six of the men. *"Buenas dias,* Pete. *Como esta ud?" "Bien, gracias, y ud?" "Bien."* Pete is a man of many experiences. He is proud of his baptismal certificate which shows him to be Protestant as are about fifty percent of the people in Tastorazo. He has been a ranch foreman and knows how to lead. Pete also speaks a little English. "Pete," I say, *"el granito es muy duro"* as I point at the solid granite in the bottom of the pit. *"Si, es muy duro."* He speaks to his men rapidly in Spanish. One of them disappears and then soon reappears with wedges and sledges. The slow process of breaking up the granite begins. At 7:30 we are called for breakfast. Pete and his men stay and work. It is already 85 degrees and my large straw hat feels good.

Breakfast is cold cereal with a mixture of condensed dried milk, hot cakes, juice, and salt pills. Do not forget those pills for the work is hard and the weather hot. Jim has been appointed by the kitchen crew to ask the blessing. Ann asks to be excused. Montezuma's revenge, the majestic title for dysentery, has struck again. Most of us will have this experience before camp is over. But we eat well and return to our work at 8:00.

Enrique and Juan are toiling over the wedge and the sledge. Dennis, our *hombre grande*, because he is 6′ 3″ and towers over everyone in the valley, takes his turn, then Jim called Uncle, another Jim called Jungle, and Wayne. The ten-pound sledge strikes and bounces. But the cracks do open and chunks of granite are thrown out. You can see the water running out of the rocks. It is a good feeling.

That water is pure. We can see the long silver-aluminum culvert, perforated on one end, that was given to the Southwest Conference by Kaiser Aluminum for

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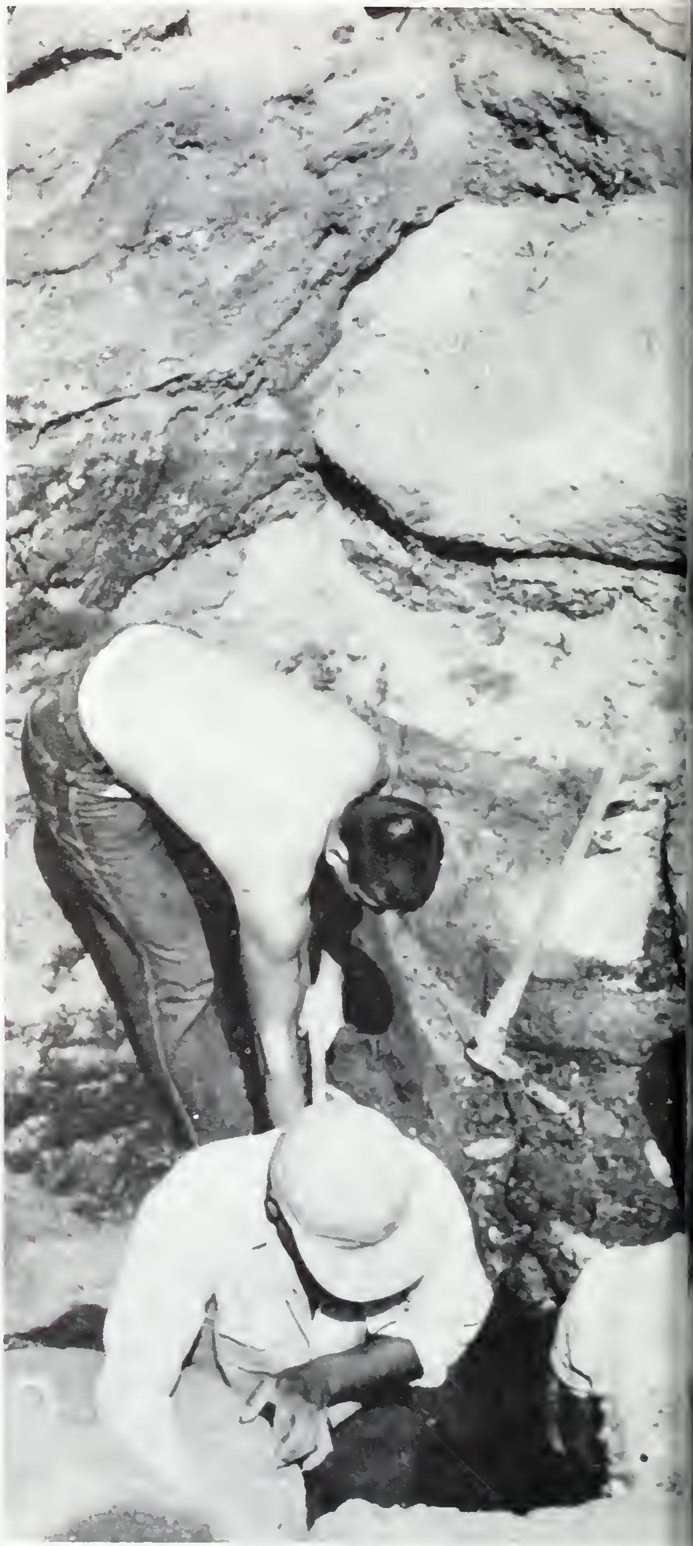

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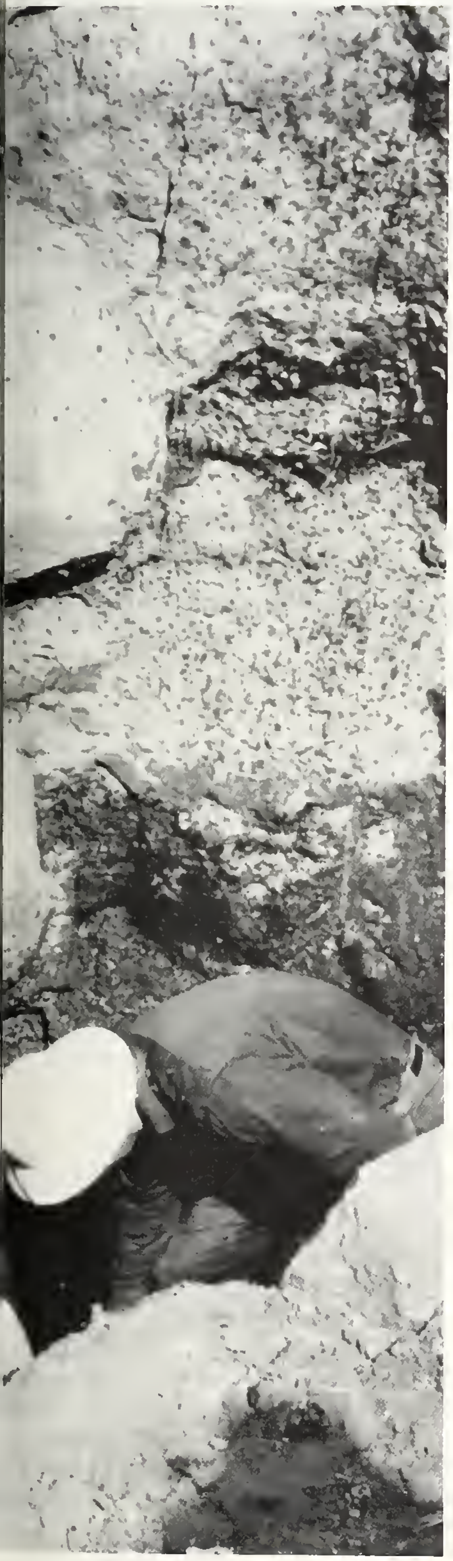
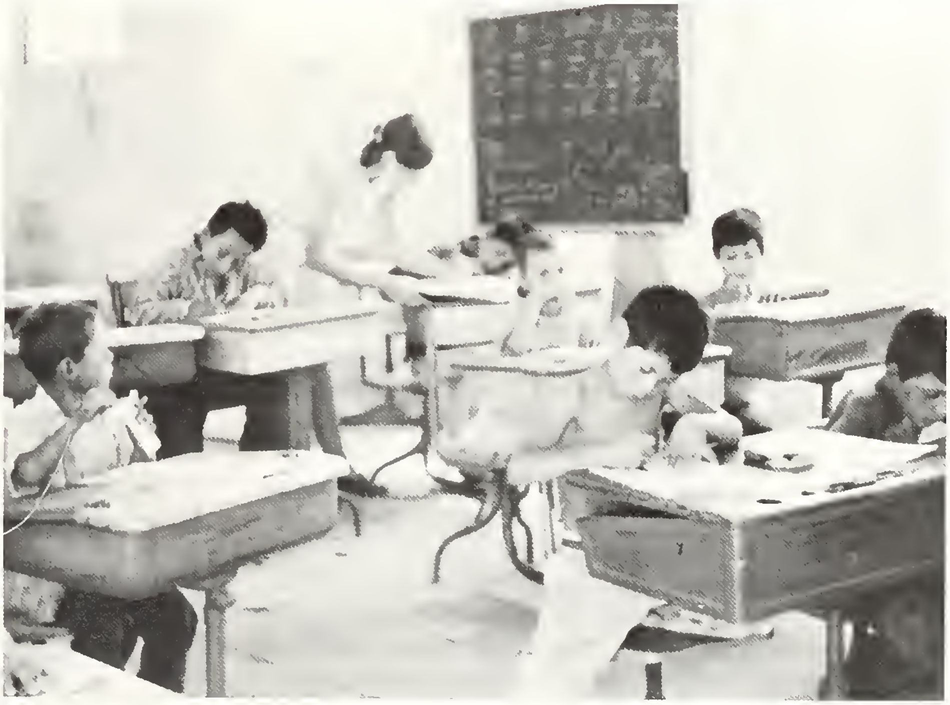


While some days will include a trip to the beach or to the National Mexican Home Fair, today calls for mixing mud



With crafts as the core of their curriculum, the girls sometimes teach a little English to their Spanish-speaking pupils

The ten-pound sledge strikes and bounces, but the cracks open and you see water running out of the granite rocks and it is a good feeling

LET THE ROOSTERS CROW continued

this project because Florence Crago phoned and asked for it. There is the big 500-gallon storage tank up on the ridge waiting for water to be pumped into it. By the end of the week we shall slide that silver pipe into the middle of that pit, fill in the lower five feet of the pit with boulders, cover these with felt paper, and fill the remainder with dirt. When the pump is in place and the pipeline laid a quarter mile to the large storage tank in the valley which we are building, water will be ready to flow.

It is 11:00 and hot. As we return to the church, we note that the temperature is 115 degrees. We wash up, using water that has been boiled. Inside on a treadle machine, Judy is sewing dresses from remnants of cloth. I visit the school for a few minutes to see how our teachers are doing. Ann, Sharon, Carol, and Robin are teaching school to children who know only Spanish. They are doing this with a crafts core and teaching English as the situation provides opportunity. Needless to say, the teachers are learning a lot of Spanish too. Often they call upon Kevin, who is proficient in Spanish, to help as interpreter. There in one chair is our smallest camper, blond and fair Sara, age four, going to school with fifteen black-haired, copper-skinned Mexican children. She is one of the healthiest in camp.

The smell of food lures me back to the church. There I find Myrna, Teresa, and Chris busy with the meal. It is going to be soup and sandwiches with melon. Everything has to be dry or canned for we have no refrigeration. The fifteen of us gather around our homemade table and sing, "Thanks be to God who gives us bread." It is easy to be thankful at our table when we know even a glass of water comes at a premium here. At home we have so much.

Siesta time and then discussion. Get it off your chest. Is there a God who cares? How do we make decisions? Is the pentecostal worship practiced in this church really worship? Snack time. Back to work at four. The temperature has dropped back to 115 degrees again, so we shall work until seven. Dinner. Vespers. Sit in the cool evening and watch the sun write with fingers of fire in the sky. "Kum Bah Yah, my Lord." Relax, look at the stars in the clean desert sky, and go to bed.

Tomorrow may be much the same, but some of our tomorrows will include a trip to Ensenada and the beach, the National Mexican Home (arts and crafts) Fair, and a visit to the governor in Mexicalli. For others tomorrow may mean a trip to San Diego to see Dr. Kindy for medicine and return with supplies. But this we know: When the roosters answer each other from opposite ends of the valley, we will have always the assurance of a project carried forward, Mexican friends who have accepted us in love, and an ultimate purpose that is clear. Tomorrow is anticipated gladly. Let the roosters crow! □

SUMMER SEMINARS AND WORK CAMPS

for students and young adults

NORTHERN CITY, July-August 1966
Community service, race relations work in biracial inner-city area. Group living, work, discussions. Ages 20-30. Cost and location to be announced.

MEXICO, July 11 — Aug. 5, 1966
Community rehabilitation projects. Opportunities to work with the Mexican people, discuss and live with fellow campers. Work camp experience and Spanish language desirable. Persons between the ages of 20 and 30. Cost of $60 plus travel.

BERLIN, Aug. 22 — Sept. 2, 1966
Theological peace seminar. Explore theological and biblical implications of the Christian faith for contemporary problems of war and peace, violence and nonviolence, justice and injustice. Limited to theological students or individuals with theological training. German language. Ages 20-30. Cost estimate $30 plus travel.

GERMANY, Kassel Area, July 4-22, 1966
International work camp and study seminar. Project to be announced. Hard physical work, study, discussions, group living. Previous work camp experience desirable. German language. Ages 20-30. Cost estimate $50 plus travel.

YUGOSLAVIA, near Belgrade, Aug. 1-19, 1966
International folk art seminar to provide experience in depth of the folk songs, games, dances, and tales of Yugoslavian, American, and other folk cultures. Increase international understanding and promote world peace. Previous similar experience and language facility desirable. Students and young adults ages 20-30. Cost estimate $50 plus travel.

CYPRUS, July 11-29, 1966
International peace seminar for students and young adults of various nations. Work project of several hours a day with lectures, study, and discussions on current peace problems and issues. College or previous similar experience and language facility desirable. Ages 20-30. Cost estimate $50 plus travel.

NEW WINDSOR, MARYLAND, July 25 — Aug. 20, 1966
Work with center personnel in the material aid relief program in the sorting and packing of clothing and medicine. Dormitory living. Senior high youth. Unit fee of $40.

SOUTH BEND, INDIANA, June 30 — July 27, 1966
Work in inner-city, urban renewal, biracial area. Neighborhood and community development. Study, discussions, clubs, crafts, recreation, house repair, physical work. Senior high youth, ages 16-19, live, study, work together. Unit fee of $40.

SOUTH BEND, INDIANA, Aug. 1-27, 1966
Same as above.

HOUSTON, TEXAS, June 30 — Aug. 23, 1966
Neighborhood and community development work in low income public housing area. Clubs, crafts, recreation, and physical work. Senior high youth, ages 16-19. Unit fee of $80.

LOS ANGELES, CALIFORNIA, July 11 — Aug. 5, 1966
Work in inner-city changing neighborhood. Study, discussions, clubs, crafts, recreation, renovation of buildings. Group living. Mature youth. Unit fee of $40.

If you are interested in any of these summer service projects, write to the Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill. 60120.

"Butch" Via translates Christian compassion into action

Volunteer on the Rescue Squad

by RICHARD BOHN

"A two-car collision — two persons trapped — one car on fire — report at once!" Such was the urgent message that sent members of the Tri-City Rescue Squad into action one evening early in September. One of those who answered the call was Swanson Via, member of the First Church of the Brethren in Spray, North Carolina, and first lieutenant of the squad.

Minutes later the rescue operation was in progress. The fire alarm proved to be false, but one of the trapped victims had suffered severe injuries of the head and face. Immediate first aid was required to save her life. While other members of the rescue team worked to free the trapped woman, Lieutenant Via applied dressings and bandages to stop bleeding and reduce shock until a hospital could be reached.

To the curious crowd that gathered, it was a horror spectacular, and they could only stare in frozen fascination. To the members of the rescue crew, it was a scene of urgent human need, all too familiar, that challenged their skill as first-aiders. They worked swiftly and skillfully, and a bad accident was prevented from becoming a fatal one.

While the Church of the Brethren is emphasizing the call to "turn to the world" in Christian service, many of us endorse the spirit, but find ourselves looking blankly about and asking, "How?" "Butch" Via has found his answer in the work of the volunteer rescue squad. It is for him a source of deep satisfaction, a concrete means of meeting human need with trained skill and needed equipment.

"We're not 'normal' people," he tells his fellow crewmen. " 'Normal' people don't concern themselves with other persons' problems, certainly not to the extent of being willing to risk their own lives in the effort to help them." And that, to Butch and his fellow rescue workers, is precisely what the squad demands. Whether it means giving up an evening of fun with the family, working around the clock to find a lost child, or actually risking life itself in burning building or mountain lake, the personal sacrifices are not small.

Why do people do it? Some join the squad for the glory they expect to get, Butch believes, and for others it is a social club. Those who join for the fun of it soon lose interest when they find what is expected of a rescue worker. But those who stay with it year after year, working hard, complaining little, do it because they are deeply concerned about human suffering and want to help.

For Butch Via, the interest was sparked to life some twelve years ago, when, driving home late one night, he came upon the scene of an accident. One of the occupants of the wrecked vehicle had been killed, the other was badly cut and bleeding profusely. Clearly something had to be done, but what? Knowing nothing else to do, Butch lifted the injured person into his car and raced to the nearest hospital, praying that he would arrive in time. He made it, and the person lived. But on the way he promised himself that next time he would know what to do.

He enrolled in a Red Cross first-aid class, and later, when the Tri-City Rescue Squad was organized to serve the communities of Spray, Leaksville, and Draper, Butch was one of the first to volunteer. He has been with it ever since. His attractive wife, Amy, is also a trained member of the squad, being one of the few ladies across the country to accept the challenges of this almost exclusively male responsibility.

Butch feels that the rescue squad gives him an opportunity to translate Christian compassion into action. "You don't have to be a Christian to be a good rescue worker," he says, "but it helps." Through the years he has seen the difference a vital faith can make in a man's attitude in his service to other persons. And for Butch and Amy Via, the activity of the rescue squad makes a difference in their Christian faith, giving it a concreteness and depth that others may not see.

They maintain an active interest in the work of their local church, though Butch admits that he cannot do as much as, perhaps, he should. Working a swing shift on his job in a local power plant, he finds his work schedule catching up with him just about every other weekend. There are times when the demands of a rescue operation must come ahead of church, but this he tries to avoid as much as possible.

The work of the rescue squad is not always dramatic, certainly not glamorous. It may involve long hours of simply waiting by a first-aid station at a public gathering; it may mean giving one's free time to drive an elderly invalid, unable to pay a commercial ambulance, to the clinic in Durham, eighty miles away. Few people remember to say a simple "Thank you" to the men and women who give their time and use their skill to relieve pain and give help. Citizens of the community often take them for granted. The rewards are not found in public acclaim but rather in the inner satisfaction that comes from having been able to help a person in trouble or pain.

For Butch Via, the work of the rescue squad serves a real personal need, growing out of the training of a Christian home. "We were taught that we should help our neighbors whenever we could, and to accept pay was out of the question. We were taught that it is more rewarding to give than to receive." Butch's interest and enthusiasm for the work is unmistakable. When learning *how* to carry out a certain first-aid technique, he is never satisfied until he also knows *why* it should be done that way. His thoroughness and skill have helped make his squad better prepared to meet the emergency calls they have to answer.

Since joining the rescue squad, Butch has added to his skills and understanding of the work. He is a qualified instructor of the Rescue College of North Carolina and yearly likes to take time out for a refresher course. An expert swimmer and experienced scuba diver, he directs all water rescue operations for the Tri-City Squad. One of his favorite tasks is to teach the Red Cross class which marked the beginning of his own training in the field of helping others.

Rescue work makes a man get to know himself pretty well, Butch feels, and gives one a realization of how fortunate he is. "You see people with all kinds of physical and mental conditions, and your own problems seem pretty small by comparison." Coming in contact with injuries and death brings a man face to face with the basic questions of life and death and belief, and forces an answer.

What kind of person is Butch Via? His lively personality and ready wit mask a more serious side of his nature. A sense of humor is vital in dealing with the tragic human situations with which a rescue worker comes in contact. But there is also a depth of character, a sincerity of faith, that are easily discovered. His is a peculiar combination of shyness and boldness, humility and a sense of assurance. At times, he admits, his patience grows thin when someone is unfair in his criticism of the squad or when selfish interests cause people to forget the rights of others. The world does not owe a man anything, Butch feels, but a person owes his community and his fellowman whatever service he can render.

Butch Via does not think of himself as a hero. He tries to avoid personal recognition, pointing out that he is a member of a team and that without the team and the equipment necessary to such work his efforts would mean little. Many other rescue personnel see themselves the same way. They have become aware of a job to be done, a need to be met, and they have responded with their time and their skills. These men and women are the Good Samaritans of our roads and communities, persons concerned for the welfare and the misfortunes of other people, persons like Butch Via, who have turned to the world to translate Christian compassion into action to serve human need. ☐

NEWS

115 years old — and with a new lease on life

With this issue, Messenger launches into its 115th year of publication. As church-related journals in the nation go, Messenger is among the oldest. But it also is taking its place among the newest.

This renewed outlook on life came with the total overhaul of the Messenger exactly one year ago. At that time sweeping changes in content, format, and frequency were introduced, the staff and new printing equipment were expanded.

After twenty-six issues of the new Messenger, the reaction of readers generally appears favorable. They are enthusiastic about its overall appearance, its attractive covers, many new features, the biweekly schedule, the selective approach to news treatment and its emphasis on individuals who put them forth into action where they live.

On the negative side, the most frequent complaint centers on why the word *Gospel* was deleted from the name. The reason, Editor Kenneth I. Morse explains, is that "we needed a one-word title for effective design and we decided simply to choose the one word that for years has been used familiarly to describe our paper. We intended no slight to the gospel. On the contrary we introduced new features that we thought would strengthen our emphasis on the gospel."

Occasionally a reader will lament the absence of items once carried, as did one elderly woman who wrote, in precisely these words, "I always looked forward to seeing the obituaries of my friends."

The change of frequency and resultant lack of space meant of course that some material had to go — namely, obituaries, local church reports, and run-of-the-mill sermons. But this need to be more selective also opened the door for more vital articles of interest to a mass readership — a readership of varied ages and interest and viewpoints.

But what of the future? Have the purpose and pattern of the revamped magazine been fully established? What new values or emphases are in the offing? To these questions Editor Morse responded in these terms:

"While we hope that Messenger never becomes static, we feel the past year has given a pattern, an outlook, and many features which ought to be continued.

"In terms of change, Messenger will become more rather than less provocative as it treats the gospel, the church, the world and man in relationship to one another. Increasingly we hope to engage the reader in reacting, as a Christian, to contemporary challenges. To plumb the issues confronting the church and its families and individuals requires depth as well as breadth in reporting.

"Through the graphic arts we hope to continue and to improve the visual vitality of each issue.

"In this period of self-assessment by the churches, of examining old structures and of looking afresh at mission, it is the task of Messenger to help readers be aware of emerging concepts as well as long-accepted truths."

For Brethren, 1965 was a pivotal year. The times, the church, the world were caught up in change, change of which the new Messenger was both a reflection and a signal.

With a circulation of 43,000, up 7,000 over a year ago, Messenger still relies heavily upon subsidy from the General Brotherhood Board — around $38,000 last year. Whether the spending of this money by the church on itself, largely on its own members, is justified depends upon what Messenger contributes to the lives of readers. The question can be put even more personally:

Does Messenger help you to understand and fulfill your Christian calling in the world?

McDaniels . . . legislation into action

A big IF in school aid

A MOVE toward major involvement of the federal government in elementary and secondary education occurred last year, after a half century of emotional wrangling and legislative deadlock on the matter.

The issue of church and state has been a roadblock to federal assistance through the years. The 1965 legislation adroitly straddled the issue by directing limited federal aid not to parochial schools but to parochial pupils. The measure gained support from the National Educational Association, which traditionally has opposed aid programs to nonpublic schools, and from the National Council of Churches.

The new legislation is pegged especially to benefit poverty-stricken youth, though it is expected to reach also to the gifted, the mentally retarded, the slow, and the average. As with any legislative turn, the new laws put an immense task upon school administrators to put its provisions into practice.

To help local educators in this task, Science Research Associates, Inc., this school year is publishing a series of eight monthly booklets interpreting the new legislation. To write the series SRA called on Carl McDaniels, a layman of the Arlington, Va., Church of the Brethren.

Dr. McDaniels, thirty-five, is associate professor of education at the George Washington University, Washington, D.C. A Bridgewater College graduate, he obtained additional degrees from the University of Virginia. He has been a teacher, coach, and counselor of high school youth, supervisor of prisoner inmate classes at a U.S. naval prison, personnel man in the U.S. Navy, and former director of professional services for the American Personnel and Guidance Association. He also has been a visiting instructor for the University of Virginia and the College of William and Mary.

At the Arlington church Dr. McDaniels is described by his pastor, Harry M. Gardner, as "a very outstanding Christian lay leader in every sense of the word." His activities include membership on the National Council of Churches' Counseling, Vocation, and Enlistment Commission, and chairman of its high school subcommittee.

He and Mrs. McDaniels, the former Wilda Ann Eller, have three daughters.

Dr. McDaniels feels keenly the burden of his writing task, for through the new involvement of the government in education comes the promise for the first time of *every* child in the country receiving a truly good education, "IF — and it's a very big IF — educators can and will effectively implement the new federal legislation," SRA pointed up in its announcement of the booklet series.

To join or not to join

TO JOIN OR NOT TO JOIN as a full participant in the Consultation on Church Union is a decision being weighed by the American Baptist Convention as well as by the Church of the Brethren.

On Feb. 2-3 a vote will be taken by the General Council of the American Baptists on whether to recommend that the Convention become a full party to the consultation or simply continue its observer status.

An eight-member committee named by the council to make a recommendation voted five to three to continue its present observer-consultant status.

The minority report declared, "Entering into the planning at this time would not involve us in a serious ethical or pragmatic problem even though we did not later enter union." The minority urged the General Council to make such a recommendation to the next American Baptist assembly, May 11-15, at Kansas City, and to send ABC representatives to the May 2-5 meeting of the Consultation as "full members," if only on a tentative basis.

Meanwhile, seventy-nine American Baptist theological professors have petitioned the General Council to act favorably on the proposal to join in outlining the union plan, thus giving the Convention "an opportunity to contribute our insights" and "provide occasion for earnest consideration of our place in the development of Christian unity for our day."

The Church of the Brethren Annual Conference last June similarly deferred acting on whether Brethren should change to full participants in the Consultation. The proposal for full participation, recommended by Standing Committee, will be before the June 21-25 Annual Conference in Louisville.

The six full participants presently in the Consultation are the Methodist, Episcopal, United Presbyterian, and Evangelical United Brethren churches, the Disciples of Christ, and the United Church of Christ.

Tragedy in marriage

"ONE OF THE TRAGEDIES of our culture is that so much petting occurs before marriage and so little occurs afterward."

This observation is set forth in a newly published textbook for use by Jewish youth of high school age. The volume, *Consecrated Unto Me*, is written by Rabbi Roland B. Gittelsohn of Boston.

The rabbi spells out factors leading to a happy marriage. In looking at the problems of a faulty marriage, he urges that every possible effort be made toward its preservation, looking upon divorce as "a last resort."

Yet the guide recognizes that "a home which is intact physically while broken spiritually, a home which is maintained though husband and wife no longer love each other, perhaps have even come to hate each other, can harm children even more drastically than divorce."

The writer cites as the lasting basis for marriage respect between husband and wife, stressing that this relationship is enhanced by shared observance of religious traditions and faith.

Strategy for mission

THE MISSION ENTERPRISE is never static. Its hope of carrying the cross farther than it ever has been carried before requires that it keep abreast of the times.

The November meeting of the General Brotherhood Board was marked by a series of considerations to keep the mission program at home and abroad updated. This was in addition to the major response to Vietnam reported in the Dec. 23 MESSENGER.

In regard to India, for example, a series of fraternal contacts were outlined. Early this year Miss Anna Warstler, adult director and former India missionary, will direct the India congregations in a lay renewal emphasis. Plans also are being pursued to recruit youth of India for Brethren Volunteer Service and a pastor from there to engage in an in-service training in American parishes.

From Ecuador, the board received from the new United Evangelical Church a gift of a New Testament, from last July's constituting assembly at Calderon.

Seven persons were approved for mission assignments in Nigeria, India, and Ecuador.

In keeping with the work that personnel currently carry overseas, the Foreign Mission Commission proposed shorter terms and more frequent furloughs for missionaries. The commission also projected explorations for cooperative mission ventures with the Basel Mission of Switzerland and the Churches of God of North America.

The Ministry and Home Mission Commission laid plans for inaugurating an office of ministerial vocations consultant, at the same time closing out the church building counselor office.

The commission also voted to work with congregations and districts in applying the Annual Conference scale on pastoral salaries where supplemental aid is granted by the Brotherhood. The study of policies on church extension will be continued.

Plans were approved for the Lybrook Navajo mission in New Mexico to engage in a government-sponsored adult education program for welfare cases, to be taught by Miss Edith Merkey.

Guests at board sessions included Mrs. Mabel Hesuse, an active lay leader of the Lybrook Navajo mission, who was in the Elgin area in behalf of the Navajo Tribal Council, and two couples enroute to India, Mr. and Mrs. Everett M. Fasnacht and Dr. and Mrs. William L. Weybright.

At left: J. Henry Long, right, presents to Board Chairman Harold D. Fasnacht a gift from Ecuador's united church

Center: Foreign Missions Chairman Calvert N. Ellis and India workers Everett and Joy Fasnacht, Susan and William Weybright

At bottom: Mrs. Mabel Hesuse with Galen B. Ogden, left, and Chairman S. Earl Mitchell of the Ministry and Home Mission Commission

SPECIAL REPORT

Merger for Brethren: now...ever...never?

A decisive year is before the Brethren in ecumenical relations. Here opposing views are summed up on one of the alternatives, the Consultation on Church Union

ON THE MATTER OF MERGER, some members feel that the Church of the Brethren is racing toward union with its accelerator jammed to the floorboard. Others feel that the denomination is merely standing aside while the ecumenical parade takes form and passes by.

Such contrasting views reflect an uncertainty as to whether the Church of the Brethren is for merger, and whether merger is for the Brethren. The question is yet to be decided; the decision rests with Annual Conference.

It is claimed by a few that "Elgin" is pushing the drive for organic union. Yet General Secretary Norman J. Baugher reflected in 1962 in a ten-year report, "As one individual, I am about ready to conclude that our direction in this generation is not primarily merger with another denomination but renewal of certain distinctive beliefs as basic to our understanding of the gospel and to hold these in a completely fraternal, cooperative, and ecumenical attitude."

The situation is that at no time has the Elgin staff or its parent General Brotherhood Board issued or even considered issuing an official position on merger. Nor would the unofficial sentiment of the Board or staff be assuredly clear. Even the Fraternal Relations Committee, appointed by Annual Conference to guide interchurch affairs, has yet to frame a concrete proposal for or against merger. The committee's work to date has been to engage in a series of conversations with several bodies, conversations which still are continuing.

The prime push for concrete steps toward merger thus has come not from the General Brotherhood Board or its staff or the Fraternal Relations Committee but from the Annual Conference Standing Committee, composed of some ninety district delegates.

In 1964 the Standing Committee urged the Fraternal Relations Committee to continue to pursue conversations with other groups and to bring to Conference a concrete proposal looking towards merger. In 1965 the Standing Committee saw such a possibility coming through the Consultation on Church Union. After much debate, Annual Conference, at the recommendation of the Fraternal Relations Committee itself, deferred action till this June on joining the Consultation's effort to develop an outline plan of union.

For delegates to the forthcoming Annual Conference in Louisville and for others to whom the Consultation on Church Union is a live concern, the soon-to-be-published winter issue of *Brethren Life and Thought* will be a stimulating resource. In it seven church leaders set forth basic considerations on ecumenical directions for the Church of the Brethren. Summarized here are the divergent views of two of the writers.

ON THE NEGATIVE SIDE, Vernard Eller writes, "Ecumenicity: Yes. Merger: Maybe. Blake-Pike: No." The La Verne College professor looks upon the Consultation on Church Union as "almagamation in one fell swoop" and "the height of ecumenical impatience." He questions whether the present consultation will ever issue in merger and whether the incorporation of "Brethren peculiarities" in the plan would not further complicate a problem "which even now may be too complex to admit solution."

"To suggest that the Brethren position might serve as a point of mediation on some issues is preposterous; our tradition does not fall *between* that of any of the consultants but at an edge *beyond* that of any, giving the ecumenical tent just that much more room it would have to cover.

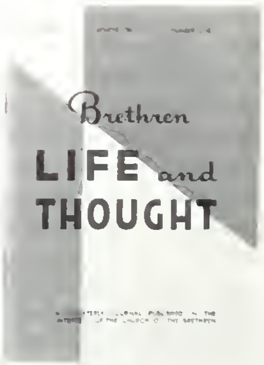
"And to think that our presence at this point might have the effect of giving the resultant church something of a Brethren flavor is just plain naive," Dr. Eller contends. "When big powers such as the Methodists, the Episcopalians, and the Presbyterians are hammering out a formula they can live with, Brethren influence would about equal the Outer Mongolian influence discernible in the charter of the United Nations."

Further charges against the Consultation on Church Union made by Eller include its "unpromising" beginning in 1962 when its proposal by Eugene Carson Blake and James A. Pike overshadowed the General Assembly of the National Council of Churches, its close link to these personalities – "two of America's most freewheeling, outspoken, flamboyant, and controversial churchmen," and its preoccupation with status and size.

"Frankly, I doubt whether the Brethren are cut out to play in this league, whether we are meant to function in this grand style, whether we should even aspire to become a part of the American ecclesiastical power structure," says Dr. Eller. "It seems to me that a role we can better play is to act as a bridge between the ecumenical movement and some of the small, shy denominations which only now are beginning to show a willingness to venture out into ecumenicity."

The La Verne teacher contends that if Brethren were to enter the consultation as a full participant in drafting an outline plan of union, the "engagement psychology" is bound to take over. This, he explains, is the tendency to view backing out as failure, even though the true function of an engagement is to allow for separation as well as matrimony.

Further, he feels the engagement psychology in large-scale mergers may lead to a glossing over of honest differences in interpreting the New Testa-

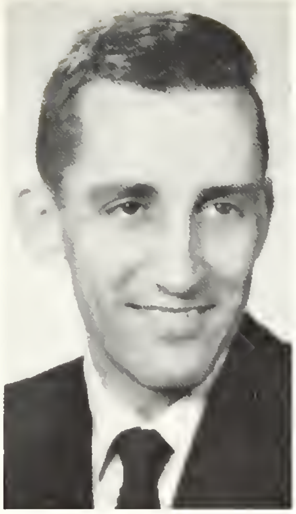


Winter issue: weighing the factors

ment, as with the practice of baptism. Most of the churches in the present consultation practice infant baptism; the proposal is that in the merged church both forms be recognized.

But there is more at stake here than mutual compromise, he points out. While infant-baptizing churches never have denied the validity of adult baptism, the converse is not true for adult-baptizing "sects," short of deserting the latter's understanding of New Testament baptismal experience. And for one not to accept infant baptism along with adult baptism and yet to pretend to be a part of a unified church is sheer hypocrisy, Eller adds.

Eller does not rule out merger for the Church of the Brethren, but he sees it proceeding "with our own kind," on a modest scale, after having first made a searching analysis of what in our tradition constitutes New Testament insights that should be preserved and what constitutes historical idiosyncracies that might well disappear.



"Ecumenicity: yes. Merger: maybe. Blake-Pike: no." — Vernard Eller

"Now is the time to say, 'Yes, with a full heart!' " — Jesse H. Ziegler

A DIFFERENT VIEW on the consultation and union is given by Jesse H. Ziegler. Should Brethren join in the dialogue?

"Yes, without conditions!" he urges. "Yes, without holding back! Yes, without saying, 'But we are only consulting.' Yes, having checked our weapons at the door! Yes, in faith that we are talking with brothers in Christ! Yes, believing we shall receive richly and be able to give modestly!"

The longtime Bethany Seminary teacher and now associate director of the American Association of Theological Schools, Dayton, O., recalls Jesus' reference to a grain of wheat. The grain remains

> " . . . *a solitary grain unless it falls into the ground and dies, but if it dies, it bears a rich harvest. The man who loves himself is lost, but he who hates himself in this world will be kept safe for eternal life.*"

The writer sees likelihood of the same being said of institutions. "Is it not quite conceivable that the institution that loves itself, preens itself, cherishes itself, and is proud that it is not like others has already had the germ of life die in it? Is the hour of Christ's glorification to be witnessed to by little men and little institutions that wrap themselves in their protective coats to celebrate and perpetuate their aloneness and their uniqueness? Or is it to be witnessed to by men and institutions that gladly fall into the furrows of history and die for Christ's sake?

"Any serious approach to another person cannot be made without some misgivings and some anxiety," Dr. Ziegler states. Here are his misgivings on union via the consultation.

Loss of identity. To fear the loss of individual identity is natural in merger as in marriage or in a job, he explains. But the gain needs to be measured too — as with the grain of wheat.

Loss of values. What of the things Brethren cherish and wish to keep alive — simplicity of life, integrity, solid family life, a witness for peace, dedication to service? Will these values be lost? The writer sees equal dedication to such values among people of other churches in the consultation. "Can we have any assurance that if we sit on the sidelines in order to safeguard our values rather than risking them in the mill they can thus be preserved? Were not such values given us to share rather than to defend so dearly?"

Loss of Brethren. What of the church members who do not go along on union? First, Dr. Ziegler would make every effort to talk things through within the fellowship, for the unity of the Brethren is a genuine concern. But he points up too that finally "in any group there are issues of greater importance than absence of conflict. It is always more important to be in harmony with the mind and intention of Christ than to maintain unity with all the brethren."

"As we stay apart from others we build up the myth of uniqueness and of being a special people. As we come to know others — their humility, their courage, their profound commitment to Christ, their true piety — we know that God is at work in such rapprochement to save us from the pride we have cultivated. In the Consultation on Church Union and in other attempts to build bridges and tear down walls God is really at work to save us from ourselves."

Marriages which are healthiest and most productive of new vitality and creativity do not bring together brothers and sisters or even first cousins, he points out. "I suspect the motives of a man who finds it necessary to marry a woman who is in his own image. I respect my church most if it is willing to risk and invest in consultation looking toward union with parts of the body which are considerably different from ourselves in the faith that thus the most good may accrue to the whole body."

"Let us be honest in our recognition that a union of two trusting partners adds up to more than two. By its very nature the church of Jesus Christ bears witness to the strength that comes from community.

"The complexity of the world's needs does not allow the luxury of lone units defending their aloneness."

THE OTHER CONTRIBUTORS to the special issue of *Brethren Life and Thought* are:

Dale W. Brown on the biblical distinctives of Brethren; Raymond R. Peters on what Brethren could contribute to church union; Nevin H. Zuck on past ecumenical steps of the Brethren; Harry M. Gardner on the implications of a church that is "truly evangelical, truly reformed, truly catholic" — as is called for by the Consultation on Church Union; and C. Wayne Zunkel on "Where Will the Brethren Be in 1990?"

Peanuts in a Bible Year

Watching a downpour, a fretting Lucy says to Charlie Brown, "Boy, look at it rain! What if it floods the whole world?"

"It will never do that," Charlie assures her. "In the ninth chapter of Genesis God promised Noah that would never happen again and the sign of the promise is the rainbow."

Lucy, her worries allayed, beams. "You've taken a great load off my mind," she responds.

It is not unusual that the peripatetic Charlie, who has taken to Ford ads, television, toy mascots, *Friends* and *Horizons* and other church magazines (at least his creator, Charles M. Schultz, in a teen cartoon series), has also taken to religion. Every now and then in *Peanuts* Charlie breaks forth with a poignant scriptural insight. He even has some status as a theologian, according to Robert L. Short in *The Gospel According to Peanuts.*

Cartoon Charlie's latest stint is a display of his biblical wizardry in the showcase of the American Bible Society's Bible House in New York City, to point up the relevancy of the Bible to modern-day life. The exhibit of biblically related cartoons is one of a series of events in the works heralding the Bible Society's 150th anniversary.

As part of "The Year of the Bible," the Bible Society's James Z. Nettinga has issued a call for the distribution of Bibles to ten million new readers in 1966.

"Strange as it may seem," Dr. Nettinga said, "the Supreme Court decision may very well be the greatest boon to the cause of the Bible since the organization of the American Bible Society.

"Why? For one thing, Bible talk today is 'in,' it is being discussed in the best — and worst — of circles. Secondly, it is making those of us who are interested in the Bible as the foundation of our faith consider new avenues for action in distributing the scriptures.

"Now the rug has been pulled right out from under us and the thud has jarred loose some of our antique notions about the Bible and its place in our American culture."

Ministry of the laity

Emerging opportunities for a Christian lay witness will be lifted up at the North American Conference on the Ministry of the Laity in the World, Jan. 13-16 in Chicago.

Under sponsorship of the national councils of churches of Canada and the United States, the conference will include Brethren participants Warren F. Groff, Oak Brook, Ill., E. Wayne Heiny, Burlingame, Calif., Carl McDaniels, Arlington, Va., Mrs. Ida Studebaker, Pomona, Calif., Carl E. Myers, Elgin, Ill., and Dan West, Goshen, Ind.

Growing edges

Harrisburg, Pa. — A Brethren, a Jew, a Quaker, a Unitarian. This is the religious makeup of the executive committee of the Harrisburg Peace Center, established here to present for discussion "alternative national foreign policies that are neither threat of war or surrender."

The chairman is E. Miller Peterman, for six years moderator of the First Church of the Brethren and a telephone company planning engineer.

The Peace Center, in which there is no formal membership, is an educational effort aimed at stimulating and coordinating thought on peace by community groups.

The center also includes Brethren Roy Johnson, Jesse D. Reber, Glenn C. Zug, and C. Wayne Zunkel on its general council.

Modesto, Calif. — Four hundred persons participated in the interfaith worship service and tea of the Greater Modesto Council of United Church Women. The theme was "International Cooperation."

Three Church of the Brethren congregations and the South Modesto mission were among the thirty-five churches involved. Mrs. Irene Fike, Empire, a Church of the Brethren lay leader, is vice-president of the Modesto Council. This year's event was held in the Modesto Church of the Brethren.

Painesville, Ohio. — The Painesville Church of the Brethren, which recently became a fully self-supporting congregation, expressed its gratitude to the Northern Ohio District for support over the past ten years.

In this period the new congregation erected its church building, two additions, and a parsonage. The congregation has 173 members, an average attendance of 162, and annual giving of $17,700. Its pastor is Arthur H. Hess.

St. Paul, Minn. — An inner-city work camp was conducted here by nineteen youth of the Golden Valley and Root River Church of the Brethren congregations.

Vern Hoffman, a layman at Golden Valley and an employee of the St. Paul Housing and Redevelopment Authority, directed the project. The workday included orientation on the inner city, a tour, and as the main work assignment painting and readying what was once a fine old residence for a family with fifteen children.

The renovated house stands near the state capitol building and other downtown structures.

New York, N.Y. — The centennial celebration of the Salvation Army was marked by a special service here at the Cathedral of St. John the Divine. Included among the religious and governmental dignitaries was Church of the Brethren representative J. Quinter Miller, associate general secretary of the National Council of Churches.

In the Bible House showcase . . . Charlie Brown and company

GOOD GRIEF! THE BIBLE IN THE COMICS!

DAY by DAY

a devotional guide for the family

CONSIDER this parable: A two-year-old child was given a large bag of blocks. Delighted, he dumped them on the floor and began to build. Beginning with an upright rectangular block as a foundation, he soon discovered that it would support only one or two additional blocks. Laying it flat, he began again to build. The attention of adults centered on him as he slowly, carefully placed each block, keeping the tower intact. Soon the tower was as tall as he was. Giggling with glee at his success in building and entertaining, he swung his arm carelessly, almost deliberately, and the beautiful tower he had labored so carefully to build crashed and again became a heap of blocks on the floor.

Likewise, an adult built a life, using events in his life as bricks. Each lesson learned was an added block until he had an attractive home, a good wife, loving children, a respected place in the community and a secure job. Smug in his success, by one careless act – of adultery, dishonesty, embezzlement, display of temper or cowardice – sometimes done with deliberate intent and awareness of sin, he looked about to discover his home, his reputation and the future hopes he had built all lying in ruins.

He who has ears, let him hear!

SUNDAY, JANUARY 9
Luke 6:47-49. The wise man "digged deep" (King James Version) before he began to build. The deeper one digs in his knowledge of God, the more he trusts.

MONDAY, JANUARY 10
1 Cor. 3:12-15. An eternal life cannot be built on material things. ". . . Only what's done for Christ will last." Check your motives!

TUESDAY, JANUARY 11
Hebrews 11:8-10. When going into a new job, church or community, do you "check the foundations"? Is God honored there?

WEDNESDAY, JANUARY 12
Romans 15:17-21. Each must build his own foundation and construct his own spiritual house. Once it is built, he must live in it!

THURSDAY, JANUARY 13
Psalm 11. Have you ever had your foundation destroyed, your props knocked from beneath you? That is the time to trust in a changeless God.

FRIDAY, JANUARY 14
Ezra 3:10-13. Turning from the beloved familiar to the new and unknown sometimes hurts dreadfully, but intermingled is also the joy of progress, growth, building.

SATURDAY, JANUARY 15
Psalm 40:1-5. No matter how terribly we have botched up the building of our lives, God is always near with a forgiving and helping hand.

SUNDAY, JANUARY 16
Ps. 62:1-8. "Keep close to Christ, if conflicts sore betide; stand fast, remembering he is at your side to give you strength . . ."

MONDAY, JANUARY 17
1 Sam. 2:1-10. "God is no security against storms, but he is a perfect security *in* them!" An automobile driver may lose control but God never does!

TUESDAY, JANUARY 18
Prov. 10:23-30. Evildoers may make temporary gains, but right ultimately triumphs. Might does not always make right, but right always make might!

WEDNESDAY, JANUARY 19
Eph. 2:19-22. Christ's temple is made with "living stones," formed by faith, consolidated by hope, and fitted together by love. The cornerstone unites us.

THURSDAY, JANUARY 20
Isa. 28:14-18. The foundation stone of Christian faith undergirds many lives and has a perfect record with its satisfied users. "Jesus never fails."

FRIDAY, JANUARY 21
2 Tim. 2:19-21. "O God, make our faith in thee stronger in this day when other foundations around us are shaking."

SATURDAY, JANUARY 22
1 Cor. 3:9-11. "My hope is built on nothing less than Jesus Christ, our Righteousness . . . all other ground is sinking sand." (Edward Mote)

Blueprints for building moments of worship

With foundations and rocks as the theme these two weeks, homes with smaller children could use a house built of toy blocks or pictures of construction workers in action in a central position on their worship center. Older children and adults could find inspiration in as simple a symbol as a large rock.

Talk together about the uses man has made of rocks. What attributes of God prompted the psalmist to compare him to a rock? What personality traits provide good materials for building a successful Christian life? What materials have proven to be faulty and should therefore be discarded? Although the Church of the Brethren has some distinctive beliefs, it shares with all Christian churches some basic, foundation beliefs. Can you list some of these? What are some illustrations of "sand" on which many people are building their lives today? How important is it to have a blueprint, a plan, a goal for your life? How often have you consulted with God, the Master Architect?

Songs to include in your worship are: *Rock of Ages*, no. 180, *A Mighty Fortress Is Our God*, no. 75, *How Firm a Foundation*, no. 260, *O Safe to the Rock*, no. 450, *My Hope Is Built*, no. 460 or no. 461, *Standing at the Portal*, no. 584 (verse 3). With younger children use the song, *The Wise Man Built His House Upon the Rock*, and have the whole family do the motions. Be sure to include the last verse which explains that the "rock" is Jesus Christ.

Lives are being built all around you

By making foolish choices, using inferior building materials and ignoring blueprints, men have constructed houses that were unsightly, uncomfortable, unsturdy, and totally unsatisfactory. The same mistakes are made in building lives. Note the following examples of foolish builders:

- Loudly proclaiming that they had no money to support their local church's building program, a Christian family bought a new car for their sixteen year old son and only two weeks later the car was demolished and his life snuffed out!

MIGHTY FORTRESS

A refugee, bereft —
They said she had lost everything
when war had finally erased
all semblance of her world.
They did not know.

I saw the quiet strength
within her eyes and read
her living epic there. . . .

No matter what may fall
about her feet,
she will not let the weapons of hate
destroy her soul.
She still is whole.

Emily Sargent Councilman

- I don't believe the surgeon-general's report on the dangers of smoking. I think it's all a hoax," declared a teenager in his Sunday school class. "Besides," he added, "my dad spends more on cigarettes each week than he gives to mom for the church offering. If he does it, I'm going to too."

- Public schools claim regular attendance is important. Pennsylvania, for example, allows only three unexcused absences in one year. Yet many parents bring their children to church only once a month — if that often! How can their Sunday school teachers teach a course under these conditions? Public school teachers give homework and maintain discipline in the classroom. Discouraged by parental apathy in prompting children to prepare their lessons, Sunday school teachers have discovered that to correct unruly behavior often means that the child stops attending altogether. Parents are responsible to "train up a child in the way he should go."

- Judy was a good, all-around junior in high school, a participant in extracurricular activities and a leader in her church youth group. She planned to go on to college to prepare to teach in elementary school. Then she began dating Jim who was two years older. She liked him but resisted his advances until finally, torn by his insistence to "prove her love," she gave in. Several months later she had to quit school because she was pregnant. Jim stopped seeing her and refused to marry her, and her parents, teachers, and pastor were brokenhearted.

- According to many, the best ways to build a church, win men to Christ, serve the community, and keep your pastor are to attend Sunday school and not stay for church, arrive late and noisily at services, complain because the pastor did not visit you lately or pout because he did not ask you to teach, refuse to teach when he does ask you, look at new families but never speak to them, start and spread rumors that the church is becoming "modern," "cold," "preaching a social gospel," is "infiltrated by communists," and only give a pittance in the offering.

- How many strong friendships are built on selfishness? ("I like Joe because he takes me places in his car." "Let me read the newspaper first!")

- How many strong marriages are built on physical attraction? ("We were well acquainted with each other's body but scarcely knew each other!")

- Can your family add to these illustrations of foolish builders? Find foolish and wise builders described in the Bible or recorded by history, as well as modern examples. — Earl and Vivian Ziegler

Questions You Ask

BY PAUL M. ROBINSON

Question: **What is the present Brethren belief about the scriptures? Are we to teach that all scripture is inspired by God? Was it verbally inspired?**

Answer: When one asks what Brethren believe about anything, we must immediately inquire, "Which Brethren?" There are many different points of view within our membership.

While Brethren frequently issue pronouncements about their convictions and concerns, they have been very reluctant to make doctrinal declarations. This is principally because they have historically accepted no creed but the New Testament, which position in itself allows for a wide variety of interpretations.

Since the Brethren have also tried to avoid the use of any coercion in matters of faith, they have tolerated differences of opinion within their fellowship. Therefore, it is very difficult in matters of doctrine to categorically define any position which would be acceptable to all members of the church.

The "Brethren card," while never receiving any official sanction of the church, has often been used in the past to explain the theological stance of the Brethren. It states, "The Church of the Brethren firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible . . ." and then proceeds to name other similar doctrinal positions.

It would be safe to say that the church has always believed that the scriptures have been given by inspiration of God. While many Brethren hold to the idea of verbal inspiration, others would reject the idea that God dictated the Bible word for word as if to a secretary, as being much too mechanical and artificial a view of inspiration. They would rather accept the spirit of 2 Peter 1:20-21, indicating that "holy men of God spake as they were moved by the Holy Ghost." Thus each book reflects the style and personality of its author while at the same time faithfully presents the truth which God would communicate to his creation.

It should certainly be clear that God's action in the lives of men who were open and sensitive to his will and purpose, which resulted in their writing God's word for man through the influence of the Holy Spirit, is truly divine inspiration and makes the Bible authoritative for the life of mankind.

There is happily abroad today a revival of interest in Bible study which has brought with it a deeper appreciation for the relevance of the Bible as God's word to the modern world. We need to take the Bible much more seriously, not just as a book to be revered in our homes but as a lamp unto our feet and a light unto our ways. On this, all Brethren will certainly agree.

Question: **Why has fasting been dropped for the most part as a spiritual discipline?**

Answer: The origin of fasting as a moral and spiritual discipline seems obscure. In the days before the exile of Israel, it undoubtedly meant total abstinence from any food as a spontaneous expression of strong feeling. It might denote mourning (1 Sam. 31:13) or repentance (1 Kings 21:27), or it might be used to undergird a strong desire or supplication (2 Sam. 12:16).

In later Jewish history, set fast days were appointed as a part of the religious ritual of the people. In New Testament times, the Pharisees obviously regarded fasting as a work of merit and devout Pharisees fasted twice a week (Luke 18:12).

While Jesus condemned the ostentatious practices of the Pharisees, he undoubtedly assumed that his disciples would fast just as he also expected them to pray. However, he encouraged them to fast in secret so that they would not make of their fasting a public exhibition. Jesus himself fasted (Matt. 4:2) but always maintained that fasting, like any other expression of devotion, should be to the glory of God.

Fasting, if it is regarded as a spiritual discipline, may have some value. It should never be an end in itself but only a means to an end. Fasting may easily become a legalistic effort to gain God's favor, or it may be a stoical attempt to practice some form of self-denial or asceticism. As such, it would have little meaning or Christian sanction. If it is used as a means of witness or as a discipline of the body for some spiritual good, it may have value in the religious experience of the modern Christian.

Over 250,000 homes were
on fire last year.
Here are some
suggestions so that you

Don't Let Fire Trap You!

If fire should break out in your home, would you know what to do? Would your family?

Right now, in some city in the United States a fire is occurring; every fifteen seconds a fire starts, and, the most shocking part about it, a fire-death happens every forty-five minutes! There were over 500,000 building fires in the United States last year, and well over half of these were fires in homes.

Even as I write this, the morning paper carries a headline reading: "Woman 76, Trapped! Dies in S. Side Blaze." Yesterday it was: "Four Babies Trapped, Perish in Fire!"

Why is this? you wonder. The answer is simple. Many families do not know what to do when a fire breaks out in their homes. Stop to think, do you?

If you know how to escape — if you know how to get out of your house quickly — you can save not only your life, but all the lives of your family.

by JOHN DEE COULTER

It was just three years ago that Governor Nelson A. Rockefeller escaped death when a fire swept the executive mansion in Albany, New York. Previous to this fire, the governor had worked out a plan of escape, in case fire broke out during his term of office. His plan not only led him to safety, but others were spared the agonizing death by burning. You, too, should have an escape plan, and you should make it now!

Here is how you go about it.

First, the most important precaution to take is to gather your entire family together and, as a team, work out not one but two alternate routes for escape from any upstairs room or any other part of the home.

Remember this key factor: You need two escape routes! If one of them is cut off, you can use the other one. Make sure every member of the family knows these two routes, as well as any house guest you may have. If you employ a baby-sitter, she too should be familiar with these routes.

After careful planning and selecting of these two routes, the next step is to try them out. Take time out with the family to rehearse them. With a little practice, every member of your family should be able to get out of the house in less than a minute.

Second, everyone should know how to call the fire department, either from the fire-alarm box on the corner or by telephone.

If you use the telephone, remain calm and supply complete information by giving your name, the street address, and the name of the town you live in. Today, many communities are served from a single central telephone office, and it is necessary that the name of the town be given to the operator in order to avoid costly error. But if in front of your local telephone directory there are instructions for calling the fire department in some other manner, then by all means do it that way!

Many people write the number of the fire department on the front of the phone book where it is ever ready for use. But have you ever looked for a phone book in a smoke-filled room? Try memorizing it.

If you use a fire alarm, the surest preparation is to gather the family together and go to the nearest firebox. Here read them the instructions that are plainly illustrated on the alarm box. Be sure they understand them. You could even go through an ad lib demonstration of breaking the glass, pulling the lever or pushing the button that is there in case of fire. In no case after sounding the alarm are they to stray from the alarm box. "Straying" from the alarm box might lose vital minutes of fire-fighting help. Be there to direct the firemen to the fire!

Third, in case you are sleeping in an upstairs bedroom with the door closed when a fire breaks out, do not rush from your bed out into the hallway. Go quickly to the door and press the palm of your hand against it. If the doorframe feels hot, the hallway could very well already be in flames, or it could be filled with hot and poisonous gases. Either way, do not open the door. Leave it closed and go to your window and start yelling "Fire!"

Yell loud enough and long enough to awaken your neighbors or to alert a passerby. Naturally, if there is a phone in the room, use it. Call the fire department immediately. But, whatever you do, be sure not to open the hallway door. Leaving it closed, the door may serve you as a fire barrier and enable you some precious moments for escape.

Now, on the other hand, if the door appears cool at the touch of your hand, you may open the door. But open it with great care, applying these following aids:

Hold your head away from the opening, brace the door with your foot, and, after opening it a bit, place your hand across the opening to determine how hot the air is. If the air appears hot, then quickly slam the door. But if it is cool, take a cautious look into the hallway to see if there are any flames or dense smoke in sight. If the hallway appears to be clear and there are no flames and smoke coming up the stairway, you may be able to use your regular escape route. Whatever you do, be sure that all members of the family have been aroused.

If once you are in the hallway and you have doubts about safe passage down the stairs, before you reenter your room, yell out: "fire!" and keep on yelling it until you are sure that everyone is awakened. Return to your room, go to the window where you can breathe fresh air, remain calm, and await rescue. But keep on yelling "fire!" until you are sure your shouts have been heard by someone.

If the fire becomes very bad and it becomes necessary to jump to the ground, gather bedding, pillows, clothing, or anything else that is soft to land on. Then lower yourself over the windowsill to reduce the distance to the ground and drop onto the pile of bedding. But do not panic and jump before it is absolutely necessary, for you could injure yourself without reason. Wait! Be sure, before you jump!

REMEMBER:

1. Have at least two escape routes, and be sure to allow for blocking of stairways and hall by fire.

2. Closed doors will hold back flame and smoke and also allow extra time for escape.

3. For upper floor escape, use any available porch and garage roofs, ladders, or trees as ways down to safety. Be sure exit windows work easily, and especially that they are low enough and large enough to get through.

4. Pick an outside assembly point where the family will meet. And be sure everyone understands the rule: "Once out — stay out!"

5. Know how to call the fire department, by alarm box or telephone, and do this as quickly as possible.

6. Show baby-sitter the escape routes, and give instructions on the right way to call the fire department.

7. People, not possessions, are the prime concern. Concentrate on getting everybody out of the house quickly; do not waste precious time to save valuables.

8. It is too late to plan when a fire strikes your home. Plan now! Know what to do!

Guided By God's Spirit

by W. RUSSELL SHULL

If the great God of the universe is to influence every one of his billions of children every hour of every day — and this is the measure of man's guidance needs — a tremendous task is imposed. Even for the great God, it is a tremendous task.

The bigness of the task has something to say about how God does it. Magic letters on walls, bright letters in an unclouded sky, brilliant neon signs — any kind of writing or outward signs or spoken words — become inadequate. In fact, all outward forms of communication are quite impossible — impossible from man's standpoint. Printed words for each of the several billions is not possible. Who would prepare the writing when no soul, however intelligent, can write God's full instructions for another? God's will for each is too individual, too personal for any other saint or scholar to discern. No! These are not God's primary ways of giving daily guidance to his children.

God can only effectively reach each and every one of his three or four billions every hour of every day, provided he can spread himself throughout the whole earth in full power at every moment and into all places. And this is exactly what God does. This is the meaning of the "omnipresence" of God. This is what it is to be God. Let us not forget that even the whole physical universe is utterly dependent on this same omnipresence. It would not hang together for one moment without him present everywhere.

Jesus helps us greatly here by saying, "God is spirit, and those who worship him must worship in spirit and truth" (John 4:24). We can say with equal truth: God is spirit, and they who would be guided by him, must be guided in spirit and truth.

Now "spirit" is nonmaterial, nonvisible but very real. Spirit is more real than the physical. In all sound philosophy it is more and more recognized that the physical rests on the spiritual, not vice versa. All matter is alive, moving, dynamic. Matter practically resolves itself into nothing but energy.

So the world is essentially spiritual, most of all the mind and soul of man. We are spirits having bodies, not bodies with some kind of soul tucked away somewhere. Does it not become evident that the very nature of our human existence — beings created in the image of him who is spirit — means that we are "little spirits" operating in harmony with the universal Spirit?

But let us not get lost in philosophy. The point is that, since each individual is spiritual (nonmaterial, nonvisible, idea, thought), the meaningful guidance one gets from God will usually come through spiritual media and spiritual channels.

This emphasis on the "inwardness" of God and the essential nature of his guidance is supremely stated in the Christian doctrine of the Holy Spirit. This is more than a single doctrine; it is a statement of the most fundamental of religious concepts — that God comes into the human realm and dwells in man. The great God lives within us. He abides. He stays. This is the baptism of the Holy Spirit.

Partially by the circuitous route of philosophy and of logic we have come to the same point to which Jesus led directly. So, as a basis for all our thinking from this point on, let us bring his two great statements into focus. They are the greatest scriptures I know on guidance: "I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth, . . . he dwells with you, and will be in you" (John 14:16-17). "I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth" (John 16:12-13).

Jesus said it was actually better for them that he leave them, for they seemed to be bound to the physical presence of the teacher as long as he was present "in the flesh." But if he left — and they were thrown on their own — then it might begin to dawn upon them from whence all truth and guidance come. All truth comes from the Spirit of God, who is truth. This is why the Spirit is the great guide. In one sense, he is the only guide.

Several truths immediately call for clarification.

First, the "Spirit of God" is God. So when the Holy Spirit is guiding us it is God who is guiding us. This has always been Christendom's name for God, when referring to his dealings with the minds and hearts of men.

It may be well at this point to recognize that many Christians prefer to speak of the Christ within rather than the Holy Spirit within. Others choose to say simply, it is God in them leading, guiding, and energizing. Probably the terminology is not too important.

Second, this God who guides us, this Holy Spirit, lives within us and abides in our lives. He is the ever present, inward Counselor — always here, always available to recall, to emphasize, to guide. Here, spelled out in literal terms, is exactly the kind of arrangement suggested earlier as being necessary if God was to guide three billions at one time through every movement of every day. Through his own Spirit agency, he stands ready to come into all of us and stay right there — to guide, to counsel, to sustain. The impossible becomes possible through the marvelous outreach of his omnipresence.

Third, this great Holy Spirit which dwells within us is the very spirit of truth itself. It is not too hard, then, for man to find his guidance, for all truth is in harmony with itself. And our spirits come into harmony with this truth — as the fullness of his Spirit dwells in us. (If the baptism of the Spirit is a full baptism, the soul is in tune.)

So this new inward guidance is not

limited to codes of behavior, superimposed from without. It is not a set of commands, carved on tables of stone. It is not a prescribed constitution with bylaws which one cannot remember.

Thank God for so wonderful a plan! He places inside us the spirit of law, the very spirit of all truth. He generates in all who will receive his Spirit an attitude that is eager to find the highest and the best.

"Do you not know that you are God's temple and that God's Spirit dwells in you?" (1 Cor. 3:16). And the poet Blake said,

> . . . In your own bosom you bear
> your Heaven
> And Earth and all you behold;
> though it appears
> Without it is within.

From the book, *How God Guides Us*, copyright 1965 by W. Russell Shull and used by permission

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For additional information and descriptive literature, write to RALPH G. RARICK (pastor); 1086 Glendale Road, VERO BEACH, FLORIDA 32960

"Come thou with us,
and we will do thee good"
(Numbers 10:29)

Faith Looks Up

THE DAY of miracles is not past. I am continually reminded of this as I work in the office of two very busy doctors. Many miracles we now take for granted — the antibiotics, penicillin, and dozens of new medications being introduced each year. No wonder our life expectancy is far beyond the fondest dreams of our great-grandparents.

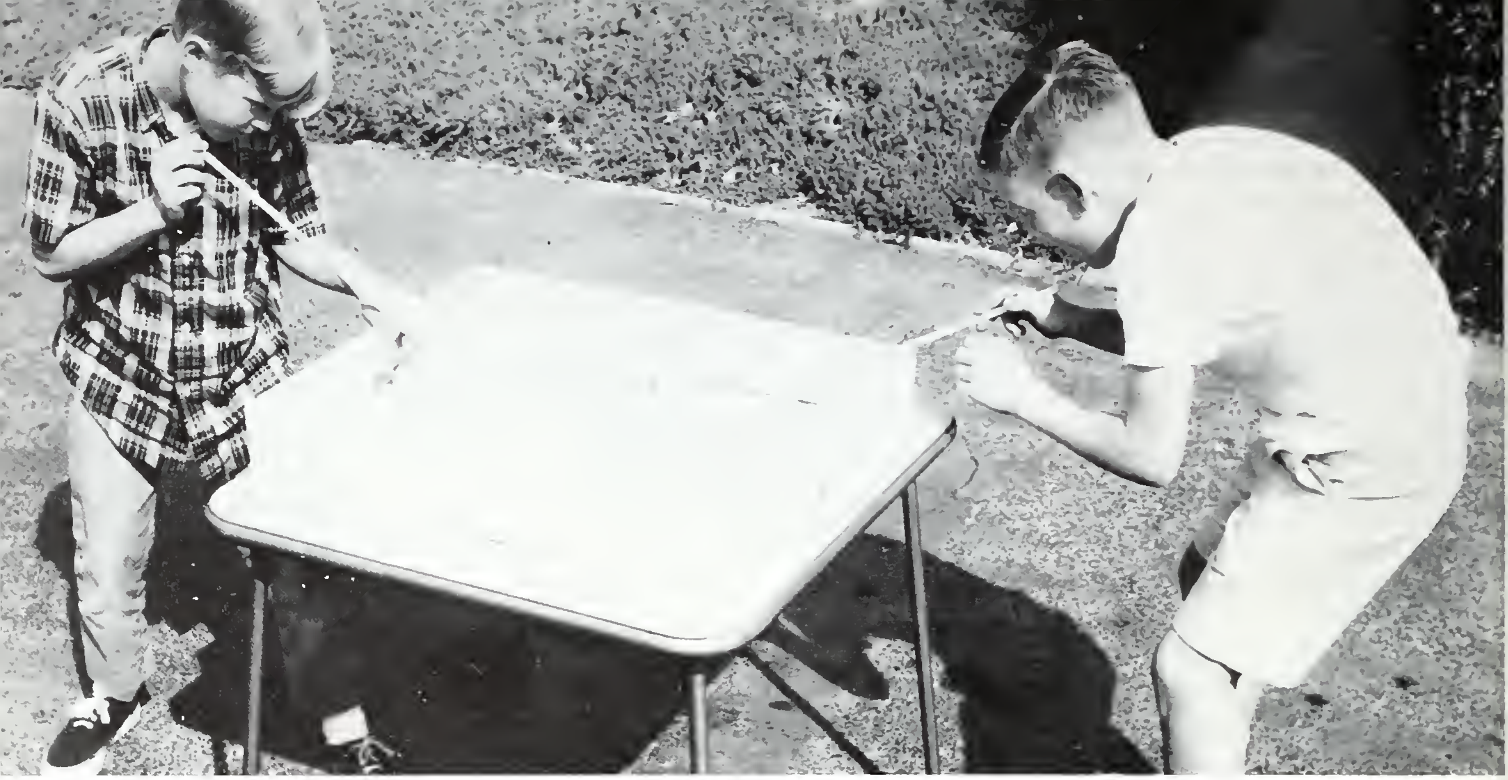
Recently there has been a breakthrough on the healing of the brain — which holds real hope for the brain-damaged child and even those injured in accidents. The idea is to train the undamaged brain cells to take over the work of the damaged cells. This is accomplished by manipulating the member of the body whose managing cells are damaged and inducing other well brain cells to take over the duties of the damaged cells. This is a very slow but rewarding process.

I have been observing one such case where the brain was damaged from the lack of oxygen at birth. This program should be completed in three years and calls for the full time, dedication and deep devotion of the parents and family. A number of volunteers from the community are also faithful helpers in carrying out the exercises needed. Some parts of the exercises — or patterns, as they are called — take three people to execute them, and these must be done for eight minutes eight times a day. Other exercises take only one person but run thirty minutes or more. The complete program takes from six to eight hours per day — seven days a week. The progress in this case in less than six months' time has been both gratifying and amazing.

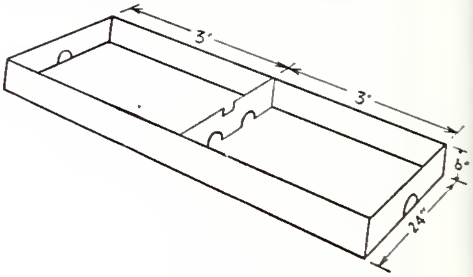
What an example of Christian love in action to see not only the family but also members of a community willing, yes, eager, to give of their time each day so that a less fortunate little one might be given health and a chance to live — not just exist.

In our world of unrest, war, and uncertainties, it is thrilling and reassuring to see God still at work in the hearts of his people.

MILDRED W. (Mrs. Harold) BAKER works as a receptionist-bookkeeper for two doctors in La Verne, California, where she now makes her home. Older readers may remember her father, J. H. B. Williams, former secretary of the General Mission Board, who died in Africa in 1921. For several years she served as regional women's fellowship president. The Bakers have one daughter and one granddaughter.



A game that is fun to build and play!



BOX HOCKEY

You can have fun building a box hockey game — and even more fun playing it! Building it is easy, and the time required is short.

Best suited for building a box hockey are thin boards about six inches high. Lumber which comes from fruit lugs is ideal and does not need to be painted — unless you want a real fancy job. Instead of lumber, you can cut down the sides of large cardboard cartons, though this type will not last very long.

For the goals, cut holes in each end large enough for the puck to pass through easily. These openings can be square or half circle, but be sure the bottom width is wider than your puck. As for the size of the puck, use your own good judgment. It can be a checker or a lid from a small jar, for example.

Notches or arches must also be cut in the center portion. One toward each end is recommended, rather than just one in the middle. If the center portion is wood, then it is nailed in place. If cardboard, cut it long enough to have a flap at each end which can be fastened with paper fasteners to the sides.

To play box hockey, two players are needed — one at each end. Each player has a thin stick about eighteen inches long, which is used to move the puck.

Turns are taken at the start of each game, having the puck at the end of the "starter." The idea is to hit the puck and make it go out through the hole at the other end. The puck can get into the opponent's territory either by hitting it over the center or through one of the holes in the partition. Once the puck is in play, the sticks cannot be raised over the sides of the box. Pushing the puck is wrong; it must always be hit.

Game is won when a score of five has been reached or whoever has the highest score in a given length of time. You can make your own rules to suit yourself. — *Alan W. Farrant*

A Christian's attitude toward death and suicide

AFTER DEATH, WHAT? by William B. Ward, John Knox Press, 1965. 95 pages, $1.00

A DOOR AJAR, by Josephine Moffett Benton, United Church Press, 1965. 125 pages, $2.50

HOME BEFORE DARK, by Bryant M. Kirkland. Abingdon Press, 1965. 157 pages, $2.75

IF IT WERE NOT SO, by Roy A. Burkhart. The B & W Publishing Co. (or Community Books, Inc.) 1950. 76 pages, $1.50

SUICIDE AND THE SOUL, by James Hillman. Harper & Row, 1964. 179 pages, $3.50

THE OPPORTUNITY to review a group of books about death might be thought of as a somber and depressing experience. Actually it has been an uplifting challenge focused on life. Achieving a philosophy of death is central to developing a philosophy of life. This is the major theme of each of these books.

The desire of Christians to authentically experience spiritual death and resurrection in their daily lives is the key to the movement for renewal in the church today. What is the relationship between physical and spiritual death? The look at death is often rejected, but it is an inescapable part of the true look at life. These books view it from a wide variety of angles. Each seems clear and stimulating from its peculiar perspective.

The Chime paperback by William B. Ward asks the question: *After Death, What?* This Presbyterian pastor leads us through the practical, personal, and emotional problems that will face any person where there is a death in the family. He then turns to the philosophy of death: the Christian doctrines; personal meaning; the future life; the return of Christ; hell and heaven, the lost and the life everlasting. Finally the author urges us to leave many questions "to the wisdom and mercy, holiness and love of God. . . . But we are not true to the loving Christ unless we add, as he always added, that we can refuse and be left staring into an eternal loss."

This book is rather exciting because in easily understood terms it faces many traditional Christian teachings which have not been talked about much in recent years.

Mrs. Josephine Benton is a gifted Quaker author who here presents an anthology of gripping human interest stories, bits of philosophy from great authors and common folks, and lovely poetry that sparks with life and comfort. *A Door Ajar* carries the subtitle, "Facing Death Without Fear." These shared experiences in prose and poetry look at the hard issues of grief: the feelings toward life and God when you are told you have only a few weeks to live, dealing with the loss of the life of a child, sharing life and visits with those nearing the time of death, the services of remembering, achieving a sense of continued companionship beyond death's separation. This is warm and moving testimony that, though death is real and painful, God gives the human soul resources of faith and courage to meet the suffering triumphantly without fear.

Bryant M. Kirkland is another Presbyterian pastor who expresses our common theme in his subtitle, "Learning to Die Is a Part of Living." The book is *Home Before Dark*. The first chapters ask us to look at death honestly. Creativity for life is discovered in the wrestling with the issue of death.

An excellent section interprets the essential help which is discovered when the indwelling Christ's a personal Friend and Savior. Another group of chapters deals with grief and the loss of those close to you. Finally, the book correlates the fundamental values the Christian feels for the life lived on this earth and those in the life which transcends time and space. The author points out that often it is at a relatively younger age that people face these issues creatively. Many of the hymns and poems to which we turn for comfort were written by young people or young adults. Frequent reference to and interpretation of biblical passages are used as well as quotations of poetry and prose to present this fundamental Christian theme that the grave has been conquered by Christ. The person who goes through death and resurrection is ready to live and die.

Fifteen years ago Roy Burkhart wrote a classic interpretation of God's ultimate victory over all death, suffering, and evil, *If It Were Not So*. Recognized as one of America's outstanding pastor-counselors, he shared with many people at the time of transition we call death. His deep personal intuition, his searching of biblical truth, and his sharing with people at this point led him to call death a third birth. This book expresses this philosophy of a symphony of faith. If a reader wants to examine the philosophy that death is a beginning of a further adventure based on the previous one, here is a clear statement of it.

Suicide and the Soul is written by James Hillman. He is an American psychologist who is now director of studies of the Jung Institute in Zurich, Switzerland. The other books have spoken to us about death in a manner familiar to us. They used the words of scripture, poetry, philosophy, reason, and personal anecdote. In opening this book we wonder whether we will be able to understand technical medical and legal terminology. We also wonder if suicide is not a very limited aspect of death with little concern for our consideration. Is not this a book for clinical psychologists and hospital attendants who more frequently face this particular problem?

The first sentence of the book amazes us. The words are different from those of the preachers and poets. Yet they say the same thing. And we can understand it. "Any careful consideration of life entails reflections of death, and the confrontation with reality means facing mortality. We never come fully to grips with life until we are willing to wrestle with death." The paragraph continues: "The problem of death is posed most vividly in suicide. Nowhere else is death so near. If we want to move towards self-knowledge and the experience of reality, then an inquiry into suicide becomes the first step."

This book is for us. To really live we must look at suicide. The uncovering of the meaning of the unconscious can open the way for our discovery of life renewal through death and resurrection. ". . . death appears in order to make way for transformation. The flower withers around its swelling pod, the snake sheds its skin, and the adult puts off his childish ways. The creative force kills as it produces the new . . . the death experience breaks down the old order . . . without a dying to the world of the old order, there is no place for renewal . . . it is illusory to hope that growth is but an additive process requiring neither sacrifice nor death." This is the hardest book of the group. It could be the most rewarding.

In our day it is demanding and exciting to look at life through death. We hear of companies being organized to provide deep freeze for human bodies instead of burial or cremation. This is on the thesis that in 200 or 300 years medical science will have advanced so far that replacement parts and organs can be provided and these people be brought back to life indefinitely. This is one option you have now. In a work camp a few years ago in Germany we were helping the centuries-old village Christian church do its tasks. One of the assignments was in the cemetery to remove all tombstones thirty-seven years old or more so the graves could be used again. No disrespect was felt toward the persons buried there. Was it the right attitude toward the soul? Toward the body?

In the new *Book of Worship*, Church of the Brethren, we are admonished not to read some types of poetry at funerals. "Often poetry has phrases to the effect that there is no death, it is only an illusion; that the deceased is not dead, he is on a journey into the unknown; or that there is nothing in death which should cause grief since it is just like passing through another door. Words like these taken seriously do not encourage the mourner to deal wth grief in the strength of the gospel." This paragraph itself could be misleading. What does the gospel say? Is there death for the body? for the person? for the person in Christ? Is there a journey into a new dimension of life with the Creator? Should one feel grief or gratitude when one sees a friend reborn and renewed in his continuing communion with God? Is our grief really for the person who came to grips with life in an encounter including physical death? Or do we grieve for ourselves who are unwilling to come to grips with life because we refuse an encounter with the meaning of death?

These five books might motivate us to re-search the scriptures and life to understand more clearly how the followers of the way can say: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me" (Gal. 2:20). We might discover that the scriptures, poetry, science, and life all agree: There is death, but in death with Christ is life. — Vernon F. Miller

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REVIEWS/FILMS

The Loved One

Sacred cows are prevalent in any society and usually deserve to be pricked. If there are any sacred cows which *The Loved One* has overlooked in its pinpricking efforts, I cannot think of them. This is both the bane and blessing of this movie, which uses broad satire to hit at death, Hollywood, funerals, our space program, TV commercials, momism, etc. Scenarists Southern and Isherwood, right on the mark in *Dr. Strangelove*, have allowed *The Loved One* to become a bit too diffuse.

However, in so doing these scriptwriters have treated us to a broad spectrum of American attitudes which have their own inherent silliness. In this they have not strayed far from the original muse of Mr. Evelyn Waugh.

Mr. Waugh, a British novelist journeying in America in 1946, was appalled by the insincerity surrounding funerals and lavish cemeteries. The resulting novel Mr. Waugh subtitled, "An Anglo-American Tragedy," and his shafts were aimed at his supercilious countrymen as well as at American attitudes. The movie does a remarkable job of staying within Mr. Waugh's framework, except for some updating to bring us in line with the space age.

The difference is largely in tempo. Mr. Waugh's *Loved One* uses British understatement and subtlety to achieve its satire. The film in spite of being directed by an Englishman, Tony Richardson, is very American in its overstatement. Example: the bodies of dogs placed in a refrigerator next to a lunch. Mr. Waugh's brief description of this leads to a wry smile; the filmed version, with its lead-in shot directly into the refrigerator, misses the casualness which made Mr. Waugh's satiric point.

Mr. Waugh is also concerned with euphemisms: "the loved one" for the dead person and "the waiting ones" for relatives. This concern is effectively depicted when Dennis Barlow (Robert Morse) asks of his recently embalmed uncle, "It he hard?" "Firm," the cosmetician remonstrates.

The actors seem a bit bewildered by what they are about, and the fault here seems to lie primarily in the hectic direction which Mr. Richardson (who gave us *Tom Jones*) brings to his theme. The techniques which worked so well for *Tom Jones* falter here, largely because there is a world of difference between the use that Henry Fielding and Evelyn Waugh make of satire. For example: an eating scene in which Mr. Joyboy's hideously fat mother gorges herself is almost a parody on the wonderful eating scene in *Tom Jones*, but here it is merely grotesque.

Robert Morse, as the young English poet, stumbles through the part. The only opportunity for him to display his comic talent is in a scene where he is trying to write a poetic eulogy for his dead uncle. Barlow's transformation at the end to a conniving cynic is hardly credible on the basis of the character we have seen in the rest of the movie.

Jonathan Winters, who plays two roles, is restrained; and his comic inventiveness is never given the opportunity to take wing. Rod Steiger, as Mr. Joyboy, the head mortician and mamma's boy, merely shows here his versatility after his remarkable portrayals in *The Mark* and *The Pawnbroker*.

The central character in *The Loved One* is Aimée Thanatogenos, the cosmetician, who epitomizes the trust that is put in false reverences. Even her name signifies this: her first name being the French word for love and her last name a combination of the Greek words for death and birth. Anjanette Comer makes her seem appropriately naive and constantly startled. Because of her naive trust in false reverences (such as taking the advice of a broken-down newspaper lovelorn columnist), disillusionments keep piling on. When she discovers that the Blessed Reverend Glenworthy, the creator of Whispering Glades Cemetery, is only an old lecher, her only recourse is self-annihilation, which she accomplishes by injecting herself with embalming fluid.

The greatest offense of *The Loved One* is that it is cynical. For those concerned for attitudes of reverence it may appear to be unduly so. Yet, as we have learned long since, a true reverence is only possible on the basis of a healthy cynicism, which gives us a perspective on the human condition. — DAVE POMEROY

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PRESS

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If you would like to find answers to such other questions as: Who can make a will? Who should be the executor? Is my estate taxable? How do I remember my church? write for your free copy of this booklet today. You will incur no obligation. Write to: Harl L. Russell, Director of Special Gifts, General Brotherhood Board, 1451 Dundee Ave., Elgin, Illinois 60120

In Brief

PERSONAL MENTION

W. Ray Kyle, a member of the Westminster, Md., church died unexpectedly on December 1 in Washington, D.C., at the age of 43. He was national director of nine Church World Service centers operated by the Church of the Brethren. His picture and a report of the responsibilities he carried will appear in the next issue of MESSENGER.

Mrs. Robert Faw, mother of missionary Chalmer Faw, died on November 27 while visiting her daughter in North Manchester, Indiana. She was 74 years old. Her daughter, **Mrs. E. Paul Weaver**, is scheduled to have heart surgery in the near future.

Orville Sherman, administrator of the Brethren Home at Mexico, Indiana, has been appointed by Indiana's governor to that state's Health Facilities Council for a four-year-term. It is a bipartisan committee that reviews nursing homes for licensing them.

. . .

Howard Lee Alley, who had served as a missionary in India between 1918 and 1946, died at Sebring, Florida on November 22 at the age of 77. The Alleys served at Dahanu, Palghar and Ahur in India. His first wife, Hattie Miller, died in 1949. He is survived by his second wife, Linna Faulkner, by six children and nineteen grandchildren.

John Metzler, who has long been associated with relief and service ministries of the Church of the Brethren, Church World Service and the World Council of Churches, is serving the one-year-old Idaho Council of Churches as its executive secretary. He and Mrs. Metzler will live in Boise.

Keith Bradt, a conscientious objector from Marion, Ohio, assigned to alternative service at the Fahrney-Keedy Home near Boonsboro, Maryland, is a subject of a feature column in the Hagerstown, Md., *Daily Mail*.

Stanley E. Rodabaugh, a sophomore at McPherson College, was licensed to the ministry by the Cherry Grove congregation in Illinois on November 25.

Woodford W. Peters expresses thanks to all who sent statements of sympathy on the passing of Rowena Stoner Peters.

J. Benton Rhoades, director of Agricultural Missions, Inc. and former Brotherhood staff member and missionary to Ecuador, was interviewed on the ABC radio series "Pilgrimage" on Sunday, December 19.

. . .

Golden wedding anniversaries were observed recently by **Mr. and Mrs. W. H. Meyers** of the Raisin, Calif., congregation and by **Mr. and Mrs. John Richard**, members of the Maitland church near Lewistown, Pa. Other anniversaries in the Maitland church membership included **Mr. and Mrs. Samuel Richard**, fifty-third; **Mr. and Mrs. Earl Goss**, fifty-second; and **Mr. and Mrs. George McGinness**, fifty-third.

The Maitland church also recognized a senior member and minister in the congregation, **Samuel J. Steinberger** on his ninetieth birthday. He entered the ministry in 1919 and served the congregation at Maitland and Bannerville in the free ministry.

NOTEWORTHY

The Champaign, Ill., church is planning an expanded ministry to the more than 40 Church of the Brethren students at the University of Illinois. **Mrs. Robert Pittman** will give part-time service in assisting Pastor **Galen Miller** in the ministry to students.

The Stone Church of the Brethren located on the Juniata College campus in Huntingdon, Pa., has opened a **coffee-house** in the basement for students on Saturday nights.

McPherson College has officially launched a $4,775,000 fund raising program with the expectation that the total project would be completed by the fall of 1972. The object of the first phase for 1966-69 is to raise $2,700,000 of which $675,000 must come from private contributions and gifts with the rest being sought in grants and loans.

The district boards for First and Southern Districts in Virginia have announced plans for a **new office building** for the work of the two districts, to be built soon on land adjacent to the Friendship Manor, the home for the aging which is now under construction. They expect that the site on Hershberger Road in Roanoke will become the center of Brethren activity in Southern and Southwestern Virginia.

The **Virginia Beach Church** (formerly of Norfolk) has announced the purchase of a four-acre site on Providence Rd. in Virginia Beach, 1½ miles east of Military Highway. The purchase was made possible by a $20,000 loan through the General Brotherhood Board. Construction of a first unit is planned to begin in the spring of 1966. The congregation is presently worshiping in Kempsville Junior High School, located on Rt. 190, just south of Kempsville. The pastor, L. Gene Bucher, would like to have the names and addresses of Brethren who live in Norfolk, Virginia Beach, Chesapeake, and Portsmouth areas.

The **merger of the Oregon and Washington districts** has been approved by a better than seventy-five percent favorable vote in each district. A merger study committee will continue to serve as an advisory committee as plans advance, looking toward the union of the districts in the fall of 1966.

. . .

The new South Beatrice church in Nebraska was dedicated on December 5. **Dr. Wayne L. Miller** was the visiting speaker and a former pastor, **Homer D. Kimmel**, assisted in the sevice. **John Ditmars** is the pastor.

THINGS TO COME

On Saturday, January 8, in the adult education center of Maryland University there will be a dinner meeting of Washington, D.C., alumni of all six Church of the Brethren colleges. Most alumni have received notice of the meeting. All six college presidents will be guests.

BVS ASSIGNMENTS

Among the Brethren Volunteer Service workers who have completed their initial training and have received assignments to projects are the following: **L. James Abe, Jr.**, of Chardon, Ohio, to New Windsor, Md.; **Charles Alger** of Dola, Ohio, to Modesto, Calif.; **Jerry Barnhart** of Bourbon, Ind., to New Windsor; **Donald Bashore** of Thompsontown, Pa., to the Dairy Science Department of the University of Maryland; **Nancy Bowser** of Grantsville, Md., to Lend-A-Hand-Center, Walker, Ky.; **Donna Butler** of Martinsburg, Pa., to West View Manor, Wooster, Ohio; **Mark Byerly** of Elizabethtown, Pa., to Pinecrest Manor, Mt. Morris, Ill; **Mary Carlson** of Wenatchee, Wash., to New Windsor; **Susan Crouse** of Orland, Pa., to Fresno, Calif.; **D. Miller** and **Phyllis Davis** of Harrisonburg, Va., to the BVS Training Staff, New Windsor;

CALENDAR

Jan. 16-23	**Church and Economic Life Week**
Jan. 30	**Youth Sunday**
Jan. 30 — Feb. 6	**National Youth Week**
Feb. 6-11	**Brethren Youth Seminar**
Feb. 13	**Race Relations Sunday**
Feb. 20-27	**Brotherhood Week**
Feb. 23	**Ash Wednesday**
Feb. 25	**World Day of Prayer**
Feb. 27	**Brotherhood Interpretation Sunday**
March 6-11	**Brethren Adult Seminar**

CONTRIBUTORS

Richard A. Bollinger, Church of the Brethren minister and a former pastor, is on the staff of the religion and psychiatry division of the Menninger Foundation, Topeka, Kansas. . . . Minister, former pastor, **Wayne L. Miller** is director of religious life, McPherson College, Kansas. . . . **Richard Bohn** is pastor of the Jones Chapel congregation, near Martinsville, Va. . . . **W. Russell Shull** is president and managing editor of the National Forum Foundation, an educational research and publishing institution. . . . **Ernestine Hoff Emrick,** housewife, mother, and pastor's wife, is a frequent contributor to MESSENGER. . . . **Vernon F. Miller** is pastor of the Goshen City church, Ind.

Sandra Davis of Goshen, Ind., to New Windsor; **Steven Dunn** of Winston-Salem, N.C., to the Fahrney-Keedy Home, Boonsboro, Md.; **Carol Eiler** of Huntington, Ind., to Europe; **Rebecca Eller** of Gettysburg, Ohio, to the National Institutes of Health, Bethesda, Md.; **Donna Ferguson** of Jonesboro, Tenn., to First Church, Harrisburg, Pa.; **G. Edward Ginder** of Mount Joy, Pa., to the YMCA, Elkton, Md.; **Richard Godfrey** of York, Pa., to National Institutes of Health; **Patsy Heckman** of Smithburg, Md., to the Brethren Home, Neffsville, Pa.; **Donald Allen Hall** of Argos, Ind., to New Windsor; **Joseph Heddings** of Catlett, Va., to National Institutes of Health; **William Herod** of Enid, Okla., to Nappanee, Ind., with a tentative assignment later to Vietnam; **Barbara Isenberg** of Maryville, Tenn., to Fahrney-Keedy Home, Boonsboro, Md.; **Stephen Jones** of Hutchinson, Kansas, to National Institutes of Health; **Merlyn Kettering** of Polk, Ohio, to Europe; **Gary Kirkdorffer** of Milford, Ind., to Material Aid Program, St. Louis; **M. Eugene Kraus, Jr.** of New Carlisle, Ohio, to the Material Aid Program at Houston, Texas; **Freida Laprad** of Frankfort, Ind., to Bethany Hospital, Chicago, Ill.; **Arlene Leckrone** of North Manchester, Ind., to the Washington, D.C., church; **James Livingston** of Johnstown, Pa., to Castañer, Puerto Rico; **Merry Longcor** of Goshen, Ind., to Bethany Hospital, Chicago; **Tom Martin** of Bethesda, Md., to West Side Christian Parish, Chicago; **Kenneth Miller** of Dayton, Va., to New Windsor; **Jerry Mishler** of New Paris, Ind., to Modesto; **Connie Michael** of West Manchester, Ohio, to Nutritional Home, Fresno, Calif.; **Wolfgang Gerhard Oestmann** of Hamburg, Germany, to West Side Christian Parish in Chicago; **David Peters** of Des Moines, Iowa, to Bethany Hospital, Chicago; **Rufus Petre** of Dayton, Va., to New Windsor with tentative plans for Vietnam; **Julia Reichard** of Hagerstown, Md., to Castañer, Puerto Rico; **Daleen Rench** of Ft. Wayne, Ind., to Unity Methodist Church, Baltimore, Md.; **James Replogle** of Bridgewater, Va., to New Windsor; **Glenda Shambaugh** of Shippensburg, Pa., to Bethany Hospital, Chicago; **Mary Ellen Shell** of Roanoke, Va., to Children's Home, Boonsboro, Md.; **Richard Shreckhise** of Weyers Cave, Va., to the Protestant Student Center, Brigham City, Utah; **Frances Skaggs** of Whittier, Calif., to Europe; **Larry Stutzman** of Apopka, Fla., to National Institutes of Health; **Edwin Thomas** of Roanoke, Ill., to the Brethren Home, Girard, Ill.; **Philip Wagner** of Quarryville, Pa., to Europe; **Donald Watkins** of Milford, Ind., to Modesto; **Steven West** of Goshen, Ind., to Europe; **C. Mack Whitmore** of North Manchester, Ind., to Europe; **Diane Wilber** of Rockford, Ill., to National Institutes of Health; **Donn Williams** of Newville, Pa., to Fahrney-Keedy Home, Boonsboro, Md.; **Sally Yarosh** of Poland, Ohio, to National Service Board for Religious Objectors, Washington, D.C., and **Robert Yeager** of Bakersfield, Calif., to National Institutes of Health.

OPPORTUNITIES

The Bashor Methodist Home for Boys, R. 3, Box 253, Goshen, Ind., has an immediate **opening for a cook.** For details write to the home or phone Elkhart 875-5420.

Brethren Volunteer Service is looking for **persons with special skills in language and leadership experience.** There is need for a young woman teacher for a social service project in Casablanca, Morocco, with ability to speak and teach French; for a nurse in Casablanca, Morocco, French required; for a kindergarten teacher for Casablanca, French required; for a language training program director; for an assistant to the director of the EIRENE program, French required; for a young man, college graduate with administrative ability, to assist in the volunteer program; for a dentist in Puerto Rico; for a registered nurse with five years minimum experience for Yugoslavia; and for houseparents at the Pilot House in Baltimore, needed at once.

. . .

A reprint of the history of the church in the Southern District of Pennsylvania covering events up to 1941 will be available by March 1. Advance orders at the price of $5 can be sent to Harold S. Martin, R. 3, Spring Grove, Pa. 17362.

DEATHS

Altizer, Mary, Copper Valley, Va., on Feb. 21, 1965, aged 67

Bang, Mrs. Frederick R., Wilmington, Del., on Aug. 10, 1965, aged 76

Brallier, John L., Everett, Pa., on Aug. 4, 1965, aged 62

Brown, Emanuel B., Baltimore, Md., July 23, 1965, aged 64

Burnette, Asa, Riner, Va., on May 10, 1965, aged 85

Burton, James Dwight, Springfield, Ohio, on Aug. 1, 1965, aged 70

Caskey, Mettie, Council Bluffs, Iowa, on July 12, 1965, aged 82

Dulaney, Dorsey N., Riner, Va., on Jan. 9, 1965, aged 69

Duncan, Martin, Radford, Va., on Aug. 13, 1965, aged 63

Eikenberry, E. Ralph, Wenatchee, Wash., on Aug. 9, 1965, aged 82

Flory, Aaron J., Defiance, Ohio, on May 18, 1965, aged 58

Furry, A. Edgar, Edgewater, Md., on June 26, 1965, aged 60

Gardner, John F., Bridgewater, Va., on June 22, 1965

Gingrich, Glenn L., Harrisburg, Pa., on Aug. 5, 1965, aged 42

Green, Elmer D., Hopewell, Va., on Feb. 6, 1965, aged 76

Harpine, Verdie, Harrisonburg, Va., on Aug. 3, 1965, aged 84

Hess, Charles M., Johnstown, Pa., on June 3, 1965, aged 73

Kime, Hilda Fay, Hampton, Pa., on July 14, 1965, aged 70

Kuns, Ethel B., Trotwood, Ohio, on July 26, 1965

Kyle, Ralph Dwight, Pittsburgh, Pa., on July 20, 1965, aged 52

Mohler, Lenore, Woodland, Mich., on June 11, 1964, aged 76

Moon, Edgar A., on July 25, 1965, aged 90

Nelson, Ruth P., Dunkirk, Ohio, on March 23, 1965, aged 61

Nill, Gay, Frederick, Ohio, on July 12, 1965, aged 91

Nugen, Iva C., Oak Hill, W. Va., on July 28, 1965, aged 75

Paxson, William, Springfield, Ohio, on Aug. 1, 1965, aged 50

Seiders, Harry A., on July 12, 1965, aged 79

Shafer, Matilda, Continental, Ohio, on July 10, 1965, aged 86

Snavely, Virginia, Chelsea, Mich., on Sept. 20, 1965, aged 84

Steinman, Hazel Belle, Williamstown, Ohio, on July 28, 1965, aged 71

Stong, Mary Ellen, Osceola, Mo., on Sept. 3, 1965, aged 86

Stong, Samuel, Osceola, Mo., on May 21, 1965, aged 96

Taylor, Renita Ellen, Oakwood, Ohio, on July 31, 1965, aged 4 months

Wilson, Florence E., Aughwick congregation, Pa., on Aug. 14, 1964, aged 65

Witwer, Anna Jane, Greenville, Ohio, on Sept. 12, 1965, aged 96

Zimmerman, Opal, Decatur, Ind., on Sept. 13, 1965, aged 78

WE'RE GROWING

The circulation of MESSENGER continues to increase as new subscriptions are received. The printing order for the December 23 issue was 44,000. Circulation director Ralph Delk says, "We anticipate another substantial increase in January since more churches are participating in the Every Home Plan."

EDITORIALS

Can these bones live?

IS THE church, as we know it, renewable? We can think of no more appropriate question to raise at the start of another year. Is the church capable of being transformed, made over so that it can become an instrument in God's hands for the achieving of his purposes? Can it shed outworn customs, shake off what is dead and dying and allow new life to spring forth? Or will it become increasingly ineffective, lifeless, spiritless, drifting farther away from the real needs of people, gradually losing its way?

Recall the familiar experience of Ezekiel when the hand of the Lord led him to a valley full of dry bones. To him came the searching question, "Can these bones live?" It required a remarkable degree of faith to prophesy to such an audience of the dead and to say to them, "Hear the word of the Lord." Perhaps we feel the same sense of being overwhelmed by the appearance of death when we ask ourselves, "Is the church renewable?"

There are some observers, both within the church and outside it, who answer the question with a firm "No." They see the church as so self-centered, so institutionalized, so encumbered by tradition, so closely identified with respectability, so much a part of the current "establishment" that it is separated from the real lives and the actual needs of people, thus losing touch also with God's activity in the world.

These critics admit there are some signs of life in a few pioneer efforts the church has launched. They grant that in some areas — for example, in the racial revolution — the church has bestirred itself. But even here, they say, the church follows; it does not lead. It arrives on the scene too late and with too little to offer. In these revolutionary times, they conclude, life is passing the church by, and God must look elsewhere for a people to serve him.

There are others among us who may frequently despair of the church, but who are not yet ready to write it off. We recall that Ezekiel went on to record the word of the Lord that came to the dying house of Israel. "I will open your graves . . . and I will put my Spirit within you, and you shall live." These bones can live. The church can be renewed, but first of all it needs to recognize its need of renewal. Most of all, it must be willing to accept change. In editorials and articles to come later this year we hope to examine the need for renewal — and to report on some signs of new life already at work in the church. — KM

After ten years— a tribe of Christians

JUST ten years ago, early in January 1956, five young missionaries were killed soon after they flew into a jungle area in Ecuador to work with the Auca Indians. At that time the heroism and daring of the men was widely heralded, but a few hardheaded realists criticized their attempt to convert a remote tribe of Indians as foolhardy and reckless.

Not long after the tragedy the wife of one of the missionaries and the sister of another went to live with the tribe that was responsible for the deaths of their loved ones. They learned their language and observed their customs. They found effective ways to show their concern for the Aucas. Last Easter the tribe received a translation of the Gospel of Mark in its language. A few months later two of the children of one of the murdered missionaries were baptized at the site of their father's death. The Aucan preacher who performed the ceremony was one of the eight persons responsible for the murders. It has since been reported that the entire tribe of Aucas has been converted to Christianity, and many of them are now preaching to other Indians. All this in ten short years.

On the basis of the evidence available in January 1956, the sacrifice of five young lives might indeed have seemed senseless and unnecessary. The odds were certainly against them. But the experience of ten years puts that tragedy in a different perspective. A door was opened that seemed to be fast shut. The dreaded warriors have turned out to be men of peace. God's witnesses did not live or die in vain.

One wonders what the results would have been if, instead of five men landing in the jungle with gifts in their hands, fifty men would have dropped by helicopter and set about flushing the dreaded Aucas out of their homes. Obviously many more than five would have been killed. The "enemy" would have had reason to behave as the savages they were feared to be. Destruction and death would have multiplied; and few indeed among those who were thought to be savage would ever have seen the love of God demonstrated in the love of a brother.

Now it is January again. Many voices are crying out for a crusade of violence against certain enemies, thousands of miles away, who seem to threaten us. Will we continue to heed such counsels of fear and hatred, or will Christians — at least — decide for the way of love, even at the risk of martyrdom? — KM

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WHY DO PEOPLE PRAY?
Kate and the Apple Tree
We Live in the North
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Mary Alice Jones. $2.95
Through stories that place boys and girls in realistic situations, they receive answers to questions like: "Who am I? Why am I here? How can I know what is right?" and many other subjects young people wonder about. Ages 4-9.

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Completely direct and engaging in both pictures and story, here is a book for all the very young who will enjoy Ken Kangaroo and his reluctance to grow up. Ages 3-6.

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An exciting story of how Kate and her friends were able to save their favorite tree when a new highway was built. Ages 8-11.

In the Beginning
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The biblical text of the Creation is vividly interpreted in twenty full-color paintings by boys and girls from every continent. All ages.

Always Room for One More
Sorche Nic Leodhas. $3.00
Those who think Scots are a thrifty lot will find a happy exception in Lachie MacLachlan. "There's always room for one more!" says Lachie, as he invites in every traveler that passes his "wee house" on a stormy night. Ages 4-8.

We Live in the North
Lois Lenski. $3.75
Here are three exciting ways of life in Michigan — stories about Josef, a Polish-American boy; about Josie and her five brothers at cherry-picking time; and about Susan who works with her father on their Christmas tree farm. Ages 7-10.

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LOOK FOR THESE FEATURES IN THIS *messenger*

WHY WAIT FOR THE WEDDING? *Young people who ask honest questions deserve straightforward answers. First of a two-part article on sex before marriage.* by Richard Bollinger. page 2

LET THE ROOSTERS CROW! *Early to work is a pattern for Mexico work campers who help villagers find welcome water — and much more.* by Wayne L. Miller. page 6

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COMING NEXT

Imagine how a Chicago policeman must have felt when he discovered the young man he hit with a billy club was the "priest" who worked with gangs, really a Brethren minister. . . . Readers of modern literature may sometimes hear the word of the Lord coming from "Prophets Unaware," says a Mennonite writer. . . . Moderator Dan West is ready to wage war — not only on poverty but on affluence. . . . Inez Long wonders why more Brethren do not join with peace marchers as she did in Washington. . . . Albert Gray, Jr., reviews Seymour Melman's study of how war preparation depletes the economy.

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CHURCH OF THE BRETHREN 1/20/66

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The Streets Are His Parish

Readers Write

ACTION IS THE ANSWER

Dear Alec,

I read your questions and I read the four answers printed on the following pages and I have to say these answers stink worse than the living conditions you live in! Man! Talk about mouthing the nice Sunday school answers and evasive generalities! The only way they're better than some you've heard is that they recognize that you do have problems (rather than saying "he likes to live that way" . . . "wouldn't know how to appreciate better things if you gave them to him" . . . "if you moved him into an ideal setup he'd soon have made this as slummy as the previous one").

Don't you feel tremendously inspired to be told "We're all in the same boat, man"? You already knew we were phonies. "Help must come from a brother" — yes, but you asked who would be this brother, and you wanted him to lend you a hand up now, not say "we've taken a token step" in your direction. "Look both ways . . . meet the true follower." You've already looked both ways, as well as all the other directions — and life is still hell and no "true follower" is to be seen "on the streets of life in your community." And then the last wise-guy comes up with "give Alec a chance." Man, that was your whole plea, and you said it a hundred times better. "This article . . . does maybe help us to understand him." Yeah, *he* understands *you!*

But which one of these four guys gave you a real concrete answer or tangible help in finding the answer? Seems to me they smiled nicely (well, at least they didn't hold their breath like the matron with the Christmas basket), but they did just pass you by, leaving you still hunting for answers. Reminds me of that Good Samaritan story our preachers are always telling us about!

Of course you steal until you have money to buy what you need — so would I. Maybe I shouldn't talk against your preacher (but really he's no worse than mine, who's told me to "love thy neighbor as thyself" but who didn't really get it across that *you* were my neighbor), but it's awfully poor reasoning to think a fellow would keep from stealing food when he was hungry just so he could go to heaven from starving to death.

Alec, I'm on my way to your house now. I have a good idea where you can get that job and I'm gonna help you get it. And while you're getting started I'm gonna see that your family has food and clothing until you're able to take care of them yourself. Believe me, Alec, we're gonna lick this thing. And I bet if I tell these four guys that gave those stinking answers how you and I are working on this thing together, they'll roll up their sleeves and put their money and muscles where their sweet talk has been.

This is it, Alec, action from us for your answer.

Gladys E. Welch

Jackson, Michigan

NO VERBAL ANSWER

I don't think it is possible for us to give Alec (Nov. 11 issue) a verbal answer. There is little that can be said and much less that could possibly be said by anyone whose present way of living is the result of a certain good heritage we have received from our parents and others who have gone before.

One of the serious, and often least recognized, mistakes we make is to give ourselves credit for the good things in our lives, whether they be material or spiritual, when it really has been (1) what God has done for us that has resulted in our having these good things, and (2) what our parents or others have been doing. We pick up these bounties that have been scattered in our way and go on blindly, rejoicing that God has made us so capable and enlightened that we have been able to get them.

A gospel of this kind, if it can be called a gospel, can hardly be expected to have anything to say to anyone who (1) has received nothing from his parents except an opportunity to suffer in a cruel and indifferent world, and who (2) has never been taught that all good things really do come from God.

The manner in which our Lord appeared on earth is a sort of parallel to all this. We read about it in Philippians 2:4ff: "Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men."

The only answer to Alec must come from those who do not try to answer him verbally, but who, rather, deliberately choose to relinquish whatever privilege, prestige, or advantage they have received for the sake of sharing the life and experiences of Alec. It requires a forsaking of the endless pattern of honor, respect, and personal success we all are tempted to become addicted to early in life. This is not just for the sake of personal piety through personal sacrifice, but for Alec's sake in the name of Christ.

Earl E. Snader

Minneapolis, Minn.

FIRST BECOME A CHRISTIAN

Dear Alec,

In spite of your intellect, you seem to be in the depth of bitterness as a result of your past experience. This bitterness must first be taken away and your past given over to forgetfulness. This can only be done by first giving over your life to Jesus Christ. This you may not be able to do of yourself; you need some one to guide you in this matter. Surely there must be some Christian in your community who can lead you to Christ, but if there is none, I shall be glad to help you.

Once you have received forgiveness for your sins, your desire will be to win others. About the first person to come into your mind will be that of your mother. Surely you can pay her no greater homage than to lead her to Christ who can change her life that you will be very proud of her and respect her as a faithful son should. Since you do not know your father, God knows and may one day put you in contact with your natural father and you may have the joy of leading him to Christ also.

Now you need to be taught how to lead a Christian life through a study of the Bible. Here again you need the help of kind Christian folks in some local Sunday school and from the preaching of the gospel by a Christian minister in the worship service of the local church. Here again, if you cannot find help of this nature locally, please let me know and I will take you along with me to

Continued on page 30

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WHO STAND AND WAIT

John Milton in his blindness yet could write,
"They also serve who only stand and wait."
Far-seeing soul! Deprived of natural sight
But still undaunted by his cruel fate,
He was enabled through his long, dark night
To bring to other men an inner light.

And we who also live with powers impaired,
Can we not serve though we must "stand and wait"?
Far better than some others have we fared.
With need among our brothers ever great,
All our remaining powers can be shared
To bring goodwill where there has been but hate,
To show God's love to those who've thought none
  cared,
To give new hope to those who have despaired.

by Ora W. Garber

ACP

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BILLIA
POC

To the boys in Leyden Township Stan Davis is always on call

The Streets Are His Parish

by Esther Mohler Ho

"Who do the cops think they are — hitting our priest?" shouted the indignant young man. Immediately half a dozen other black-leather jacketed youths took up the refrain: "Yeah, the cops hit our priest with a billy club!"

The "priest" was Stanley L. Davis, Jr., an ordained Church of the Brethren minister who makes "hanging around" with youth gangs a nightly occurrence.

A second look would have told the officers that Stan was dressed differently from the gang members and that he was several years older than they, but not all policemen take the trouble to look twice before starting to swing a nightstick.

And that was a night to make any policeman jumpy. A potentially dangerous "rumble" was in the offing. The Falcons from Chicago's Austin panhandle had been informed that a gang from Oak Park would be out that night to "bury them." In preparation for the anticipated gang war, the Falcons had rounded up extra hands from almost every Caucasian youth gang in western Chicago and even a few from a Negro gang. About seventy scared but tough-acting teenagers, armed with every conceivable weapon from ball bats to revolvers to iron pipes with chains welded on the end, crouched in small clusters throughout Amundsen Park, waiting for the threatened attack.

An hour ticked by, and still the Oak Parkers had not showed up. Stan had forewarned the police department of the scheduled rumble and told them he would be mingling among the Falcons, doing whatever he could to "keep the lid on things."

Two juvenile officers, trained in handling situations of this type, drove into the park calling orders for the groups to disperse. In obedience the clusters broke into smaller groups and began moving from the park. Stan moved among the boys to hasten the dispersal. Suddenly three more patrol cars pulled up to the spot a block from the park where Stan and two of the boys were walking. One of the policemen — this one not trained in handling juveniles — jumped from his car and shouted abusive language at the trio. Sensing the irony of the situation, one of the boys broke into laughter. In response the officer began clubbing all three.

As the news of the incident spread quickly through the gang, the already shaky respect of the boys for law and order suffered another damaging blow, but the affair had an electrifying effect on Stan's relationship with the gang.

For two years Stan had been trying to "get through" to the boys. It had started in the fall of 1959 when Stan was in his first year at Bethany Theological Seminary. His field assignment was to the youth ministry at the Galewood Community Congregational church on Chicago's far west side. Robert C. Mueller, currently director of the West Side Christian Parish, was then the pastor.

At Stan's suggestion and in keeping with the con-

tan Davis, second from right, works ith youth on the edge of Chicago as a etached worker related to the YMCA nd supported by the Church of the rethren and the United Church of Christ gregation's stated policy of outreach to the neighborhood, the junior highs had decided to invite friends who were not necessarily connected with that church to come to their fellowship meetings.

A couple of the junior highs turned out to be friendly with a sizable group of neighborhood boys who had drawn themselves together into a loosely structured street gang known as the Falcons. Seven of the Falcons accepted the invitation the first week, twenty came the second week, and forty piled in the third week. They completely outnumbered the regular membership and were unlike any youth who had come to that church before. They moved together in a pack, wore black-leather jackets and expensive though beat-up buckskin engineering shoes. They seemed vain, cocky, and overbearing.

It soon became clear that the Falcons were more than the junior highs had bargained for. They apparently accepted the invitation to mean that they had finally found a place to meet *indoors.* Stan and the church were faced with the difficult decision of what to do with this unruly group, which had a reputation for destructiveness, petty stealing, false fire alarms, and loitering. It was learned that the majority of the group were Catholic, a number were Lutheran, and a few were Greek Orthodox and Jewish. Leaders of those religious groups counseled the Galewood church not to attempt to work with "that element."

With considerable misgivings the Galewood church board agreed to set aside one night a week for this group and to provide Stan with adult volunteers to help. At first the "bad" nights definitely outnumbered the "good" nights. Quite often one or more of the young people had to be asked to leave, and usually the rest of the group left with him. But they always came back the next week!

The program stopped when Stan left Chicago the summer of 1960. The boys said they missed it and wanted Stan back. That fall the program resumed with even larger attendance as Stan returned to the seminary.

Stan, Mr. and Mrs. Robert Kilduff, laymen at Galewood, and the other leaders recognized by then that they were dealing with deeply troubled youth whose unsolved problems had left them at odds with their church, their school, and their neighborhood. Their problems betrayed the suppressed problems of a community with a high standard of living. Yet, what could the church reasonably hope to accomplish with its limited program? Stan and his co-workers consulted with youth agencies, school personnel, and police officers.

Finally they contacted Donald Benedict, director of the Chicago City Missionary Society, who immediately offered to employ Stan as a full-time intern of the society from July 1961 to July 1962 with assignment to the Galewood Community church.

As soon as Stan was on a full-time basis, his work with this group intensified and expanded greatly. He was able to work with the individual boys in their contacts with the police, Family Court, and Boys' Court. Often the courts placed boys "on supervision" to Stan. He was also able to start work with the parents. Now he had time to mingle with the boys at their street-corner and park hangouts. Although he was friendly and understanding, he insisted on being recognized as an *adult* member of the group who would not condone delinquent activities.

In the beginning many of the boys were suspicious of Stan's motives. Some feared he would try to convert them to his religion. Most of them were puzzled as to why he was there, what was in it for him.

Although the growth of his acceptance by the group was for the most part gradual, the night he was hit by the policeman's nightstick marked a major step forward. The boys were now convinced that he was on their side, that he would "go to bat" for them.

That night, for the first time, two of the boys opened up to him about their miserable home lives. The pizza and coke they shared became almost as the bread and cup. Although they had had no formal religious meetings, the title of priest conferred upon Stan by the Catholic boys showed that they were conscious of the pastoral role he was playing in their lives.

Following his intern year, Stan served as interim pastor of the Galewood church for one year. When he returned for his final year at Bethany, he again worked part time with the gang. Meanwhile, the secretary of the nearby Montclare-Leyden YMCA, who had heard of Stan's work, approached him regarding employment as a "detached worker" of that YMCA branch. He proposed a program in cooperation with the Church of the Brethren and the United Church of Christ to continue work with this and other gangs in the area. Stan took up the challenge, and in July of 1964 the proposed three-year cooperative ministry began.

A typical day finds Stan available in either the morning or the afternoon at his office at the YMCA for boys to come in to talk. Many are high school

dropouts who want a job and have heard that here is someone who will give them the "straight dope" and help them find one. More than 500 such contacts were made in the office during the past year.

The remaining daytime hours are spent in contacts with police, social agencies, churches, schools, etc. Although the area is middle-class in income and the houses are well kept, there is a void of social agencies serving the area. Unless a young person happens to be a sportsman or fits in well in school activities, there is no place for him to go — except the park or street corner.

Stan is trying to help develop an expanded program which would encompass neighboring Leydon Township, provide two community centers to serve the area, and employ several additional personnel, with a possible relationship to the Office of Economic Opportunity or a foundation. Thus Stan finds himself involved in the almost endless meetings, telephone calls, and talks necessary to develop such an ambitious but desperately needed program.

Evenings are spent on the street with the boys. Stan goes to the park, the pool hall, the schoolground, or wherever the gangs hang out. Ideally he likes to spend the entire evening with one group, but on "restless" nights he may find it necessary to circulate among the seven gangs with which he now works officially.

A typical day of the high school dropout may be even more revealing of Stan's field of ministry. Fred, as we shall call him, sleeps late. After "brunch" he goes out to wait for his buddies, who are in school. He sits in the drugstore and waits. When school is out, he drives around with his buddies until supper time. Then he goes home to eat. After supper he drives around again with his buddies until quite late. Then he sleeps late and repeats the cycle the next day.

The chief characteristic of Fred's life is boredom. Police sirens and rumbles represent only about one percent of his life. Mostly he is just bored. He acts up occasionally to break the deadly cycle of boredom.

Fred feels that everyone is against him. His folks pester him to go back to school or to get a job. He feels that school is set up for kids who know what he does not. He feels the police are against him — they always tell him to move on but do not tell him where. He feels the church is made up of phony people who do not care about him either. "Church," says Fred, "is where you have a Sunday morning fashion show and a guy keeps asking for money."

It seems everyone is too busy "keeping up with the Joneses" to care about Fred. The usual pattern is to deny the entire problem. Fred's school denies that it has a dropout problem. The police department denies that there are youth gangs. When an article exposing the gangs appeared recently in a local newspaper, there was no vocal reaction from residents or law enforcement officials, only from gang members complaining that their particular gang was not listed.

After six years of working with these boys, Stan Davis is convinced that one of the major causes of their delinquency is the delinquency of the adults. The gangs are the visible element of the community's maladjustments.

Actually, the area is not a "community," or even several communities. There is a lack of community. The people of Scotch, Scandinavian, and German extraction who built up the area began moving farther west about 1940. Their places were taken mostly by people of Italian origin and by a few from Ireland and Poland. They moved from the closely knit ethnic neighborhoods in the inner city, such as Taylor Street, in answer to the dream of fresh air and a nice home in the "suburbs."

Their friends from the old neighborhood know that they have "made it" now. In order to maintain this image, the parents have had to give up the warmth of close friends and relationships and concentrate all their energy on "keeping up in the rat race." But the young people remember the old way of community life and try to re-create "Taylor Street" in the parks and on the street corners.

In cases where the parents try so hard to adjust to the new cold way of life, they reject the young people for the delinquency that was once part of their daily existence. While they are trying to forget their Taylor Street roots, the children are trying to find them.

If you picture a man who dares to roam the streets with youth gangs as a single man, take another look. Stan is backed up in his role by a vivacious wife, Chris, and an energetic two-year-old daughter, Heidi. Another member of the family was expected in December.

Stan and Chris both grew up in Lansdale, Pennsylvania, a suburb of Philadelphia. They have known each other since the seventh grade. Chris was from the Evangelical and Reformed church and Stan was a member of the Ambler Church of the Brethren. He was president of the North Atlantic district youth fellowship for three years, regional president for one year, a youth caravaner one summer, and a work camper in Germany another summer.

Stan graduated from Juniata College and Chris from Millersville State College. She taught school two years before their marriage in 1960 and for two years afterwards. Both are now members of the First Church of the Brethren in Chicago, where she is editor of the church newspaper and until recently a kindergarten teacher. Stan teaches a church school class and serves on the board. With his vision of what a church could and should be doing, Stan has been able to help spark that church to a more active witness in its community.

Stan does not feel that being a family man is a drawback to his type of work. He states that the moments of fear for his safety have been rare, the night of the rumble being one of the more obvious. He points out that the gangs he is associated with are not highly structured as are the feared inner-city gangs, that they do not have officers, war councils, and the like.

"It's not that they are any less alienated from the mainstream of society than the inner-city kids," Stan explained; "it's just that their environment makes delinquency a little more difficult."

"Most families don't want to be bothered — Stan does!" testifies a former gang member who has known Stan from the beginning. "He realizes that people are capable of doing things. He helps give a kid the ability to think for himself."

Perhaps this young man is referring to the same quality that Stan calls "learning to listen."

Stan is convinced that what the delinquent needs most is a sense of acceptance and personal worth and an indication that there is a God who loves and judges him. "I have found that only as one invests much of himself in the gang life *displaying* hopeful love and judgment is he able to point *verbally* to the One who is the Author of acceptance, love, and judgment," states Stan.

He is concerned that not enough work is being done by the church as a whole to communicate its concern to those who will not come to it. "If they will not come to it," he urges, "we must go to them, where they are, as they are, to witness clearly to God's love for them."

Stanley Davis finds the authority for his work with alienated youth and for the church's increasing involvement with them in the Christ who was crucified at the city dump in the midst of gambling soldiers and cursing thieves. □

PROPHETS UNAWARE

Thus says the Lord to his anointed,
  to Cyrus,
whose right hand I have grasped,
to subdue nations before him
  and ungird the loins of kings,
to open doors before him
  that gates may not be closed:
'I will go before you
  and level the mountains,
I will break in pieces the doors of bronze
  and cut asunder the bars of iron,
I will give you the treasurers of darkness
  and the hoards in secret places,
that you may know that it is I, the Lord,
  the God of Israel, who call you by your name.
For the sake of my servant Jacob,
  and Israel my chosen,
I call you by your name,
  I surname you, though you do not know me.
I am the Lord, and there is no other,
  besides me there is no God;
  I gird you, though you do not know me,
that men may know, from the rising of the sun
  and from the west, that there is none besides me;
  I am the Lord, and there is no other' " (Isa. 45:1-6).

This passage is positively exciting; it is provocative; and it is bold and daring. It speaks of Cyrus who is referred to as God's "anointed," a term used only in special circumstances and later applied to the long awaited Messiah. Moreover, Cyrus is described as one whose right hand God has grasped, whom God has called by name, and one whom God has girded.

Anyone unfamiliar with Old Testament history would certainly gain the impression that Cyrus was some great and holy man of God or perhaps one of the noblest of the Hebrew prophets. But the fact is that not only was Cyrus not a prophet or a man of God in the accepted sense; he was not even a Hebrew! He was a pagan king, the powerful head of one of the greatest empires of the ancient world, and a successful administrator and military strategist. And yet he was the one who was divinely anointed, whose right hand God had grasped, whom God had called by name. But what is even more remarkable is the fact that Cyrus had no idea that this had happened or that he was in any way the special emissary of the God of Israel, even though he had been liberal in granting the captives freedom to return to their homeland. Yet this, according to our passage, is what God had said of him, "I gird you though you do not know me."

When Cyrus issued the famous edict which permitted the Jews to return to the homeland, he committed himself to a policy that was inherently right and ethically sound and, from the standpoint of the prophet, a concrete expression of the will of God. So even without knowing God, in his righteous act Cyrus became the emissary of God. This passage suggests, therefore, that all righteousness, as all truth, is of God and that there is no righteousness, as there is no truth, that is not of God. And because God had reminded Cyrus, "I am the Lord, and there is no other, besides me there is no God," he could go on to say, "I gird you, though you do not know me."

If, in the time of Isaiah, God did not limit the people through whom he worked to those who knew him, or speak only through those who acknowledged him, is it possible that this is still true of God in our day? Are there voices in our day which do not pretend to speak for God, but which, nevertheless, do proclaim his message? Are there those who deal with theological questions but use nontheological terms? To consider only the field of writing as an example, are there those to whom God might say, "I gird you, though you do not know me"?

The names of T. S. Eliot, W. H. Auden, and Dorothy Sayers might be given as examples. Here are Christians who have made the grade as writers. They communicate theological truth in nontheological terms, and many who read or listen to their words have not been in the habit of crossing the threshold of a church door. I would, therefore, insert here parenthetically that there is need for more writers who have these splendid qualifications. However, this is not exactly the point I am trying to make. Christian writers are hardly analogous to the pagan Cyrus, and the words hardly apply to them: "I gird you, though you do not know me."

Non-Christian writers proclaim God

To get at the full application of our text, we will need to ask the question whether non-Christian writers can be used of God as proclaimers of his truth and instruments of his purpose. What about writers like John Steinbeck, J. D. Salinger, and Tennessee Williams, who are among the top writers of our time? I submit that we cannot dismiss them as un-

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by RUSSELL L. MAST

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by RICHARD A. BOLLINGER

Love and Responsibility Go Together

(In the first article, the author drew attention to the significant changes in premarital sexual behavior and attitudes in our society which are of concern to young people and adults alike. Even more important than the changing patterns of sexual intimacy emerging in our social setting are the apparent meanings that become attached to this behavior. There was some attempt to define those meanings and to understand the influences aiding and abetting the unfortunate aspects of the so-called "sexual revolution.")

IT MAY come as a surprise to those who deplore our changing sex ways to learn that among high school and college age students there is a genuine desire to be "moral." The "uninhibited teen-ager" image is vastly overdrawn. Let me be specific, drawing upon conversations I have had with young people who have spoken frankly about their experiences and dilemmas.

I have found that not too far below the surface – and with a little coaxing it comes out – there is a challenge in what these adolescents and young adults are thinking. Why all the adult restrictions on sex? they ask. If sex is a universal and pleasurable human endowment, why not use it and enjoy it, especially with one you love? I think you will recognize that there is nothing new in this kind of thinking. But perhaps the questioning is more pointed and direct now and less amenable to easy answers. Young people really want to know.

I have also discovered that if these questions are not dodged, other levels of inquiry appear. The challenge

Man is a creature loved by God and made for the kind of love which respects persons

LOVE AND RESPONSIBILITY continued

gives way to a more involved stance. Who am I as a male or female? the questioner really wants to know. How can I become a whole person, with sex an important but not an all-consuming part of my functioning? It is in that context that the concern for morality comes through most clearly.

Generally, those who view-with-alarm the immorality of the rising generation are not very helpful, usually managing to communicate more of their own anger and discomfort with sex than any profitable prophetic word. On the other hand, those who assume an attitude of total permissiveness devalue sex by indifference and do not help either. They offer the advice, "fasten your seat belts," don't get in trouble, be practical — but that advice rarely touches the deeper questions being raised.

What approach can be taken? No answer of mine is going to satisfy every reader. For one thing, if one is looking either for permission to act on his impulses or for a reiteration of an absolute standard, this is not the place to read further. Another factor to keep in mind is that sexuality, seen against the backdrop of total human experience, does not admit to blanket generalizations, a fact that makes writing articles on the subject for the general reader difficult. Sex is so much a part of one's individual character, and interpersonal relationships are so tightly bound up with specific circumstances that general rules many times miss their target.

But there is a way to understand these issues that avoids condemnation and indifference. If we have learned anything at all from those who practice the art of healing through therapeutic relationships, it is that words and behavior — communications of all kinds — must be responded to with disciplined concern so as to release imprisoned feelings and perceptions which can then be tested and modified. The questions and the behavior of young people who are experiencing perplexity and mixed emotions with regard to their maturing sexuality must be responded to with equal seriousness.

It seems to me that if we want to speak meaningfully to young men and women about premarital sexual behavior, we will need to think along these lines:

— That sex in a general sense is operative in every boy-girl relationship;

— that the degree of sexual expression within premarital relationships should be linked with the degree of shared intimacy and responsibility;

— and that the goal of these relationships is to further personal, interpersonal, and group well-being.

Let me expand upon each of these briefly.

In the first place, although the word *sex* often gets tied exclusively to sexual intercourse, in a more general sense it represents a basic drive that gives rise to many kinds of feelings and behavior. The attraction a boy and girl feel for each other is one of these. So is holding hands and the desire to be close to one another. Necking and petting are the usual words used to describe greater degrees of intimacy. In this sense, sex is at work from the time the young man and woman begin seeing each other. (Actually, in the broadest sense, sex is a motivating drive from earliest infancy.) Obviously, from this point of view, there is a great deal of "sex before marriage." And there should be — because in this broad sense sex can be a positive force enabling a person to give and take affection and pleasure and to test out one's identity as male or female.

The real point of decision comes in determining the level of sexual expression in a particular relationship. Should it be holding hands, kissing or a more intimate form, and how is one to know? I am suggesting that abstract standards (such as "no kissing on the first date") have limited usefulness, partly because dynamic human relationships are hard to fit into one kind of mold and also because this way of proceeding misses the main point. In premarital relationships, it is the *meaning* that is attached to a particular behavior which should focus our concern, not whether a couple does or does not do something. Does the kind of intimacy — let us say kissing — express affection two people have for each other which builds their relationship, or does it have other less positive meanings? Let me illustrate.

Henry and Alice are infatuated with each other and do not care who knows it. They express their affection in ways that sometimes embarrass their friends, and when they are alone together so much of their energy goes into the physical side of their relationship that nothing else gets done — discovering each other's talents and weaknesses, for instance. Yet both are bright kids, and there are some indications that they care enough about each other to want to discipline their relationship so that it can mature.

The giddy infatuation experienced by Henry and Alice gives rise to behavior that may go beyond their ability to grow as individuals and as a couple. If they can slow down a bit, the excitement and tenderness they feel toward each other will contribute to the process of getting better acquainted; if physical stimulation becomes the sole aim it will likely short-circuit further growth.

Here we have already anticipated the second point, namely, that the degree of physical intimacy shared by a couple should be appropriate to the level of their relationship with one another. A first date is quite different from a period of engagement. Both are classed as premarital relationships, but the kinds of shared affection, commitment, and responsibility vastly differ. And both, we might add, are not the same as marriage. For this reason, one needs to answer the familiar question, "How far should you go on a date?" with the weak-sounding but accurate response, "It depends." It depends on what the circumstances are, how long the couple have been going together, what kinds of commitments they have to each other, what their goals are in terms of the relationship.

Now, in the third place, there is the matter of goals. Here is where our Judeo-Christian heritage offers illumination. It is a pity that so many people see this heritage as a policing action rather than as a liberating force. It is a central thrust of Christian understanding that man is a creature loved by God and made for love, that is, the kind of love which respects persons (including a proper respect for oneself), cares for other people, and builds human community. And while there is a thoroughly realistic strain to the Christian perspective — sin, death, guilt, powers that tear men down — there is also an overarching vision of harmony in life which allows man to enjoy the fruits of creation.

I think this translates very well into terms that have direct bearing on premarital relationships. Stated as an inclusive principle, we may say that the goal of premarital relationships is to support and further individual, interpersonal, and group well-being. Broken down into its component parts, this means, for one thing, that a young person should feel good about himself in dating and courtship experiences and that this sense of personal worth should lead toward a stronger sense of personal functioning, becoming an end in itself. Very frequently the guilty feelings aroused when a boy and girl go beyond their own standards are an early warning signal that this proper integration has not been achieved.

Again, a premarital relationship should enable each partner to feel he is a contributor to the other person, that his expressions of affection do not make the other partner uncomfortable, and that there is a mutal respect for each other as unique persons. The opposite to this kind of mutuality is where one partner exploits the other out of his own needs.

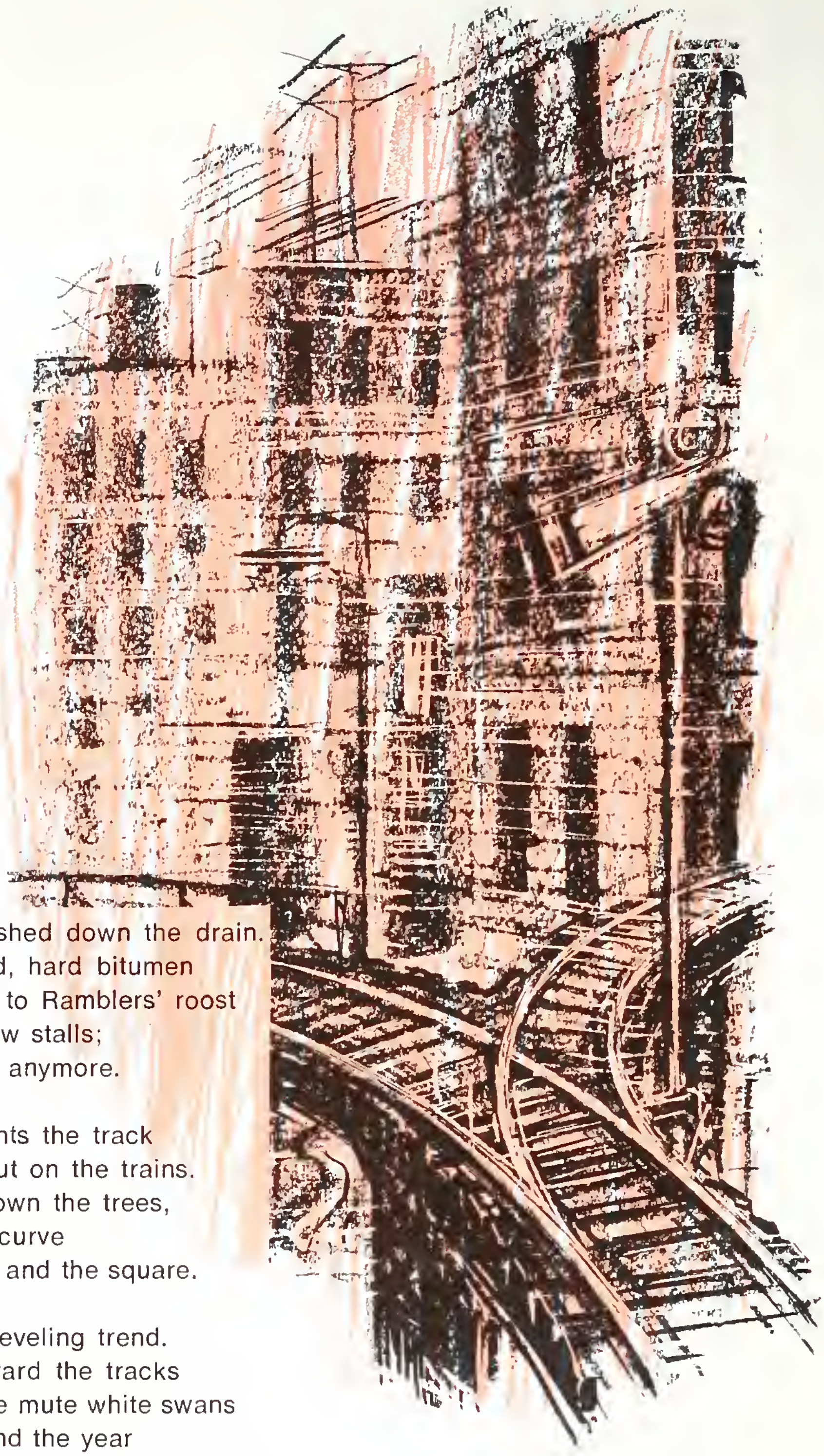
To carry this one stage further, the goals of a premarital relationship should lead toward a sense of community with other people and institutions, parents, especially. In our society premarital intercourse usually isolates couples. Inwardly they are isolated by the feelings associated with breaking conventional standards; outwardly they are isolated by the need to be secretive. One very sound reason why the wedding is important — there are others of course — is that it confirms the social meaning of two people's love. It publicly declares that love and responsibility now go together, a condition that offers the best chance for true intimacy to be enjoyed. That kind of security rarely — some would say never — obtains outside the marital bond.

I have found that many young people are ready and willing to assume their share of the responsibility for integrating sex into their own functioning and in their relationships with persons of the opposite sex. It makes sense, they say, to be educated to the meanings of sexuality in human encounters and to realize that they are the ones who will have to exercise control and adopt appropriate goals.

But they need help from capable and concerned adults who are willing to exercise adult responsibility. Parents and other adult sponsors need to provide limits for those whose inner controls are not yet equal to the task of coping with powerful impulses. A New England town learned this the hard way. Following an epidemic of premarital pregnancies, the high school principal convinced parents that they should adopt a code for parties and dating. And while at first the students reacted with anger and resentment at this previously unexercised restraining authority, the code was put into effect. At the first party under the new regime, one teen-ager after the other thanked the adult host for the "best party we ever had."

Enough initiative in the hands of young people to help them assume proper responsibility for their own attitudes and behavior; enough external support to take away unnecessary risks and allow a proper rate of learning: these are the two essential ingredients for helping premarital relationships become what they should be — a school for marriage, a place to learn about oneself, and a way station on the road to fully shared adult responsibilities and privileges. □

VIEW FROM AN ELEVATED TRAIN



by HOWARD WINGER

The old wild ponds have vanished down the drain.
Where soft pond water rippled, hard bitumen
Draws Valiant Mustangs home to Ramblers' roost
and tame Impalas feed in yellow stalls;
but wild geese never stop here anymore.

The rule of line and circle fronts the track
where picture windows look out on the trains.
The houses all have far outgrown the trees,
so every architectural jog and curve
from high betrays the compass and the square.

Just one resists the common leveling trend.
The ground dips suddenly toward the tracks
and there a pool collects where mute white swans
in tightened circles swim around the year
and stretch their necks and wings on grassy banks.

The tidy fence around the pool restrains
the toddler from the shallow watery depths
and from the striking beaks and threshing wings —
it's surely not to keep the big birds in!
What other place remains where swans can go?

NEWS

Seven new queries on Louisville agenda

Annual Conference at Louisville, June 21-26, will have at least seven new business items on its agenda, items submitted from the recent round of district meetings.

The import of the new business is as follows:

- that Brethren witness in urban centers be strengthened (expressed in two queries).
- that only *active* members be eligible to vote in church council meetings.
- that study be given to establishing professional Brethren services to assist congregations in evangelism and in fund raising.
- that affiliation with the National Council of Churches be reviewed.
- that study be made of such matters as recruitment and conservation of pastors.
- that if and when Annual Conference votes for merger, a referendum of local churches be taken to ratify the action, requiring a seventy-five percent yea vote for passage.

Louisville's downtown convention center

The concerns on urban ministries were submitted by the Northern Indiana district conference and by First Church, Harrisburg, through the Eastern Pennsylvania district conference. Both queries urge studies of how Brethren can render a more effective work in urban centers in general, with the Pennsylvania statement signaling out also work in the inner cities.

The item on who is to vote in congregational business meetings stresses the dual nature of church membership — that it entails both privilege and responsibility. It asks that a 1964 Conference paper on Congregational Organization and Polity be amended to allow only active members to vote. The query originated with the Dunnings Creek church and Middle Pennsylvania district meeting.

From Southern Ohio's Eversole church and district conference came the call for a study urging the Church of the Brethren to set up its own efforts to guide congregations in evangelism and fund-raising programs.

From Southern Pennsylvania's district conference came the query asking for a review of Church of the Brethren membership in the National Council of Churches and also of the possibility of funds budgeted for the NCC being raised by voluntary subscriptions. The query is a restatement of the concerns brought by three congregations to Southern Pennsylvania's district meeting.

Triggering the concern on the study of pastoral supply is the acute shortage of pastors, the heavy investment per student at Bethany Theological Seminary, the number of young ministers entering other than pastoral service, and the "drop-out" rate among parish ministers, according to points in the query originated with the Southern Indiana board of administration.

The referendum on merger is called for in a query from the Anderson congregation and Southern Indiana district meeting. Any merger approved by Annual Conference delegates, the query suggests, would need to be ratified by a referendum conducted in congregational council meetings, with both the yea and nay vote totals reported to the district board chairman. A seventy-five percent affirmative vote is asked for in order to bring about ratification of merger.

Other new business may originate in reports to the Conference, such reports as those of the General Brotherhood Board and the Fraternal Relations Committee.

Items on the Conference agenda carried over from former years include the theological basis of personal ethics, the basis of the eldership, mental health care facilities, and study of participation practices in the Lord's Supper and Eucharist.

NEWS

Kyle

Warstler

McFadden

The quiet diplomat

The world's needy peoples lost one of their most ardent champions on Dec. 1 in the death of W. Ray Kyle.

In his seventeen years with the Brethren Service Commission, he had piloted a program of material aid services from a modest operation to a nationwide network of nine centers. As national director of these centers, he was the chief processor of united Protestantism's relief wardrobe.

Currently the program of collecting, processing, and shipping clothing, medicines, and food totals ten million pounds annually. The aid is channeled to areas of disaster and endemic need in sixty countries and to such domestic recipients as Cuban refugees, the Delta Ministry in Mississippi, and flood and hurricane victims.

In addition to supervising the nine Church World Service centers of the National Council of Churches, he also worked closely with the World Council of Churches, Lutheran World Relief, National Association of Evangelicals, Christian Rural Overseas Program, and Interchurch Medical Assistance. He operated out of the largest center at New Windsor, Md.

Among the creative approaches to compassionate ministries which he instituted was the Sales Exchange for Refugee Rehabilitation Vocations, with its international gift shops for marketing in this country handicrafts produced by refugees in self-help programs abroad.

With only high school training, he maintained an intellectually alive outlook, ever in search of new ideas. Among his favorite writers were Dietrich Bonhoeffer and Paul Tillich.

It was in the U.S. Army in Burma during World War II that he came to see the urgency of relief services on a worldwide basis.

Death, which resulted unexpectedly from a coronary attack, occurred in Washington, D.C. He is survived by his wife, the former Helen Griffith, two sons and two daughters.

"Ray Kyle kept his deeds a respectable distance ahead of his words," eulogized longtime associate, W. Harold Row. "He was a prime example of quiet diplomacy, of persistent determination, of Christian compassion concretely expressed. He was creative and practical, one who held ideas whose time had come."

Two continents, one task

Mission Twelve, the enterprising effort at renewal by the Church of the Brethren, is to be presented in the next several weeks in modified form to the churches of India.

To carry the emphasis on lay discipleship there is Miss Anna Warstler, former India missionary for twenty-three years, now director of adult program for the Brotherhood, and one of the principal architects of the Mission Twelve experience.

In India, Miss Warstler expects to revise the Mission Twelve approach, and yet stress its essential values of developing an understanding community, of enabling individuals to attain a heightened sensitivity to persons, of aiding the laity in becoming more responsible members of the body of Christ.

Stateside, the Mission Twelve program continues to spread. To date, eight district- or area-wide Mission Twelves have been fully completed, two are nearing the final phase, and twelve are in the opening stages. The 175 congregations and 1,100 individuals involved thus far are expected to double by the spring of 1967.

To the quiet and resourceful Miss Warstler, whose leadership contributions are cited by the Dictionary of International Biography, 1963, and Who's Who of American Women, 1966-67, one of the most exciting tasks before the church is adult education. And the task is equally urgent, she is convinced, whether in India or her native Indiana.

From pulpit to polls

A Church of the Brethren pastor has tossed his hat into the national political ring.

He is Ralph G. McFadden, Lafayette, Ind., who is a candidate for the Democratic party's Congressional nomination in Indiana's Second District. With the backing of party leaders, he was the first to declare for the nomination, and is the only contender to date.

It is expected that the Democratic nominee will oppose in the November election Republican stalwart Charles A. Halleck, Congressman since 1935 and former minority leader and speaker of the House.

McFadden, an ordained minister and pastor of the Lafayette Church of the Brethren since 1958, graduated from high school in Elgin, Ill., and from Manchester College. He is a graduate cum laude of Bethany Theological Seminary. He previously was pastor at Akron, Ind.

He is the son of Mrs. W. Glenn McFadden and the late Rev. Mr. McFadden. His wife, Barbara, is the daughter of the Raymond R. Peters, North Manchester, Ind. The McFaddens have two children.

Pastor McFadden is moderator of the Southern Indiana district and chairman of the Annual Conference committee to study participation practices in the Lord's Supper and Eucharist. He currently is writing a unit of curriculum for senior high youth.

He has given active leadership in services related to the Boy Scouts, the Greater Lafayette Human Relations Council, Family Service Agency, and counseling of juvenile delinquents.

In outlining plans to campaign for the nomination, McFadden indicated he would aggressively stress education, labor and world peace.

Geneva: Time of decision

In light of changes in the ecumenical scene, policymakers of the World Council of Churches will try to reinterpret the role and function of the WCC Feb. 8-17 in Geneva, Switzerland.

Among the 100 members of the Central Committee to participate will be the Church of the Brethren's general secretary, Norman J. Baugher.

A top item on the schedule is the election of a successor to Dr. W. A. Visser 't Hooft, the Dutch Reformed churchman who has been general secretary of the WCC since it was formed in 1948.

While there has been considerable speculation on a successor, the election will take place in closed session and there will be no announcement as to a slate of nominees in advance, according to present WCC plans.

Beyond the naming of a new executive, the Central Committee will assess developments in world ecumenism which have occurred in this decade.

For example, in 1948 when the WCC was established, Rome was "far away" and did not enter much into the thinking of Protestant and Orthodox leaders. Now, there is in existence a functioning Joint Working Group of the WCC and the Roman Catholic Church. Also, major developments in church union have occurred in several nations.

Dr. Visser 't Hooft expressed his personal view that the ecumenical movement today must be considered polycentric rather than grouped around any single center.

Another white preserve

A year ago, a British writer, discussing conditions in race-conscious Rhodesia, deplored what he said was the dilemma of the Christian church there.

"If clergymen," he wrote, "make any protest against the white-dominated government's polices toward Africans they are accused of dabbling in politics. If they do not speak up against what they believe to be portrayals of Christian principles, then Africans are aggrieved and the church loses their respect."

By all accounts, the feeling of Rhodesia's four million Africans toward the church at this particular time should be one of deep respect. When the government of the former self-governing colony on Nov. 11 declared its independence from Britain — a unilateral action promptly branded by London as rebellion and treason — it brought down on its head religious leaders.

In the eyes of churchmen the supreme tragedy lies in the fact that Rhodesia has become another Union of South Africa. All political and economic power reportedly is in the hands of white men — "small and frightened men," British Prime Minister Harold Wilson called them.

The declaration of independence by Prime Minister Ian D. Smith meant for the white man's paradise the continuation of supremacy by the country's 220,000 whites and rejection of the principle of majority rule.

In opposition, the Christian Council of Rhodesia issued a firm declaration of loyalty to "Her Majesty the Queen" and repudiated the white Rhodesian minority group's rule. The Council expressed hope that "the leaders and peoples of Britain and Rhodesia" would set as a prime goal the turning back of the country "as speedily as possible into constitutional channels."

"The churches and their leaders," the Council document said, "should be ready to assist in this work of rapprochement and reconciliation."

Rhodesia's Roman Catholic hierarchy, in a joint pastoral letter, also sharply criticized the Smith government and denounced racial discrimination.

The bishops said "a vast number of the people" are "particularly angered that it should be stated publicly that this action was taken in the name of preserving Christian civilization in this country."

"It is simply untrue," they declared, "to say that the people have consented by their silence. Their silence is the silence of fear, of disappointment, of hopelessness. It is a dangerous silence, dangerous for the church, for all of us."

Bishop Cecil Alderson, Rhodesia's senior Anglican bishop, declared two days after the Smith government's action that Christians have not only the right, but perhaps also the "duty" to disobey unlawfully enacted laws.

R. S. Garfield Todd, prime minister of Southern Rhodesia 1953-58 and a New Zealand-born Disciples of Christ missionary, was placed under house arrest by the Smith government. He had formed a new Africa Party in 1961 to bring about a joint African-European government and abolishment of the "color bar."

The *Manchester Guardian* quoted Dr. Todd as believing Britain should take firm sanctions against the Rhodesian government, although he said he did not favor military action, adding, "I have always believed in peaceful solutions. I have always been against violence and still am."

One churchman who urged Britain to use force, if necessary, to protect the rights of Rhodesia's majority, was the Archbishop of Canterbury, Dr. Arthur Michael Ramsey. "If the British government thought it practicable to use force for the protection of the rights of the majority of the Rhodesian people, then I think as Christians we have to say it would be right to use force to that end." The comment, issued before the unilateral declaration of independence, stirred a national furor over the church's outspoken endorsement of force.

The World Council of Churches, National Council of Churches, and many denominations in the United States commended actions by world powers to stand by the African majority in Rhodesia and to condemn the Smith government.

But in spite of vocal opposition by church leaders to unilateral independence, according to Ecumenical Press Service the rank and file of Christian laymen in Rhodesia are confused by the issues and unresponsive. At the same time the African population is too drained of leadership to react.

The action of Prime Minister Smith remains both a rebuke and a challenge to the churches.

Minority rule: Prime Minister Smith proclaims independence for Rhodesia

Washington, D.C.

Peace March in Washington. The announcement seemed providential to me. It was not parochial, that is, it was not issued from church headquarters, from the congregation of my husband-pastor, or from the district social action committee. The announcement came from the world, the world which had already set my peace convictions on edge by raising doubts about U.S. policy in Vietnam because of recent conflicting reports about negotiations for peace.

The announcement of the march was signed by Dr. Benjamin Spock, genial baby tender for the present generation whom he is now following by doing what he can to save from slaughter and disfigurement the very healthy generation he has spawned. He had buttressed the idea of marches in a *New York Times* article in which he encouraged mothers with strong convictions to witness openly to their beliefs, especially when those beliefs grew out of the natural predisposition of women to nourish and sustain. Children, even those who join their mothers in the line of march, are well off, he wrote, because they have mothers who care and express that caring openly.

The announcement of the peace march came on the birthdate, nineteen years to the very day, of my son who would be eligible for the draft now if he were not on a college campus. Any personal lack of stamina for the peace march was vitalized by his liveliness, that exuberant quality which youth lend extravagantly to age. Every school day I borrow that same liveliness from sixteen-year-olds whom I teach in the local high school. Their gifts to my spirit, plus the hard fact that while half of my boys will graduate to campuses in two years the other half will be GI's unless something is done by peacemakers, spurred me to action.

If I do not act, by peace march or whatever means are open to common citizens, why should I continue to stretch my students to those broad, humanitarian sympathies which are woven between the lines of every great poet? If I do not act, why not swallow my words, before they are spoken, about man's capacity for free, human behavior with which classical literature, and the biblical sources I use, are resplendent? If I do not act, why take the time to point out the sharp satire in modern war novels where brash but brave writers prick at the soft underbelly of the war mentality? If I do not act to stop suffering, how can I identify with integrity to the concept that the whole race suffers when any one of us hurts? If I do not act, I join, by default, the infidelity of good people who have been unfaithful in this century because they have been noisy in words but hollow in acts.

The announcement of the peace march in Washington touched my careers as mother, teacher and churchwoman, all of which are bound together in my central calling as a Christian.

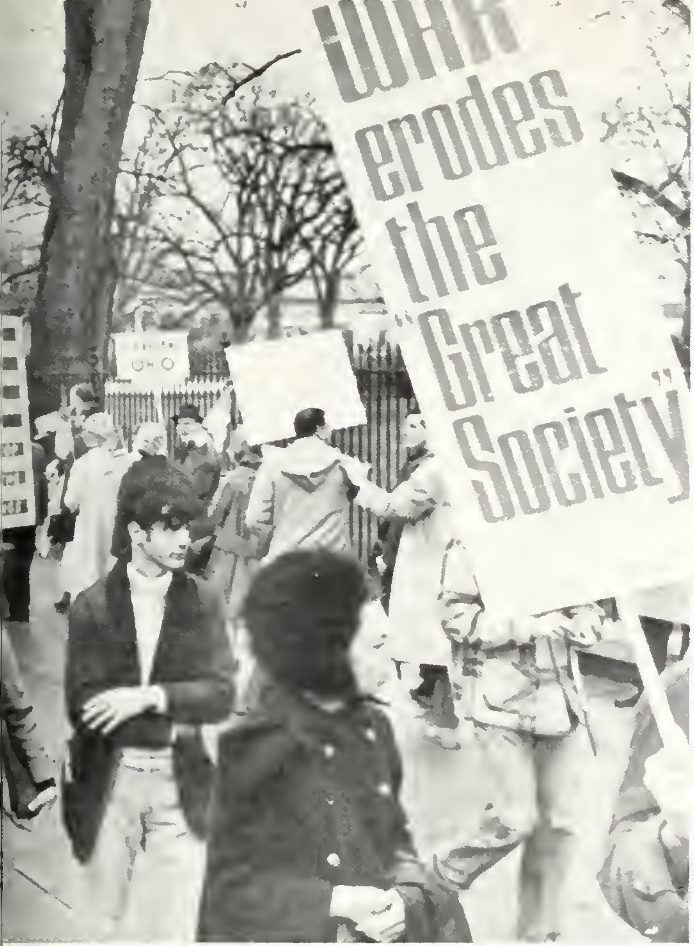
CLEVELAND
OHIO

SPECIAL REPORT

Dare Brethren joi

"Participation in the peace n
as mother, teacher, and churc
in my central calling as a

ARRIVING WITH A BUSLOAD OF MARCHERS from the local community, I joined 35,000 others, diverse in culture, age and religion, in a march near the White House. After two hours, by some indistinct but inherent signal, we massed on the slope of the Washington monument, its monolithic height fringed at the base by a circle of American flags snapping smartly in the wind. On the slope sat youth in long hair, dark stockings and loppy sweaters, old people with placards blatantly displaying what they could no longer voice, middle-aged people in furs and suits, businessmen in grey and professors in tweeds. Addresses by Edwin Dahlberg, Mrs. Martin Luther King, Dr. Spock, Norman Thomas and others blared from the makeshift platform to the ragged edges of the crowd. Then, at the stated hour, the assembly dispersed, sped to chartered buses and left the city for such faraway, all-night trips as California, Michigan, New England and the South.



p with marchers?

hington touched my careers
of which are bound together
asserts writer Inez Long

The program, well-ordered and paced, caught me off guard at one point. A folk singer, introduced as a conscientious objector who had just completed alternative service, was welcomed with a thundering applause. Instantaneously, a line of faces, timid and peeked, moved in single file behind my eyelids. Each was the face of a conscientious objector during World War II. Many were Brethren. Most were young. All were like sheep with their shorn side to the wind, because the days were sharp and brittle for conscientious objectors, those first ones in our national history to practice their peace convictions in the mainstream of American life, instead of sitting out the war in jail.

I remembered one, a seminary student, who refused to sign for the draft. One was a humanist who came to his pacifism by way of Greek philosophy and Thoreau. Another was a Southern Baptist for whom Fosdick, in liberating him from biblicism, had also toppled his God-is-on-our-side ethic. Another was an uncle who had directed a Civilian Public Service camp where Arkansas did not spell antebellum hospitality and Magnolia did not ooze fragrance from welcoming bouquets. I remembered M. R. Zigler, Orie Miller and Paul French, each representing one of the three historic peace churches, who hacked their way through congressional blocs to hammer out a frail piece of legislation which grew into the sturdy law which today honors the right of individual conscience against war.

YET WHEN THE APPLAUSE mounted for the conscientious objector, to my knowledge there were less than a hundred Brethren there to join in. Why do we back off from public demonstrations of the very pacifism we have spawned? How can the gigantic needs of the peace cause be served unless we move out of our parochial circles to lose ourselves in a cause that has brought a harvest beyond ourselves and our particular church?

The idea of marching is not what bothers us. Brethren sponsored their own march for peace three years ago when several hundred of us went from Annual Conference to Washington. We marched confidently as a church. Now we must learn to witness as individuals if a cause we cherish is taken up by those different from ourselves. The proud march of our parochialism must spend itself in the jerky, untried pace of those secular movements, whose destiny is the same as ours, a destiny of mankind, a destiny ribbed with the fullest meaning of what it means to keep human life human.

We have a long way to go because we are still kittenish about reading literature without Brethren imprint, because we do not know how to hear doctrines spoken with an outlander's accent, because we are stand-offish about participation with those we do not know. How will we ever catch up with gigantic causes when the sponsor is secular, different from our own?

It is ironical that Brethren shy away from unusual dress when our own has been peculiar, from minority groups when we are a remnant, from nonconformist groups whose fervor is like our own but whose history is different.

I DID NOT LOSE MY IDENTITY as a Brethren in a peace march organized by groups outside the church. I came to know my identity all the more clearly. Certainly my identity was less eroded than it would have been had I gone, instead, to Philadelphia on that day to join 100,000 fans at the Army-Navy game. Yet the Philadelphia crowd was less suspect. Involvement in a game, as a spectator, is seldom under criticism. Participation in a struggle that matters, where giant powers are accosted, is always under fire.

But the risks of joining those who struggle for peace cannot dissipate that lustrous quality of life that comes to whoever participates, in his own way, in the struggle of the greatest hope of this century, tugging to be born, gasping for breath. The hope is for peace among nations, for men and women of goodwill to make it so. — Inez Long

Probing at the core

Communism today: What view ought Brethren take toward it?

To focus on this issue ninety-two persons in the Washington, D.C. area, almost all Brethren, met in the Dodge Hotel to hear two qualified Brethren reveal sharply divergent positions.

One speaker was Ernest W. Lefever, a senior research member of Brookings Institution. He explained that the U.S. government's policy of containing the expansion of communist states was based on our understanding of the nature of communism and the moral responsibility of America to her allies. He further felt that military assistance to the Saigon government was a necessary part of America's responsibility to Southeast Asia.

The second speaker was W. Harold Row, Brethren Service executive secretary and recent visitor to Southeast Asia and advisor to the National Council of Churches on the Vietnam issue. In discussing communism in the light of the mission of the church, Dr. Row argued that the situation in Vietnam, and indeed communism in general, allowed more conciliation measures than the United States was willing to demonstrate. He saw nothing but failure in the present policy, leading to more and more suffering which breeds communism in the first place.

Dr. Lefever, on the other hand, saw the present policy as the only way to stop communism's worldwide conquest. Both speakers saw the situation as tragic; one saw U.S. military involvement as necessary, the other as unnecessary.

While arriving at no consensus, the event was seen as helpful in sharpening the issues. The meeting was sparked by a young woman asking last summer what the churches were doing about Vietnam. Many Washingtonians, she declared, even in the Pentagon, are not in agreement with the government policy in Vietnam.

As Brethren pastors and laity of several area congregations and the Washington Office focused on what steps to take, they discerned that communism was a core question. It was to confront openly and honestly the issues therein that the ninety-two gathered.

Further discussions of this scope and depth are essential, the participants concluded, if the world is to be freed of the present ignorance and fear which make peace impossible.

Home base for unity

For the man in the pew, a nationwide movement of "Living Room Dialogues" is to be launched this week as part of the Week of Prayer for Christian Unity. The dialogues are aimed toward fostering informal neighborhood discussions among Protestants, Orthodox, and Roman Catholics.

The venture is based on pilot programs involving roughly 200 interconfessional groups on the east and west coasts last year. It is sponsored by the National Council of Churches and the Confraternity of Christian Doctrine, a Catholic educational agency.

The sponsors have published jointly a 256-page paperback guide, *Living Room Dialogues*, as a resource for the home discussions. Commented the Rev. William A. Norgren, coauthor of the book with Father William B. Greenspun, "The goal of common action in the community is simply obedience, in every respect, to the will of God by every one of his people."

"Living Room Dialogues" — Newsman, left, with authors Norgren, Greenspun

Reviving the revival

No ordinary revival, but an experience in which each member would be involved in looking seriously at his relationship to Christ and the church.

That was the aim adopted by Northern Indiana's Middlebury Church of the Brethren for its Mission for Christ emphasis, a week-long program with Robert G. Mock of Manchester College as guest leader. It was set up by a planning conference six weeks in advance involving the congregation's ministerial and evangelism and Mission Twelve committees.

At the outset adults met during church school to note their most pressing questions. These were used as a basis for subsequent sermons. On successive evenings classes of various ages led in worship; talkback sessions followed in which individuals were invited to summarize the sermon and to tell whether what had been said made any difference.

One evening an open forum was held on the theme, "Let's Close the Church." On Saturday evening no formal service was held; instead, forty members of the church board and of committees convened in a nearby restaurant to hear the guest leader discuss "The Discipline o Discipleship."

On the closing Sunday evening smal groups discussed "After revival, what?" and considered the question, "What i the purpose of the Middlebury Church?" Then in total assembly the groups viewed ways of achieving the objectives se forth, and each person wrote himself a letter stating what he will do to help attain these goals. The letters were to be mailed six months later.

On the closing Sunday morning nine persons were received into membership but many times more had deepened their Christian commitment. Said Pasto James W. Simmons: "It is anticipated now that more people will have interes and participation in a church program that seeks to take the church into th world."

Questions You Ask

BY PAUL M. ROBINSON

Question: **If we do not know the actual date of Jesus' birth, why do we celebrate December 25 as Christmas?**

Answer: You are correct in your assumption that we do not know the real date of Jesus' birth. The biblical record gives no specific data as to the month and day of the event. Efforts to reach a fixed date for the ministry of Zacharias combined with the "sixth month" mentioned in the account of the annunciation to Mary (Luke 1:26) have not been very fruitful.

There is no historical evidence that Jesus' birth was celebrated in apostolic or early postapostolic time. Hippolytus seems to be the first to set December 25 as the date of the nativity. The earliest records of the recognition of December 25 as a church festival is in the Philocalian calendar, about 336 A.D. In the East, the celebration of January 6 as the physical as well as the spiritual birthday of the Lord prevailed generally as early as the first half of the fourth century.

Some scholars have seen an influence of the pagan festivals of Saturnalia (December 7-24) and Brumalia (December 25), which were deeply entrenched in Roman culture, upon the date set for the observance of Christmas. To what extent their influence was felt, no one can really say.

The exact date of the birth of the Savior is not really of prime importance. What *is* important is that his birth be celebrated in gratitude for God's great gift to the world and in the spirit of love and goodwill which his own life so clearly and perfectly demonstrated.

Question: **I recently visited a church of another denomination where I was impressed with the reverence and quietness in the sanctuary before the service. It made me realize how noisy and irreverent the services in my own church often are. Should not we stress reverence in worship to a greater degree in the Church of the Brethren?**

Answer: It is undoubtedly true that many of our churches need to be helped in their understanding of the meaning of worship. The more liturgical churches tend to emphasize the high and holy character of a service of public worship and through years of training encourage their people to come into the house of God in the spirit of quietness and reverence.

Brethren have been more informal in their liturgy and this informality has often tended to create some carelessness in the preparation for the worship experience. The Brethren are a people who love fellowship with one another. While this is admirable, in some of our congregations the horizontal relationships with one another seem to take precedence over the vertical relationship with God. So conversations with one another continue in the pews when the direction of thought should be toward communion with God.

Many churches request that there be no unnecessary conversation in the pews from the time the people enter the sanctuary, that worship may already have its beginning in silence, and that the mind of the worshiper be prepared for what is to come. Here the organist or pianist who is sensitive to the real meaning of worship may be of great assistance. The purpose of the prelude is certainly not to drown out the noise of the assembly or to cover the conversations in the pews, although in some churches it may seem to do just this. A proper prelude helps the worshiper to quiet his spirit before God, to reflect upon his obligations to his Creator and his own need, and to enter the service at hand in genuine expectancy.

Members of some liturgical churches are taught to bow their heads in prayer as they enter the pew. This not only eliminates the temptation to talk with one's neighbor but directs the attention immediately to God which is essential in worship. Certainly, many Brethren could profit from this practice.

In churches where members do enter the sanctuary in a disorderly and noisy fashion, the pastor should, through various educational processes, help the congregation to understand the importance of reverence as an indispensable quality of worship. The thoughtlessly irreverent person may destroy the value of worship for those around him.

Quietness is certainly not always worship, but it is doubtful if confusion, disorder, and inattentiveness ever contribute to a meaningful experience.

LET'S START A WA

The government has started a war on poverty. That is good. I am all for it. But maybe we ought also to start a war on affluence.

You may prefer only one war at a time. But if poverty and affluence are closely related, neither war can be won separately. With two healthy campaigns at the same time, we might win. Let us start with poverty first.

What is poverty? That looks like an easy one. The government had decided that any family with less than $3,000 a year is in poverty. Recently they upped it somewhat. Using the Agriculture Department's plan with a basic cost of 23 cents per person per meal, a family of four should have at least $3,310 a year. With only three persons in the family, at least $2,440; with two, at least $1,990; for a single person, at least $1,540. Below these figures, people are classed as poor.

But the U.S. Chamber of Commerce holds that dollars are not the best yardstick here, because there are many factors. " . . . a small family living in a warm climate and growing most of its own food could live comfortably" on this income. They urged a "maret basket" standard — "what it costs to live a decent life in different parts of the country under different circumstances." That does make some sense. But what is a "decent life" and what does it require?

Look at one startling example from outside the U.S.A. Gandhi in his later years had a regular diet of parched corn, goat's milk, and oranges, and he was still going strong until an assassin's bullet stopped him at seventy-eight years. His clothing supply consisted of one shawl and two loincloths plus sandals. The "estate" which he left: three bowls (one of silver), one fork, one spoon, one pair of spectacles, one watch, one letter opener, two pairs of sandals, a New Testament, and a copy of the *Bhagavad Gita*. Did he have enough for a decent life?

If we see the problem only in American terms, it is somewhat simpler. But from now on we must learn to live in a world. That makes poverty a harder and even more important problem, and there is no quick or easy solution.

Poverty can be measured by the difference between what we have and what we
want. More than twenty years ago a frien
of mine was asked by a businessman whose
income had been cut, "How can I live o
$47,000 a year?" My friend, whose incom
may have been less than one tenth as much
replied, "I don't know."

A college dictionary defines *affluence* as
"Abundance of material goods; wealth." Cer
tainly it means plenty — more than is reall
needed for a decent life. (People's needs ar
not all the same.) It may even include som
luxuries. "What is wrong about that?" Well
there are dangers. Here are a few warnings
— from a medieval monk, "Discipline beget
abundance. Abundance, unless we use th
utmost care, destroys discipline."
— from Prof. J. K. Galbraith, of Harvard Uni
versity, "Wealth is the relentless enemy
understanding."
— from Prof. A. K. Steigenwalt of the Un
versity of Michigan, "In times past and wit
substantially less material abundance me
have had a greater sense of fulfillment an
satisfaction than has modern man seate
gluttonously in the midst of opulence neve
before known in the Western World. . . . Th
corrupting influences stem in great measu
from the absence of any philosophic visio
of the nature of man and the universe."
— from Jesus, " . . . the cares of the worl
and the delight in riches choke the word . . .

Whatever happens in this world, I nee
some food, some clothing, some shelter -
and some other things. With too little I cann
live well. With more I can live more abu
dantly — up to a certain point. But where
that point?

Take a piece of bread, if you like brea
or strawberry pie if you prefer. When y
are hungry, one piece is good — maybe be
ter than that. Maybe the second piece is al
good. But the sixth or seventh is not as go
as the first or second — even from the sa
loaf or pie. It might not be good at all, d
pending on what else has happened befo

N AFFLUENCE!

conomists call this "the law of diminishing eturns."

For the most abundant life, I must stop — ven though the flavor is good and the host- ss or waitress is generous. Other good hings — such as clothes, houses, cars — fol- ow the same law. Up to a point more things nean more life. Beyond it they mean less fe, even though they always seem to promise nore life.

Where is the right place to put a ceiling or anybody who wants to be a whole person n a messed-up world?

People who have more than I have put n heavy pressure toward raising my ceiling. tarving children are less vocal. But I can hoose which voices I hear most effectively. I can hear the cry of starving children right n the middle of reading a menu in a restau- ant, I can easily choose powdered milk *for hem* instead of strawberry pie a la mode *for ne*.

To an increasing number of good-hearted penders a dollar more or a dollar less does ot mean much. But Jane Addams spoke ith real insight here, "It is a terrible thing hold in your hand the power of life or eath for another person." A dollar bill has hat power.

I want to keep fit now and work hard if ossible beyond the age of eighty. And I ant a life of personal integrity from now on. lso, I want a life of social integrity from now n. That includes the welfare of all the neigh- ors whom I want to love as I love myself. here should be our ceiling for me? It re- uires giving up some good things for me. that sacrifice comes out of a hunger and hirst for righteousness and a real love for ungry fellowmen, it produces more abundant fe *for us*. Here is where the war on affluence egins — with me.

The enemy we face is not any one person r any group. It is an attitude, affecting many ell-intentioned people — rich and poor. hese statements tell something about ttitudes:

1. "We are getting a new TV set — we have to spend the money somehow" (a lady at home).
2. "As long as I have money, I'll buy clothes. I don't care how much it is" (a teen-age girl overheard on a train).
3. "Be thankful that you live in a country with a standard of living that other people envy" (a card in the window of a bank at Thanksgiving time).
4. "The deluxe model costs just the same as the regular one. You just have to pay longer" (a young housewife).
5. "To a very large extent . . . we associate truth with convenience" (J. K. Galbraith).
6. "Christians should be satisfied with less for themselves so that they can share. . . . I refuse to buy a new dress that I think is pretty because I have plenty of nice clothes now" (a teen-age girl in a letter).
7. "Women, give half your wardrobe for peace" (a middle-aged mother).
8. "A man's life does not consist in the abundance of things . . . " (Jesus).

Attitudes can be changed — never easily — even after youth has passed. Gandhi changed his when he had an income of $20,000 a year — a lot of money in the 1890's. When he was mistreated while trying to help his people in South Africa, he cut loose from his affluent society, identified with the poor, and followed through to his death. If determined Christians change their attitudes in similar ways and about as much, they can do more than he did.

Here is a good prayer to start with:

Give me neither poverty nor riches;
Feed me with the food needful for me
Lest I be full and deny thee and say,
"Who is the Lord?"
"Or lest I be poor, and steal,
and profane the name of my God"
Prov. 30:8b-9

While the state is promoting a war on poverty, the church might well prosecute a war on affluence. If the two agencies work together honestly, our emerging world in the imminent future might move noticeably toward the kingdom of God. — *DAN WEST*

Christians Pray for Unity

by WILLIAM SULLIVAN

All Christians believe that unity is God's gift to the church. Prayer for unity is a profound act of faith that a united church is God's gift and not man's creation. No Christian can be content with a unity less than that which God has given to his Son.

As Christians become conscious of one another they become aware that the Lord they all worship is not divided. Earlier generations tried to overcome the sin of disunity by an apostolate of prayer and propaganda that sought God's backing for their efforts to unite his church. The conversion of one Christian to another denomination was considered the only way to eliminate divisions.

This program of prayer and action was rooted in the theology that only one church had maintained the unity God willed in Christ. The others could recover it by renouncing their errors and seeking communion with the one true church. This concept of Christian unity justified prayers for the return of separated Christians and inspired on all sides high-pressured and often questionable missionary advances against Christians of other communions.

Still other Christians believed that true believers were everywhere. Unity would be recovered when the false barriers of the churches were let down and true believers were able to recognize one another. Still others recognized the reality of ecclesiastical divisions and worked only to achieve cooperation and a peaceful relationship among the hopelessly divided portions of the church.

Sectarianism has been a barrier to true unity in the past. In reaction to it, indifferentism has been offered as a solution. But prayer for the visible unity of all Christians, to be accomplished as Christ wills and by the means he wills, avoids both extremes by total dependence on God's will. Such prayer for unity is offered in submission to th Spirit with the assurance that readiness to follow his wil is an essential condition for discovering the truth.

Christians now pray for unity within and with firn commitment to their own communions. They believ that Christianity is as large and inclusive as the will o God to bring "the universe, all in heaven and on earth . . into a unity in Christ" (Eph. 1:10, NEB), believing tha the people of God are the "great nation" which Go promised to make of Abraham. Confessional loyalty, i this perspective, means that each Christian thanks Go for the unity which he experiences in his own confessio and prays that God may deepen constantly his awarenes of that unity not only with his fellow Christians of th same confession but also with those of other confession Confessional loyalty in an ecumenical age emphasize that the real unity of the church is in Jesus Christ an is only imperfectly witnessed by the present visible stat of Christ's church.

Prayer for unity as Christ wills it and by the mear he wills it implies not only a commitment to one's ow confession and the church but also a readiness on th part of every Christian to give up whatever may stan in the way of visible Christian unity. If the churche wish to become the church, there must be death. Pray for unity does not allow for a neutral attitude towar one's own or other Christian confessions. Christians wh pray for the unity which Christ wills must pray wit and for all other Christians. And their prayer is nev simply an intellectual exercise. Prayer for Christian unit like prayer for peace, means that those who pray a ready and willing to suffer and die for one another ar the world to permit God to achieve that for which th pray. Christian prayer for unity implies a Christian solidarity that transcends confessional loyalties.

Christians could never pray for unity unless they believed it was the eternal will of God already achieved in Jesus Christ. This means that somehow separated Christians, who are not able to be at one in what they believe nor in the way they express it, are united one to the other in Jesus Christ by the eternal will of God. A theology of controversy is never hard pressed to point out the differences that separate Christians even to the point of making reunion unthinkable. But each Christian who prays for Christian unity is committed to the belief that unity is possible not because men are prepared to make the necessary concessions but because unity is a gift already given by God in Jesus Christ. Prayer for unity is simply an elaboration of the Lord's Prayer: "Thy will be done on earth as it is in heaven."

Christians are that strange breed of men who believe in the unity of all things in Jesus Christ in spite of overwhelming evidence to the contrary. They believe more strongly in the love of God in Jesus Christ than in the wars which witness to the mounting tensions among nations. Without this faith, prayer for unity would be no more than a pious daydream.

With this faith, prayer for unity knows no boundaries. Prayer for unity concerns the churches, but it also concerns the nations. Christian unity is not complete when the churches have entered into communion with one another, not even when the first great schism between the Jewish people and the Christian church is healed. Prayer for Christian unity is that God's will be done on earth that all in heaven and on earth might be brought into a unity n Christ (Eph. 1:10), as he wills and when he wills.

Prayer for unity is, in its deepest meaning, prayer that Jesus Christ return and take possession of his kingdom. Christians in the early church prayed explicitly, as we do, but more consciously for the return of Christ. Each week when they came together to commemorate all that he had done, they waited anxiously for his return. And each week they returned to their homes convinced that they had not done enough, determined to do more that they might be a community sufficiently open to his grace so that he would return to take possession of his kingdom.

The unity of all who love one another and are at one n their love for God was believed to be the condition for his return. Clement of Rome cited a perplexing riddle in response to the question of when the Lord would return. "When two will be one and the outside will be like the nside and when man and woman reunited will be neither male nor female, then Christ shall return."

Unity that is just this intense is what we pray for during the Week of Prayer for Christian Unity. This unity is what we already possess as God's gift in Jesus Christ and what we continuously reject by our divisiveness. This unity is what we can never restore by ourselves. And this is why we pray that God will give unity as, when, nd how he wills and that we may be sufficiently open to his grace to receive it. ☐

HOW PEOPLE HELP OTHERS

Disasters such as earthquakes, floods, hurricanes, and fires come suddenly, and many people need help. Sometimes their homes are destroyed. Sometimes people are hurt. Sometimes their gas, electricity, and telephones are put out of order, or their water is polluted so they cannot drink it. Can you imagine all you would need if these things happened to you? Here are some of the ways people help others when disasters happen. To find what they are, unscramble the words.

1. FODO
2. THOLCING
3. DOOLB
4. SRIFT DIA
5. CEDIMENI
6. REELSTH
7. THAE
8. REIBINLUDG

by Carol Conner

Answers

1. Food 2. Clothing 3.Blood 4. First Aid
5. Medicine 6. Shelter 7. Heat 8. Rebuilding

PROPHETS UNAWARE

Continued from page 7

important, because they have some important things to tell us about ourselves and our world which we need very much to hear. I suggest, moreover, that the words of God in Isaiah might very easily apply to them, "I gird you, though you do not know me." They are truly prophets unaware, because insofar as what they say is true, God speaks through them.

This was the position of Justin Martyr, one of the Christian apologists of the second century. "Whatever has been well said anywhere or by anyone," he wrote, "belongs to us Christians" (*Apology*, II, 13). And Calvin put it, "Whenever, therefore, we meet with heathen writers, let us learn from that light of truth which is admirably displayed in their works, that the human mind, fallen as it is, and corrupted from its integrity, is yet invested and adorned by God with excellent talents. If we believe that the Spirit of God is the only fountain of truth, we shall neither reject nor despise the truth itself, wherever it shall appear, unless we wish to insult the Spirit of God" (*Institutes*, II, ii, xv).

We have said, then, that what these non-Christian writers have to tell us about ourselves and our world is important. But let us hasten to add that it is none too pretty a tale! It is not always uplifting and inspiring. It is often depressing and shocking. In his book, *Catcher in the Rye*, J. D. Salinger tells about a confused teenage boy, fed up to the gills with the phony world of hypocrisy in which he lives, and yet unable to find any meaning in anything else. No one can enter into the mind of this miserable, unhappy, and misguided creature and feel good or happy or smug. That is not the purpose of the book. It is not to tell us something happy but something true; not to lead us off into a dream world but make us really see and face the world that is.

The prophets of the Bible were like that and were always impatient with those who were "not grieved for the affliction of Joseph," and who cried, "'Peace, peace,' when there is no peace." Perhaps then, God has girded these modern writers to make us see something about ourselves and about our world. In discussing modern art in general, Paul Tillich says, "Modern art is not propaganda but revelation. It shows that the reality of our existence is as it is. It does not cover up the reality in which we are living." To do so, he says, is "dishonest beautification" (*The Courage to Be*, page 147). There is a place for beauty in the world in general and in the arts in particular, but never as an escape, never to cover up the festering sores in our common life.

Another example of a non-Christian writer who has something very true to tell us about ourselves and our world is Tennessee Williams. Let me refer to this section from his preface to *The Rose Tattoo*. "Men pity and love each other," he writes, "more deeply than they permit themselves to know. The moment after the phone has been hung up, the hand reaches for a scratch pad and scrawls a notation: 'Funeral Tuesday at five, Church of the Holy Redeemer, don't forget flowers.' And the same hand is only a little shakier than usual as it reaches, some minutes later, for a highball glass that will pour a stupefaction over the kindled nerves. Fear and evasion are the two little beasts that chase each other's tail in the revolving wire cage of our nervous world. They distract us from feeling too much about things. Time rushes toward us with its hospital tray of infinitely varied narcotics, even while it is preparing us for its inevitably fatal operation . . . " (Preface to *The Rose Tattoo*).

After such a penetrating analysis of modern man and his abysmal failure to manage his own life, one can feel gratified that our generation of theatergoers is exposed to such devastating realism and such painstaking honesty. Perhaps Tennessee Williams does not intend to speak for God; yet since what he says is true, it may be that God has girded him even though he has not known him. In any case, we Christians need to listen, for it is against the background of such a world and such a deep spiritual need that we must proclaim the Christian faith. Only by seeing the abyss of destruction over which modern life hangs can we proclaim the good news of God with any kind of relevance or meaning. That we need to understand the Christian faith goes without saying, but we need also to understand our world and the dilemma of modern man if we are ever to make it relevant or meaningful.

We have been applying the implications of this passage in the book of Isaiah to the field of literature. Actually, the issue is larger than that; it is the issue of Christ and culture. In addressing himself to this particular problem some years ago, H. Richard Niebuhr summarized the typical answers that have been made across the centuries: (1) Christ against culture, (2) Christ with culture, (3) Christ above culture, (4) Christ and culture in tension, and (5) Christ transforming culture. All o these categories represent a partia truth and have an important functio to perform. But in every possible relation which the Christian faith ca have with culture in a given age o a given moment of time, the follower of Christ must know and understan both Christ and culture, and the must know what both of them hav to say for themselves.

Christ with culture

I have given particular stress t what Niebuhr would call Christ wit culture. I have suggested that ther are times when culture itself speak a Christian word or at least a par of it and that the truth of God ca come from unexpected sources. Fo we are in no position to place an kind of limits on the way in whic God must speak or the means throug which he can communicate. God ca gird even those who do not kno him. It is the mark of an educate Christian that he can recognize God truth when it comes and by whateve route it comes. In so doing he ca make the Christian faith relevant t the world in which he lives, that, b God's grace, Christ may yet transfor culture into his own likeness.

DAY by DAY

a devotional guide for the family

"SHE ASKED who cares. We wanted to show her." That was the reason given by the 17-year-old president of the student senate at Thomas A. Edison High School, Philadelphia, for bringing $31 to a fifty-year-old woman recovering from injuries at the Temple University Hospital.

Struck by a motor scooter, she had been robbed of her purse containing $50 by two teen-age boys while a crowd stood by and watched. Her injuries included a broken leg and broken arm.

The seventeen-year-old student decided to ask the 2900 students at his school for a penny each and brought the total to the injured woman.

In the newspaper a day after this story was published, another article declared that 500 Franklin and Marshall College (Lancaster, Pa.) students had skipped lunch as part of a nationwide "Fast-for-Freedom" aimed at raising $25,000 to provide food for Christmas dinner for needy Negro families in the South, especially Mississippi.

How often we underrate the youth among us! In *The Odyssey,* Homer wrote, "The younger folk lack wisdom always." In more recent times the fuddy-duddy father in *Bye Bye Birdie* asks: "Why can't they be like we were, perfect in every way? What's the matter with kids today?"

Perhaps part of the trouble is parents. What kind of examples are we?

SUNDAY, JANUARY 23

Gen. 37:2-5, 23-28. Any child who tattletales, who is favored by either parent, and who brags of his "superiority," is due for hard knocks in life.

MONDAY, JANUARY 24

1 Sam. 16:1-13. You can fool some people all of the time, all people some of the time, but not all of the people all of the time! God sees the heart!

TUESDAY, JANUARY 25

2 Chron. 1:7-13. To be truly wise a man must know more than cold, hard facts. He must understand and care how other people feel.

WEDNESDAY, JANUARY 26

2 Chron. 26:1-5, 16-21. How ironic that those whom God blesses often turn against him! Do not let success turn your head – from God!

THURSDAY, JANUARY 27

Luke 2:41-52. A well-balanced personality has four areas of growth: mental, physical, spiritual, social. Block any one and the result is perversion.

FRIDAY, JANUARY 28

John 6:5-14. "Jesus has set the example . . . Give him your loyal devotion, Give him the best that you have."

SATURDAY, JANUARY 29

2 Tim. 1:1-7, 2:15. Although a Christian home provides a fertile environment, seeds of faith grow and thrive by ndividual belief and study.

SUNDAY, JANUARY 30

2 Kings 5:1-5. Youth may see things more keenly than a busy, burdened adult. Listen to what young people are saying! You may learn much!

MONDAY, JANUARY 31

Dan. 1:3-8. A motto for youth: "I would be true, for there are those who trust me; I would be pure, for there are those who care" (Harold A. Walter).

TUESDAY, FEBRUARY 1

Dan. 3:12-18. To buck the tide of public opinion when everyone else swims with it you need deep spiritual anchors and an unwavering faith.

WEDNESDAY, FEBRUARY 2

1 Sam. 3:1-10. When has God spoken to you last? Wake up! He may be calling you now and you have simply not been listening.

THURSDAY, FEBRUARY 3

Jer. 1:4-10. Never underestimate what God can do with a willing person. Jeremiah, Paul and *you* can testify: "I can do all things through Christ who strengthens me."

FRIDAY, FEBRUARY 4

Isa. 6:1-8. Are you willing to follow God's plan wherever it may lead? Are you willing to do whatever he tells you to do without reservation?

SATURDAY, FEBRUARY 5

1 Tim. 4:11-16. Youth is not a time of life; it is a state of mind. It is not a state of cement, but of ferment and motion. Keep alive and growing!

DAY BY DAY continued

Look at the other side

Front-page headlines scream of the lawlessness of today's youth until some people see nothing else. The situation *is* bad. In the July-August 1964 issue of *Scouting* the Los Angeles County sheriff reported that in his county persons under eighteen are responsible for nearly half of all major crimes, for nearly 60 percent of auto thefts; 48 percent of larcenies; 47 percent of burglaries; 22 percent of gun, knife and strong-arm robberies; 17 percent of forcible rapes, 12 percent of aggravated assaults, and 8 percent of murders. These constitute today's front-page stories describing a "nightmare of horrors."

However, look at the other side — the side that seldom makes the front page. In the next two weeks let each family member hunt in the daily newspapers and current magazines for the unsung heroes describing the *good* that youth are doing. Look for articles about the Peace Corps, Brethren Volunteer Service, scout organizations, youth clubs, church affiliated youth groups, science research projects, art and musical accomplishments, and individual acts of heroism and courage. In these youth the future of the church, our country, and the world lies dormant. Bring the stories about them to your family worship, read them aloud, point out their virtues and then post the articles on your bulletin board.

Inspiration from art could include Sallman's "Follow Thou Me" and "Christ, my Pilot," or pictures of any of the youth in the Bible such as Daniel in the lion's den, David facing Goliath, the call of Samuel or the boy Jesus in the temple. With younger children pictures of Jesus with children around him could be used.

In the *Brethren Hymnal* on page 703 are listed hymns especially appropriate to use with youth. In addition, you may wish to add, "Lord, I Want to Be a Christian" no. 486 and "Take My Life" no. 349. Excellent poems, stories, and art interpretations can be found in the chapter entitled "Youth's Response to Altruistic Service" in *Christ and the Fine Arts* by Maus.

Today's youth want answers

No longer can adults hold youth in check by the little word "No." They promptly retaliate with another little word "Why?" Simply "Just because" or "It's the custom" are unsatisfactory answers. Turn to your Bible, your pastor or your church library to find answers to the honest questions youth are asking such as: Is sex really wrong before marriage? Is cheating ever necessary? Why be honest when the unscrupulous seem to prosper more? What is wrong with drinking or smoking? Isn't the conscientious objector a coward? Their questions on theology may also stump you. How can we know there is a God? How does God call a person today? How can I know I am doing God's will? What does it mean to be a Christian? Honest questions deserve honest answers. In your search to find answers, you may discover these two weeks to be the greatest in your life.

God's Call

Hey there!
You, with the Beatle-styled haircut,
The infectious grin and mischievous eyes —
What is God calling you to do?
Sure, you.
He has a plan, man.
Ever ask him to see it?
Who gave you your brain anyway,
Your hands and that loud mouth?
Think he wants you to sing folk songs and play ball all your life?
He has work for you to do,
A real, he-man job
Like helping people,
In labs or operating rooms,
In a pulpit or courtroom,
Behind a desk or in front of a blackboard,
Running a machine or designing buildings —
God's work is not kid stuff —
He needs men who have courage,
Who will dare to be different,
Who will think of others before they act,
Whose lives will be examples — fit for their children to follow!
Buckle down, now, man, and listen. . . .
He's calling YOU!

Hey there!
You, with the swishy pony tail,
The long finger nails and the high heels —
What is God calling you to do?
Sure, you.
He created you to do a job
A big one!
Have you discovered it?
Life is more than getting a fellow
and having babies . . .
Although that's great!
But babies must be cared for and taught
about life . . . and about God!
Know how to do that?
God wants you to do more than keep a house clean -
Like helping ease the pain of others,
calming fears,
creating beauty,
fighting ignorance and injustice
sharing ideas . . .
Always doing it in love.
That's a big order, Sis,
But God never demands little. . . .
He wants *all* of you!
Have you heard him call?

(vsz)

What the arms race does to our economy

OUR DEPLETED SOCIETY, by Seymour Melman. Holt, Rinehart and Winston, 1965. 366 pages, $5.95

WE HAVE BEEN led to believe that the United States is so wealthy that we are able to produce “guns without sacrificing butter.” Dr. Seymour Melman, professor of industrial engineering at Columbia University, denies this in his latest book, *Our Depleted Society.* In fact, he says hat the United States is now drifting along as an incompetent depleted economy — no longer able to lead the indus-rial nations of the world. The reason, ays Professor Melman, is that for the past twenty years of the Cold War we have wasted too much of our energy, esources, and manpower in a futile arms ace and have, therefore, neglected ma-or sectors of the civilian economy.

The United States now spends approxi-nately $56 billion a year on national de-ense. Melman in an earlier pamphlet entitled *A Strategy for American Security* outlined a program whereby we could obtain the same degree of national se-urity by spending “only” $34 billion yearly. Thus, he concludes, we have been wasting about $22 billion annually o build up a redundant overkill capacity. We have failed to realize that a city and ts people can be destroyed only once. Yet the Department of Defense already has the nuclear power to kill every human being and destroy every major city n the world, even if only ten percent of ur bombers or missiles get through to argets. Nevertheless, we go on using scarce resources and scientific manpower n a mad race preparing for a war that annot be won.

Conventional wisdom has stated that so ong as the United States operated at less han full plant capacity and had un-mployed manpower, military spending was a stimulus to the growth of the conomy. We could produce both guns and butter. But Melman in chapter after chapter with statistical documentation hows that all this money spent for arms has depleted the civilian industries. Our ailroads have been neglected; shipbuilding techniques are obsolete; the construction industry uses archaic methods; our metalworking machine tools are among the oldest in the world; and our merchant marine is unable to compete in international trade. Why? Because the federal government's defense spending has siphoned off the technical and scientific manpower that could have been applied to these civilian industries. Defense plants, often indifferent to costs, have pulled up prices so that we no longer are able to compete with the efficient firms in Germany, Western Europe, and Japan. These nations allocate only fifteen percent of their research and development to defense, whereas we spend eighty-five percent of our research and development on arms and space.

Equally disturbing, these huge military budgets have minimized the government's expenditures for health, education, and general welfare. Real per capita welfare expenditures by our federal government are less today than they were in 1939. As a result the United States ranks twelfth among the nations in our rate of infant mortality (25 per 1,000; 41 per 1,000 for nonwhites). Our best students are no longer attracted to the medical profession but are lured into space research and nuclear physics. Each year we have to import 1,500 foreign doctors to staff our hospitals. Underpaid teachers in inadequate schools struggle with illiterates and dropouts in “blackboard jungles.” Our rivers and lakes are polluted; smog fills the air; traffic clogs our antiquated roads.

Can we redirect our spending and stop the depletion of our society? Yes, says Melman, if we curb the power of 830,000 experienced, well-paid professional promoters of the Cold War. Specifically he includes the leaders in the Department of Defense, the Atomic Energy Commission, NASA, the CIA, and the nonprofit “think factories” like the RAND Corporation, the Hudson Institute, and the Aerospace Corporation.

The United States must reduce military spending and allocate the savings to the neglected areas of public welfare. Corporations now engaged in defense must plan for conversion and learn to distribute consumer goods in competitive cost-conscious markets. Research and development funds must be channeled into the deteriorating areas if our standard of living is to improve.

Melman writes with an angry pen and, therefore, tends to oversimplify complex economic situations (as in his chapter on the balance of international payments). He also supports his thesis with some insignificant examples (as blaming the University of California Berkeley affair on the preoccupation of professors with defense research). Nevertheless, his book is an excellent source of factual data in support of partial disarmament by an expert who certainly is not a pacifist. Melman often writes of the immorality of neglecting the social welfare of our people, yet he fails to note the moral issue of spending the $34 billion he advocates on weapons of destruction. We have yet to learn that it is no longer possible to employ American military power to achieve desirable social and political goals consistent with Christian principles.
— ALBERT L. GRAY, JR.

REVIEWS/RECORDS

OLIVIER MESSIAEN: WORKS FOR ORGAN. Olivier Messiaen, organ. Ducretet-Thomson 260-C-074/081, mono only, $5.95 each

These eight disks include the complete organ works of the greatest composer for this instrument since Bach, ranging from *The Celestial Banquet* of 1928 to the *Organ Book* of 1951. During the past thirty years, Messiaen has been organist of Trinity Church in Paris. The titles of his works are indicative of a religious sensibility rooted in the Catholic mystical tradition: *Apparition of the Eternal Church, The Ascension, The Glorious Bodies, The Birth of the Lord, The Mass of Pentecost.*

In his own notes to these records, Messiaen quotes from Habbakuk, Daniel, Ezekiel, the Gospels and the Letters of Paul, the Nicene Creed and even from the mystic Hermes Trismegistes, and elsewhere he has stated his objective as the evocation of a "voluptuous" spirituality. From a musical viewpoint, he is perhaps the first European composer to make extensive use of Hindu rhythmic structures.

A READER'S DIGEST
Book Condensation
for January

To a daughter on marriage

LETTERS TO
KAREN

on Keeping Love in Marriage

by Charlie W. Shedd

With twenty years' experience as a minister and counselor, Dr. Charlie Shedd knows what holds marriages together and what tears them apart. Before her marriage, Dr. Shedd's daughter Karen wrote her father from college and asked for special advice on how to be a good wife. The result was the twenty-five personal letters published in *Letters to Karen.*

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But crucial to an appreciation of these works is the fact that they are uniquely rooted in the technological capacities of the organ — far more than Bach's works or any others. His preoccupation with the supramundane is based on the fact that, for example, the organ can produce an even, unvarying tone of the shortest and longest duration desired. Hence if his aesthetic aim seems ethereal, its means of realization is just the opposite.

This, I think, is the source of Messiaen's endless fascination. He makes little use of melody in the familiar sense, but creates a different kind of aural world of unusual timbres, rhythms and harmonies — the equivalent in sound of the visionary poem or painting. Messiaen is a teacher and precursor of some of today's electronic composers such as Stockhausen and Boulez, but his organ works subjugate abstract form to strong emotion and religious feeling. It is a private and personal vision, but one steeped in the most conservative theological symbolism. Often powerful and haunting, sometimes puzzling and difficult (the latter works especially), these works express an exalted reverence beyond cliché. If the word were not so debased, I would say they are the true "mood music" for prayer and meditation.

Some of these works have been recorded before, but never in such definitive performances. Some are otherwise unobtainable. The whole set is worth having, but albums 1 *(The Ascension)* and 6 *(The Mass of Pentecost)* will give a good sense of the composer's range and growth from 1934 to 1950.

J. S. BACH· THE PASSION ACCORDING TO ST. MARK. Soloists; Stuttgart Madrigal Choir; Pforzheim Chamber Orchestra, Wolfgang Gonnenwein, cond. Epic LC 3906 mono $4.79 and BC 1306 stereo $5.79

Imagine — a first recording of Bach's lost St. Mark Passion after 234 years! Something like imagination is indeed required, for this recording is not based on a recovered score but on the detective work of scholars over a century. It is neither complete nor definitely authenticated. This may help to explain why it falls so far short of the Matthew and John passions. It is good, serviceable Bach, competently performed; but one can find more exciting and memorable arias and chorales in almost any of his 200-odd cantatas. If these are indeed parts of the St. Mark Passion, it must be that the parts that give it distinction are still lost.

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on the
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Prayer
By Albert P. Shirkey

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FRANZ JOSEPH HAYDN: "THERESIEN" MASS Soloists; Vienna Boys Choir and Vienna Konzerthaus Chamber Orchestra, Ferdinand Grossman cond. RCA Victor 2854 mono $4.79 and stere $5.79

Ten of Haydn's fourteen masses hav been on LP for some time, half of then in more than one version. It is surprisin that this one has been hitherto neglected It has a classical grandeur, melodic inventiveness and style that should give i a secure place among the best of Haydn' masses. It is a more modest work tha the *Paukenmesse* and *Lord Nelson* mass less dramatic, more gentle and cheerfu rather than exciting. But it is attractiv and will endure repeated hearings.

LEOS JANACEK: SLAVONIC MASS. Soloist Westminster Choir and New York Philharmoni Leonard Bernstein, cond. Columbia 6137 mon $4.79 and 6737 stereo $5.79

The most impressive feature of th new recording of Janacek's great *Ms Glagolskaja* is the singing of Helga Pi arcyk. The performance is very goo in general, but nowhere does it match th tautness and dramatic impact of the stupendous Kubelik version on Deutsch Grammophon. It is a choice betwee adequacy and perfection — sorry, M Bernstein.

CLASSIFIED ADS

RGAN FOR SALE. Everett-Orgatron, 2 manual, ½ octave pedal, amplified reed organ with ensen speaker unit. For more information write r phone, Church of the Brethren, % Ed Davis, t. 1, Box 310, Live Oak, California. Phone: 16-695-2231

HARLES IVES: SYMPHONY NO. 4. Schola antorum and American Symphony Orchestra, eopold Stokowski, cond., and David Katz and ose Serebrier, associate conds. Columbia 6175 ono $4.79 and 6775 stereo $5.79

The fact that three conductors are required suggests something of this work's cope and complexity. At one point in he first movement one can hear simultaneously themes from *Nearer, My God, o Thee* and *In the Sweet Bye and Bye,* vhile the chorus sings *Watchman, Tell Js of the Night.* Completed in 1916, ves' Fourth Symphony had to wait half century for its first concert performance. t is a work of rugged originality, full of ankee ingenuity and not without moments of high good humor. But the predominant element is religious. Listen to he simplest movement, the third, comprising a double fugue on two hymns — *All Hail the Power of Jesus' Name* and *From Greenland's Icy Mountains.* It is imply astonishing how Ives elevates hese familiar hymn tunes into an apotheosis of the pilgrim spirit, achieving at the ame time the statement of an intensely personal vision. Broadly speaking, this true of the symphony as a whole — vithout bigotry, chauvinism or narrow gotism, Ives powerfully communicates nd adds to the best of the American eritage. It is unquestionably a masteriece, and Stokowski and his associates ave given it the performance it deserves.

RNOLD SCHOENBERG: GURRE-LIEDER. Soloists; Chorus and Symphony Orchestra of the avarian Radio, Rafael Kubelik, cond. Deutsche rammophon 18984/85 mono and 138984/85 ereo, $11.96 each.

If you have ever cursed Schoenberg's tonalism and assumed that he did not now any better, repent and listen to this outhful work dating from the early 900's. Seldom performed because it emands huge choral and orchestral rces, it has a lushness and a wonderful naivete that makes, say, Richard trauss' *Der Rosenkavalier* look crabby y comparison. The text is a kind of antheistic fairy-tale love story by the anish poet, Jens Peter Jacobsen. ubelik's masterful performance totally clipses an earlier one by René Leibowitz, and the DGG engineers have performed some amazing technological feat in preserving the cantata's stupendous sonorities.

VINCE GUARALDI AT GRACE CATHEDRAL. Fantasy 3367 mono, $3.98 and 8367 stereo, $4.98

The idea is an intriguing one — a sixty-eight voice choir singing the liturgy of the eucharist in plain chant, backed by a jazz trio's improvisations. West Coast jazzman Guaraldi, however, has not quite risen to the occasion. His style is easy and eclectic, often sounding more like an amiable cocktail piano manner than like creative jazz. It is unobtrusive, which is to say that it could be a lot worse, but I fail to see that it adds anything. Bishop Pike is to be commended for endorsing the attempt — although one will soon tire of hearing him do it at the beginning of this record. The acoustics are far from ideal, and there is plenty of extraneous noise to prove that it was recorded "live." Verdict: better luck next time.

ECCLESIASTES. James Mason, reader. Caedom TC 1070 mono only, $5.95.

On the whole, Qoheleth's outlook on life is a depressing one; this book of the Bible lends itself better to judicious quotation than continuous reading. Mason attempts to relieve its monotony with a touch of histrionics here and there, but this too is vanity, and there is no profit in it. One thing at least may be said — the actor reads seventeenth-century English as if it was his normal speech, and this is no mean feat these days.

ARIEL RAMIREZ: MISA CRIOLLA and NAVIDAD NUESTRA. Los Fronterizos, Choir of the Basilica del Socorro, Buenos Aires, and folk orchestra, Fr. J. G. Segade, cond. Philips PCC 219 mono $4.98 and PCC 619 stereo $5.98

From Argentina comes a new folk mass based on Creole rhythms of the vidala, baguala, charango and chayero. The words, in Spanish, follow closely but not exactly the language of the mass. Anyone who has enjoyed Latin-American dance rhythms such as the tango and beguine will find this music congenial. The second work, *Our Nativity,* is on a somewhat more "commercial" level of sentimentality, and is not nearly so successful. Both may be more accurately called "pop" music than "folk," but they are in varying degrees good of their kind — especially the mass. As usual in its Connoisseur series, Philips provides an elegant and lavish album of text and drawings. The sound is of high quality.
— *William Robert Miller*

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In Brief

PERSONAL MENTION

Northern Virginia's children's work cabinet gave a recognition banquet for **Miss Etta Bowman** of Harrisonburg for her twenty-eight years as director of children's work in the district. Recently retired from schoolteaching, she is also retiring as director. Her successor is Mrs. Roy Crider, Jr., of Broadway. Since leaving the school system Miss Bowman has been teaching part time at the Crippled Children's Center in Harrisonburg.

Miss Margaret Shannon of New York City is the new executive director of the Department of United Church Women, National Council of Churches, effective Jan. 1. A native Kansan, she formerly was with the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A. She succeeded Mrs. W. Murdoch MacLoed, who retired after seventeen years of service.

. . .

Missionaries who recently returned to their fields are **Velma Ober** to Nigeria and **Kathryn Kiracofe** to India. . . . **Howard and Carolee Ogburn** are on a short furlough in the States. . . . The **Anthonie van den Doels** have been released from service in Nigeria to accept a pastorate in the Netherlands Antilles, South America. . . . An adult BVS couple, **Mr. and Mrs. Francis Wampler** of Pottstown, Pa., became directors of the Denver (Colo.) Church World Service Center on Jan. 3.

W. Warren Shoemaker, pastor of the Prices Creek church, was elected moderator of the Southern Ohio District, and **Clarence Fairbanks** of Greenville was named moderator-elect.

Memorial services for a former material aid director, **Benjamin G. Bushong,** sixty-seven years old, were held at Columbia, Pa., on Dec. 12. For eight years following World War II he was assistant in relief and rehabilitation for the Brethren Service Commission, serving part of the time as the first national executive of Heifer Project. He retired from Brethren Service work in 1955.

. . .

Congratulations go to **Mr. and Mrs. George W. Smith** of Indianapolis, Ind., who celebrated their sixty-fifth wedding anniversary in November. Also to be congratulated are **Harry and Amanda Brubaker** of Lebanon, Pa., on their fifty-sixth anniversary, **Mr. and Mrs. Edward E. Wade** of Wichita, Kansas, on their fifty-third, and **Ray and Elva Deardorff** of Waldo, Kansas, on their fiftieth.

The Pleasant View church near Fayetteville, W. Va., recognized the sixtieth anniversary in the Christian ministry of **E. L. Clower** at the Sunday morning service on Oct. 10. A citation was presented to him by Lawrence Rice, district executive of First and Southern Virginia. Mr. Clower is chairman of the Garten-Gatewood Ministerial Association and helped plan the community Thanksgiving service.

Recently licensed have been **Donald Wiest** at the Reading church and **Ira Ginder** at the Cocalico church, both in Pennsylvania. . . . Ordained to the ministry were **Glenn Faus** at Chiques, **Robert Heffley** at Springville, **Samuel Cassel** and **James F. Myer** at White Oak, **Richard L. McWilliams** and **Gerald Thompson** at Pleasant View, and **David G. Bagwell** at York First, all in Pennsylvania.

Warren Hoover, pastor of the Mt. Morris church, Northern Illinois and Wisconsin, had spinal surgery in December at Rochester, Minn.

NOTEWORTHY

The **Oak Grove Congregation,** Va., dedicated its new sanctuary on Sunday, Nov. 28. Ralph E. White, a former Roanoke minister, was the dedication speaker. The new church at 1718 McVitty Road in Roanoke County seats about 300 persons. It is the second unit the congregation has constructed since relocation of facilities from a frame building. Ralph Z. Moyer is the pastor.

The **Fairview-Goodwill congregation** has moved another step closer to building, having cleared a parcel of land next to the present parsonage. Plans call for a new church with sanctuary and educational facilities.

The **Southern Virginia district board** recently voted to purchase one and one-half acres of land on Westover Drive in Danville for future church development.

Because more churches are turning to the every home plan for Messenger readership, circulation director Ralph Delk reports that the circulation figures for Messenger continue to rise. The printing order for the Jan. 6 issue was **45,000 copies.**

Mrs. Sylvia Titus of Vadis, W. Va 26445, wishes to secure a copy of the **Inglenook Cookbook.** Anyone having a copy which could be made available to her may write to her, stating the condition of the book and the price being asked.

READERS WRITE continued

our Sunday school and church services.

Since life from here on will be different, you must now learn how to work. You are just about the right age to start preparing for the type of life you desire to live, to be happy, to serve the Lord and to be at your best. What do you want to do? First, forget all about your race. Only a lazy and indifferent man uses that as an excuse. You are not limited unless you choose to be. So, now is the time for you to decide what you would best like to do. Do you want to be a chef or a restaurateur, then you must begin by learning how to wash dishes. That occupation happens to be the first rung of that ladder to success. . . .

Once the decision of what you want to do with your life is made, you are ready to pay attention to your person and your surroundings. You say you do not like to live in your present apartment and you do not like the odor. Well, neither do I and I would not stay in your apartment for five minutes if I could do nothing about it. Get a bucket, some hot water, soap and disinfectant, a mop and a scrub brush and clean up your apartment, your hallway and the bathroom. You will be surprised what a few hours' work will do to that dingy, smelly apartment. Then teach the youngsters of the other apartments to do likewise. Then when visitors come, they will want to linger a while; for there will be a Christian atmosphere present. . . .

Alec, this is enough to get you started and who knows, perhaps some day you may become a minister of Jesus Christ. If you do, will you please send me an invitation to your ordination?

William J. Wadsworth, Jr.
Plainfield, N. J.

WHERE DO PASTORS GROW?

Upon reading the article "Remember–Pastors Don't Grow on Trees" (Oct. 14 I asked myself where do pastors and evangelists grow? When Christ set out to establish his church he called first a man o humble profession, a fisherman. Now thes fishermen, while they may not have bee illiterate, were not college men by an means. The same can be said of all th twelve I am sure. No, pastors do not gro on trees. Then where do they grow?

The Messenger states there are 70,00 Protestant churches without pastors, ye ministers with years of experience who hav reached retirement age (65) are being relegated to the scrap heap. Why? Becaus they are feeble and infirm? No! Many ar just as able to serve as those who are i their thirties. It is the opinion of the write who is one of the retired, that unless th

CONTRIBUTORS

Esther Ho, former BVSer and secretary in the Elgin Brethren Service office, now lives in Chicago, where her husband, Winston, is a rehabilitation counselor at the Municipal Tuberculosis Sanitarium. . . . Pastor of the Bethel College Mennonite church, Newton, Kansas, **Russell Mast** is now on leave in Edinburgh, Scotland. . . . **William Sullivan** is the acting assistant in the Faith and Order Secretariat, World Council of Churches. . . . **Dan West** is the first lay moderator of Annual Conference. . . . **Albert L. Gray, Jr.**, is professor of economics at Baldwin-Wallace College, Berea, Ohio. . . . **Howard Winger** is a member of the faculty of the graduate library school of the University of Chicago.

MATERIALS ON CHURCH UNION ISSUES

MESSENGER has carried articles on the Church of the Brethren relationship to he Consultation on Church Union. See ssues of Dec. 9 (How Far Toward Union?) and Jan. 6 (Merger for Brethren: now . . . ever . . . never?). Other articles to appear in March, April, and May are in the planning stage.

For serions study of the issues involved n the Consultation and in the Brethren relationship to it, the Fraternal Relations Committee recommends the winter issue of *Brethren Life and Thought* ($1.25) and the Reflection Book, *Where We Are in Church Union* (75c). The first provides articles pro and con on Brethren participation; the second attempts to reflect the discussions going on n the Consultation. A Study Guide (free) based on these two resources is being prepared by Edward K. Ziegler and will be available about Feb. 1, the date of the publication of the winter issue of *Brethren Life and Thought*. Order from the Church of the Brethren General Offices, Elgin, Ill. 60120.

MEDICARE

Recent legislation broadened Social Security significantly. Three aspects of the new provisions especially benefit persons aged sixty-five and over.

Hospital benefits and posthospital care services will be in effect automatically on July 1, 1966, at no cost to persons receiving Social Security payments. However, persons Sixty-five and over who never have been covered by Social Security should apply for this protection at their nearest Social Security offices.

Supplemental medical insurance will be in effect July 1, 1966, for all persons who reach sixty-five before Jan. 1, 1966, provided they enroll for it before March 31, 1966. Those who become sixty-five after that date will have this protection (physician's and surgeon's services; home visits of nurses, therapists, X rays, laboratory, radium treatments, surgical dressings, ambulance service, etc.) only if they enroll during the three-month period just before they reach sixty-five. The cost of this very considerable medical insurance protection is $3 per month per person. Those who do not receive the descriptive folder with their Social Security check should ask at the nearest Social Security office for the folder, "A Brief Explanation of Health Insurance for the Aged."

If a stranger approaches you asking for premium payments for obtaining this protection, refuse to fill out any papers or pay over any money. Furthermore, be sure to telephone the nearest Social Security office and the police to report his activity.

DEATHS

Boor, Estella, Bakers Summit, Pa., on June 12, 1965, aged 45
Boyer, James I., Lebanon, Pa., on Sept. 16, 1965, aged 21
Cherry, Park, Columbus Grove, Ohio, on Sept. 10, 1965, aged 33
Deeter, Simon K., Hagerman, Idaho, on Sept. 11, 1965, aged 96
Evans, J. Elbert, Oak Hill, W. Va., on Sept. 8, 1965, aged 73
Fluke, Mary Kathryn, Everett, Pa., on Aug. 2, 1965, aged 74
Foust, G. Walter, Huntington, Ind., on Aug. 25, 1965, aged 52
Fulk, Mrs. Rolla, Cerro Gordo, Ill., on July 15, 1965, aged 81
Hull, Elizabeth, East Berlin, Pa., on July 25, 1965, aged 95
Mason, Charles H., Harrisonburg, Va., on Sept. 19, 1965, aged 67
Mote, Clarence M., Royal Oak, Mich., on May 2, 1965, aged 76
Murray, Jesse, Cerro Gordo, Ill., on Aug. 28, 1965, aged 62
Myers, Ottie S., Bridgewater, Va., on Sept. 19, 1965, aged 88
Weaver, Nina E., North Manchester, Ind., on Aug. 19, 1965, aged 74
Weddle, Ethel May, Johnsville, Md., on March 23, 1965, aged 70
Whitecotton, Clara, Grottoes, Va., on Aug. 7, 1965, aged 79
Wildasin, Paul, Brodbecks, Pa., on Dec. 18, 1964, aged 66
Wilson, Helen, McVeytown, Pa., on April 12, 1965
Wyne, John M., Santa Ana, Calif., on June 21, 1965, aged 91

CALENDAR

Jan. 30	**Youth Sunday**
Jan. 30 — Feb. 6	**National Youth Week**
Feb. 6-11	**Brethren Youth Seminar**
Feb. 13	**Race Relations Sunday**
Feb. 20-27	**Brotherhood Week**
Feb. 23	**Ash Wednesday**
Feb. 25	**World Day of Prayer**
Feb. 27	**Brotherhood Interpretation Sunday**
March 6-11	**Brethren Adult Seminar**
March 20	**One Great Hour of Sharing**

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hurch changes its policy the number of hurches without pastors will increase as he years come and go. Do pastors grow n trees? Annual Conference seems to think hey grow in colleges and seminaries. I have een ministers who come from colleges carry cigarette or cigar between their lips and hen I wonder. . . . have they been to Calvary? Yes, I think that Calvary is the lace to go for men who will lift up the Christ of the cross. . . .

P. STEIN HOCKMAN
Romney, W. Va.

PATHY OR COMMUNICATION?

Numerous social science studies have suported the claim that contact with minority roups, e.g. Negroes, is one of the most owerful forces against prejudiced attiudes and discriminatory behavior. . . . The contact must be made with a genuine desire to understand, accept, and be willing to see things from a different viewpoint. Only this attitude will generate adequate communications among men.

Wayne Crist has stated in his recent article, "Judgment at Watts" (Oct. 28 issue) that "one of the greatest problems is communication. . . ." He applies it to Watts; it is equally applicable to Hayneville, Ala.; Lynchburg, Va.; Harlem, N. Y.; Crawfordville, Ga.; and everywhere in the community of mankind.

In order to communicate we must be willing to associate, to obtain firsthand knowledge, not to take leftover, secondhand facts. The attempts to invite Negro ministers to speak from Church of the Brethren pulpits or simply to invite Negroes to attend Sunday morning services are efforts in the direction of brotherly communication. It is disturbing, however, to hear that ministers have been told that unless they cease such attempts and suggestions maybe they should look elsewhere for a position. It is even more of an ominous sign when these leaders have finally stopped their activities. . . .

Are leaders only to tell us to do what we have always been doing, and to go where we have already been? Have our leaders become followers? A minister is not a representative of the people but of God.

It is not very pleasing to be awakened from a warm, comfortable, restful sleep, but this is an eventuality that all America is facing. The question is, How are you to be awakened? Will it be by a repeat of Watts, a protest march, a Hayneville travesty of justice in your very own community, or will it be by the relatively gentle, calm, pleading voice?

WAYNE B. KINZIE
Athens, Ga.

EDITORIAL

Who got the best of the bargain?

ONCE upon a time the children of light sat down at a conference table with the children of darkness. Here they remained while they bargained collectively, from early morning until late at night, so that they could determine how their own generation, and all future generations, could serve both God and mammon.

In due time they agreed that the forces of righteousness could be allowed one day in seven which would be recognized as their own. On this day they could worship and glorify God, they could instruct their young, they could rest from their labors, they could even pass laws restricting the behavior of unbelievers. But it was part of the bargain that on the remaining six days they would mind their own business and be careful not to disturb the children of darkness.

In like manner, after prolonged negotiations, the two groups reached a compromise on the question of money. The children of light rejoiced when a tithe of total income was promised them so that they could build their temples and support their priests and even have alms to share with the needy. In agreeing to designate one tenth for such worthy and charitable purposes the children of darkness asked only that they receive proper tax deductions and that no one would interfere with the ways in which they spent their remaining ninety percent.

Day after day the negotiations proceeded. The children of light were pleased to observe how many concessions were granted to them. They were free to set up special rules of diet and behavior for seven weeks of the year, just so long as they did not get in the way of the extravagances that preceded or followed that period. Their young men would have the privilege of choosing alternatives to military service, thus easing their conscience about wearing a uniform, so long as they did nothing to upset the nation's draft laws. Also they were invited to appoint chaplains, who would be men of rank and status, who would minister to the spiritual needs of the military, and who would also obtain their financial support from the nation that expected to receive their blessing.

It is impossible to record all the agreements that were reached so amicably, but one should mention the reading of the Bible and the reciting of prayers in public places; the printing of scripture verses on official documents and even on trinkets manufactured for profit; the inclusion of the words "under God" in the pledge to the flag; the singing of carols in department stores at the time when commercial endeavors were the most intense; the invitation to ministers to speak a few words of inspiration over the radio or to write a thought for the day for the newspaper; and even the use of such biblical stalwarts as Samson and Sheba, not to mention Salome, in films that could be advertized to appeal to all the sons of darkness while the children of light rejoiced that at last the Bible had come into its own.

Many of the children of light, looking back over their days of bargaining, rubbed their hands in satisfaction to see how many victories they had won, gratified that so many tokens of righteousness and decency would be publicly recognized. But they were not half so overjoyed as were the children of darkness, who in this world are often wiser than the children of light. They laughed even louder because, with so little effort on their own part, they had accomplished so much more. Who cared for a few sabbath laws, if six days were left? With ninety percent to spend on themselves, why worry over a tenth for charity? Let a few conscientious objectors stay out of uniform as long as the draft quotas were met; and did not the children of light also pay taxes and work in the factories where missiles were built?

Probably the most successful strategy for the powers of darkness was to insist on a separation o things sacred from things secular, of things spiritua from things material, of holy places from common places, of the religious from the ordinary, of the respectable from the disreputable. So long as such divisions were taken seriously, bargaining would be possible — and the children of darkness knew bes how to drive a hard bargain.

We look forward to the day when the children o light, still as innocent as doves but wiser in the ways of serpents, will insist that every day, every dollar every skill, every aspect of a man's life rests unde the judgment of God — and is redeemable by God' grace. If they settle for anything less, they may b good negotiators but hardly the tough disciples thei Master needs. — KM

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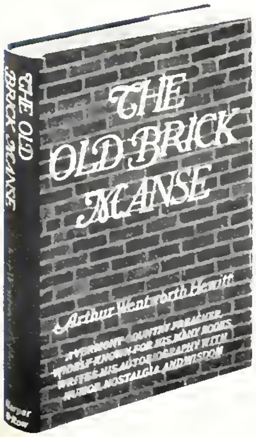
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LOOK FOR THESE FEATURES IN THIS *messenger*

THE STREETS ARE HIS PARISH. *Stan Davis, Jr., has an unusual ministry as a "detached worker," available to youth in Leyden Township.* by Esther Mohler Ho. page 2

PROPHETS UNAWARE *are those non-Christian writers who, like Cyrus of ancient Persia, may be unwitting instruments of God's purpose and proclaimers of his truth.* by Russell L. Mast. page 7

LOVE AND RESPONSIBILITY GO TOGETHER *says a pastor-psychologist in suggesting how young people can approach those vexing problems relating to "sex before marriage."* by Richard Bollinger. page 8

DARE BRETHREN JOIN STEP WITH MARCHERS? *asks one mother who is also a pastor's wife, teacher, and General Brotherhood Board member. A report on the peace march in Washington.* by Inez Long. page 16

LET'S START A WAR ON AFFLUENCE *as well as on poverty, insists this year's Moderator. He thinks neither war can be won separately.* by Dan West. page 20

CHRISTIANS PRAY FOR UNITY, *not only during a special week of prayer in January, but as a constant act of faith that unity is God's gift, not man's creation.* by William Sullivan. page 22

OTHER FEATURES *include a poem,* Who Stand and Wait, *by Ora Garber* (page 1), *a poem,* View From an Elevated Train, *by Howard Winger* (page 12), *news of Conference queries* (page 13), *a look at the situation in Rhodesia* (page 15), *a review article discussing what the arms race does to the economy, by Albert L. Gray, Jr.* (page 27) *and reviews of recent recordings* (page 27).

COMING NEXT

The sixty-nine-year-old doctor and his wife were ready to go back to Nigeria at any time. They asked nothing for their service, not even the $15 a month allowance for adult volunteers. But Dr. Homer Burke, whose story is told by Leland Wilson, has always operated "Minus the Flourish of Drums" . . . . What happens to a family but, more importantly, to the lady herself, "If Mother Goes to Work"? J. Ross Eshleman discusses this common situation sympathetically and helpfully. . . . Dr. George Buttrick looks at the Golden Rule in the light of discipleship.

OWLI
VOL. 115

messenger

CHURCH OF THE BRETHREN 2/3/66

Readers Write

NEVER INVITED

I read your article the other day about raising the fatherless child. I enjoyed this very much.

However, when five of us must pay all the expenses for the keeping of a household including rent, fuel, electric, doctor and dentists, groceries, clothing for five, and school supplies for four and pay tithes at church out of $184 a month there just isn't anything left to entertain others with.

I'm thinking of the folks in my own neighborhood and those I have been attending church with for the past eleven years. I have invited four of the families in for meals over the years when I could financially. Three accepted and seemed to enjoy themselves. The other had an important engagement. Do you know that we (my family and I) have never been invited to have a meal with anyone other than our pastor? . . .

Do you know that folks who have cars will pick up others who have cars and go for a Sunday outing while my children and I sit at home watching the cars go by? They are all aware of the fact we have no transportation. Even when the church is having a picnic or something, I have to ask several people to get a way to go. . . .

I've heard so much said about how to treat the alcoholic I was wondering if you wouldn't like to sometime publish an article on how to treat the unwanted family of an alcoholic.

Virginia Reader

DEMONSTRATIONS? NO!

In reading the article on Vietnam in a recent issue of Brethren News and more often in other publications of our church concerning the race issue, we are encouraged to participate in "public demonstrations." I serve in an area where the Church of the Brethren is not a popular "name brand" as churches are viewed by the people, and I have a difficult time trying to move forward with the witness of a denomination which falls in this category without anything to hinder me. Can we, as a church, not accomplish the same end through prayer, preaching, and the other "mass media" available to us? These I am glad to be a part of, but demonstrations . . . NO! They have created more ill will and hatred than good. I do wish that our church leaders could somehow see the image being assigned to us as we take part in the same activity in which beatniks and servants of civil disobedience are the prime promoters. I think there is a better way . . . the conference table and the prayer room.

N. W. Crumpacker

Lynchburg, Va.

MORE APPEALING

The "new look" of our Messenger has made it more appealing to me. The pictures and the type of articles presented have caused me to stop and read where before I used to leaf through and it was laid aside to "read later."

I also want to share my feelings about the article in the Dec. 9 issue, "Oaklawn: More Than an Institution." I was one of the Brethren members who benefited from the wonderful people and facilities at Oaklawn.

I know I can never repay all the people at Oaklawn and friends at home for their help. I can only hope to pass this type of help on to others in their time of need.

Norine Hartzler

Brookston, Ind.

ALSO INTO THE BYWAYS

I admire Dorothy Murray's article in the Dec. 9 Messenger. She says, "Let's stop doing church work and start doing the work of the church" that is being so sorely needed and neglected.

Our Lord went to the temple to worship as the custom was but he also went out into the highways and byways of the world to "heal the broken." "God loves the world so . . ."

We feel that we will be contaminated by the world if we go out in the slums and poverty-stricken areas of the world. We should have more Muriel Lesters in Vietnam today as in the days of World Wars I and II in London. She was a very wealthy girl and took on voluntary poverty in order to bring a better life and God's love into the lives of those who never knew the love of God.

Mary Pfaltzgraff

Neffsville, Pa.

OUR ECUMENICAL POSTURE

Annual Conference reminded us again this year that Brethren are becoming serious in our courtship with other denominations. The mood of Ocean Grove was an ecumenical one. But a number of people also recognized the importance of further study. With this in mind I raise some questions which might merit discussion.

1. The principal reason for merger is usually given as that of unity. The scripture for it is "that they may all be one" (John 17:21). Does it necessarily follow that greater unity will come among Christians if smaller bodies are merged into larger bodies? Even during the first century of the Christian church, divisions appeared as some claimed to follow Apollos and others Paul. Our seminary is experimenting with a smaller ecumenical venture with the American Baptist Convention. On the Oak Brook campus are both Brethren and Baptist students and faculty. But the information which some of us hear from the seminary halls is that while the two groups share the same geographical area, there is a minimum of Christian fellowship and unity.

2. Again and again we hear as anothe reason for merger that "the Church of th Brethren has something to contribute t Christendom." We have already initiate several programs. It was Brethren mor than any other single group that set th machinery in motion which culminated i Church World Service. The concern fo peace which Brethren have historically proclaimed has certainly made at least a smal impression in the National Council o Churches as well as the World Council The sending of farm products around th world, resulting in CROP, was the brain child of a number of prophetic Brethren The work of Heifer Project has crossed ove denominational and even interfaith line Its Brethren origins are well known. Th International Christian Youth Exchang (ICYE) now includes several Protestant denominations with possibilities for furthe expansion.

It is rather obvious that these cooperativ concerns have come about as a result of *separate* Church of the Brethren. Is the any assurance that Brethren would contin to instigate such far-reaching contributio if we were simply absorbed with th

continued on page 12

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Where Are the Shepherds?

Where is the
Phalanx of white clergymen
Marching eight abreast
in Watts?

Is God dead
Or doesn't he need
Representation there,
Like in Selma?

Or is the white man scared
This time?
Could it be that he
Feels guilty now?

Certainly there's a criminal element
In Watts
And maybe downtown
Too.

And no doubt
A few communists also
But this doesn't excuse
Continued ignoring and abuse.

Is God in Watts
And if so
Where are his
So-called representatives?

Where are the shepherds
Of the sheep
Or have they fled
With the coming of the wolf?

God is not dead —
Just his representatives
Who don't know what to do.
So we sit comfortably

In our white suburban churches
And hope to God
Things settle down
So we can hold church as usual.

by Leonard B. Carlisle

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C
P

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ABOUT THE COVER: While Job may not have "entered the storehouses of the snow," we do today by jet plane. But that does not mean we know any more about God than Job did. And even though some of us have never even seen snow, the rest of us find it a source of fun and fury. It can also be a source of beauty as this cover of MESSENGER evidences.

In a ministry of Christian compassion, Homer Burke, volunteer missionary docto gives his life

Minus

Last November when sixty-nine-year-old Homer Burke quietly left Pennsylvania for Nigeria, few Brethren in America were aware of his going. Across the ocean, it was a different story.

For Roger Ingold, the Nigeria mission's executive secretary, it was a positive answer to a plea made over a year ago to the General Brotherhood Board's Foreign Mission Commission. For missionaries, especially the younger ones, it meant a lift to their spirits, a kindling of morale. For the Nigerians, it was a welcome to one of the most beloved of all Western men. And for Dr. Homer Burke, it was a return to a land quite different from that to which he first came in 1924, a few months after H. Stover Kulp and A. D. Helser arrived to open a mission work for the Brethren.

Who is this man we scarcely know? By birth, he is a native of Indiana, growing to maturity on a farm twenty miles southwest of South Bend. By occupation he is a physician, and, by all the meanings of the term, he is a *missionary*. But past these categories through which we come to understand people, you can discern a complexity, a contrast, that is not so easily understood.

"Anyone who is fool enough t think he knows Homer Burke is foo indeed," observes J. Henry Long executive secretary for the Foreig Mission Commission. "He defies understanding, description. He reall belongs to two generations, and to

he Flourish of Drums

day he may be the best read of all our missionaries. He and Mrs. Burke enjoy life! They have a faith in Jesus Christ and they are putting it to work. Our negotiations for the Burkes' return to Nigeria lasted all of ninety seconds!"

Calvert N. Ellis, president of Juniata College and chairman of the Foreign Mission Commission, says of the Burkes, "They are nonconformists but dedicated to the welfare of human beings. They are not interested in either monetary reward or social prestige but are glad to serve in a place and in a way which fits their interests and concerns. Dr. Burke has a dedication to the church and to people which is unique." Missionaries talk of this tanned, wrinkled, earthy man as if he were the element that makes Nigeria understandable, livable, hopeful.

The public image of the medical doctor today is largely negative, and that is related to the cost of his service. Physicians are by far the highest paid of professions. They represent privilege, wealth, and power, and in the debates on medical care their case has appeared to the average man more a grab for money than a concern for healing. Yet, what we find in Dr. Homer Burke is quite unlike this popular view. His fare to get to Nigeria was paid, but for his service he has asked nothing, not even the regular allowance for Brethren adult volunteers, $15 a month.

With Dr. Burke is his wife, Marguerite. In her early twenties, during nurse's training, she developed tuberculosis, and because of that no doctor would ever accept her for foreign service. She was permitted to go overseas despite health problems because of her marriage to Dr. Burke, and he pays her tribute when he says, "I would not have gotten very far in Nigeria without her. Even now, in public health work, she is a full partner. But more than just as a nurse. When I get discouraged, she says, 'You'll be all right,' and she keeps plugging away and keeps me plugging away."

It is natural for Dr. Burke, as for few other men, to feel the revolution that has taken place in Nigeria. The first period of service for him and Mrs. Burke extended from 1924 through 1938. They returned to the United States to give their two children an educational opportunity. In the later forties, M. R. Zigler persuaded them to go to serve in a mountain village in Puerto Rico called Castañer. Then, in 1961, after working with both the Brethren Service project and the government health service, the Burkes retired. After nearly a quarter of a century, they wanted to revisit Nigeria. That visit, seeing the people and what their ministry could mean to the lives of the people, led the Burkes to volunteer for a term of service. Last month, they began a second term of volunteer service in retirement.

The change from 1924 was obvious to the Burkes. Travel required fewer hours than it did days in those earlier years. On arrival in 1924, the mission was having difficulty with the government. Nigeria was a British protectorate, and local officials were trying to oust the mission from the Northern territory and from Garkida, where Kulp and Helser had established themselves.

Burke is not certain of all the reasons for opposition – the official one given was that of safety. It was unsettled territory, supposedly unsafe for white travel except under military guard. "As a matter of fact," he recalls, "it was dangerous for district officers, but we were never threatened in any way by native peoples because we did not collect taxes.

"I think the British opposition was probably for two reasons. Many of the officers did not want Christianity established in a predominantly Muslim territory. They feared it would cause trouble so that it would be harder to govern. But there was another reason, too, and that was the personal habits of some. The local district officer, for example, lived with three native women." Burke remembers that it was finally Sir Hugh Clifford, governor of all Nigeria, who exercised authority, making it possible for them to continue at work.

Today the government is completely independent. Northern Nigeria is still predominantly Muslim; government officials are Muslim, though

by Leland Wilson

many Christians, because of their educational training, are also in high positions.

There is still a physical rigor to living in the mission area, and other missionaries have noted the ability of the Burkes to "live off the land" as few have learned to do.

But gone are the days of the Model T Ford truck that had to be pulled with ropes by a hundred people through a river, then set for a day to dry before starting again. Interestingly, Dr. Burke has never looked upon Nigerian service as a physical hardship. He tells of one of the early missionaries who "told all kinds of tear-jerking stories to get money. He went back to the states telling things like, 'We don't even have butter to put on our bread.' Or, he'd write home, 'We have to use automobile tires for the soles of our shoes.' Well, the fact of it was that automobile tires were the best soles. They would last and last and last. As for food, we may not have had butter, but we always had plenty to eat." Sacrifice? Burke never uses that word for himself and gives the impression that he would give anything in the world just to continue what he is doing in his medical work.

Back in 1924, he began his medical practice with simple first aid. A few people came in the evenings for treatment. They were skeptical, and the practice proceeded slowly. A small building for a hospital was built after a few months, and Burke looked forward to using it for surgery. "We thought if we could do something spectacular, people might believe in us a little more. Finally, a fellow came, emaciated and in poor condition with elephantiasis of the scrotum. We decided we'd operate. Well, our luck was not good; he hemorrhaged so much that he died. That was quite a blow to our prestige in the community, and it didn't help our confidence much either!

"We did not get much medical work for awhile. In those days, if any case would die at the hospital, the next morning all the patients would be gone. Finally, we had another surgery case, and the operation was successful. That began to build my reputation!"

In 1962, the Foreign Mission Commission asked Dr. Burke to begin a new kind of medical practice — a public health service as part of what was called the "Response" program. The plan was to provide preventive medicine, innoculations, baby clinics, and health instruction.

This time, Dr. Burke purchased a tape recorder and put on tape the message he wanted to give. He worked with a translator, using the vernacular language of whatever area he visited. Arriving in a village, he would go to the marketplace, turn on a speaker, and draw a crowd. When the recordings were finished, he treated and dispensed medicine.

As Dr. Burke evaluates this public health service from November 1962 until June 1965, he is not fully satisfied. "Much of what we had hoped to do proved impractical or premature. Our acceptance was often different from what we expected. Our original hope had been that our service might be more preventive than curative. But in a land with very inadequate curative medicine, it soon became apparent that a large part of our service would be of a curative nature and that the line between the two types of service could never be sharply drawn."

This time he hopes to develop maternity and baby clinics in several areas and to take health education a step further.

Homer Burke cannot say why he became a missionary doctor or why he remains one. "It's just that as a Christian I could not do anything else." He has been close to the evangelistic task of the mission and, in his first years of service, issued the invitation following worship that brought the first decision within the Brethren mission to become a Christian. Now, with the church growing rapidly, he works regularly with one of the congregations. But his medical practice is not a strategy for winning converts.

"There are many people who think a doctor goes to Nigeria or any other country, with the idea that his medicine is going to witness to Christ as an entering wedge to get people to accept him. But I have always felt that it is more an expression of Christian compassion, and, while it does in a way soften up the community to an evangelistic approach, it is still not a means to that end. We treat everyone, Christian, Muslim, or pagan. We don't even bother to ask about their religion. The main thing is that we work to help people to a better life physically."

Nigeria desperately needs Homer Burke and men like him. In all the Northern Region, there are only two Nigerians fully trained as medical doctors. It looks as if he can continue to practice for as long as he wishes. How far into the future that will be, Dr. Homer Burke refuses to guess.

He is a quiet volunteer, giving his life without the flourish of either trumpet or drum. □

Dr. Burke and his wife, Marguerite, co-worker in Nigerian mission field

If Mother Goes to Work

Ruth is the mother of three school-age children. To many friends and acquaintances, she is the model of the ideal cook, wife, and mother. Her life centers primarily around her children, her husband, and the work of the church. As do many nonworking mothers, Ruth was heard to say, "I'm one who never amounted to very much. I'm only a housewife."

Mary had been an elementary school teacher for ten years. She had been married eight years but had no children. When Mary walked into my office several weeks ago, she was five months pregnant and a very excited mother-to-be. Mingled with the excitement of motherhood was a feeling of confusion and guilt. Mary had taken a year's leave of absence with an intent to complete her graduate degree, have the child, and return to her teaching. Her concern was, "Can I be both a mother and a schoolteacher and still provide the love and attention that my child will need? Is motherhood worth forsaking financial security and the fulfillment found in employment?"

Margaret is the mother of five children. She is employed full time as a nurse. She loves her children, enjoys her work as the head of the newborn baby

J. Ross Eshleman offers some helpful criteria for considering all aspects of this difficult question

ward in a nearby town hospital, and feels the family needs the added income. As Margaret stated, "In addition to the money, I enjoy the change. Sometimes I think I'd go wacky if I had to stay at home day and night."

These three mothers, Ruth, Mary, and Margaret are each real persons. Ruth sometimes feels guilty about not being employed. Mary feels guilty about accepting employment. Margaret is employed and enjoys both her work and her family. They are typical of many thousands of wives and mothers in the United States who are asking questions such as "Should I go to work or should I remain at home with my children?"

The increase in the number of mothers who work outside the home is one of the most startling social changes in American history. Most people assumed that after Word War II "riveting Sally" and "drill-pressing Susie" would return to their homes and families, never to rivet or operate a drill press again. But today the number of working mothers is greater than the wartime peak when a shortage of men in the labor force and the demands of the country created practical and patriotic motives for working. Now, under "peacetime" conditions, every third worker is a woman. Three fifths of these women are married, two fifths have children in school, and one fifth have children under school age.

Why does such a large proportion of women seek employment outside the home? Many and varied reasons have been given. Prior to World War I, the principal reason likely centered around economic necessity. Since then, maternal employment has increasingly become more characteristic of the middle and upper part of the income distribution. It is often the more highly educated and less traditionally oriented woman who enters the work force and not the member of a family living in poverty or at the lowest economic levels.

In situations which include a deceased father or a prolonged illness of the husband, few would doubt the economic necessity motive of the working mother. But "necessity," economic or noneconomic, is a matter of personal and social values. Today, many females desire economic independence, prefer to supplement the husband's income, provide an improved standard of living for their family, or enjoy the social and cultural contacts that work provides.

True, many of these women would see their employment as a necessity. For example, we can imagine a working wife saying, "By what other means is it possible for us to make the payments on our new red convertible?" Or "Now that we have three children, we simply have to have a larger home with four bedrooms, two baths, and wall-to-wall carpeting."

Perhaps it *is* a necessity for a mother to work who finds housework monotonous and a drudgery. Perhaps it *is* a necessity for a mother to work who perceives her training or skills as not being utilized. Perhaps it *is* a necessity for a mother to work who needs and enjoys a wide range of social and cultural contacts. And research findings suggest that the mother who has her perceived needs fulfilled will be a more loving, considerate woman to both her husband and her children.

Does this mean that most mothers should work? Or does the traditional view of "the mother's place is in the home" receive support as well?

Feelings appear to be strong that the mother is the best person to rear her children, especially in the preschool years. Whether she is or not is sometimes a moot question. Evidence does not seem to challenge the idea that a loving mother who wants to take care of her own child and is reasonably well equipped to do so is likely to be the best caretaker. Few would disagree that a close affectional relationship between a parent and child is a basic need in human development.

However, it is no secret that some mothers are not loving, and some of these do not want to devote themselves exclusively to child care. There is a growing belief and conviction among many writers that some women are better mothers if their mothering activities are part-time rather than full-time. There is also a growing conviction that children may suffer adverse effects if the mother is constrained not to work.

If mother goes to work, what are the effects on the children? Some research evidence appears contradictory in this regard; however, following is a listing of selected findings on the relationship between maternal employment and childhood consequences.

1. The attitudes of children of working and nonworking mothers appear to be very similar.

2. No relationship seems to exist between maternal employment and selected personality traits of children, the social relationship patterns of children, or the dependence or independence of children.

3. The reason for working is more likely to affect a child than is the working in itself. That is, mothers who are driven to seek employment by neurotic pressures are likely to disrupt the family, while mothers seeking it for other reasons may buttress the family organization.

4. What happens when the parent and child are together is more important than the amount of time they spend together. That is, the quality of the relationship is more important than the quantity.

5. When controlled for economic and social status, no study has established a causal relation between maternal employment and either juvenile delinquency or the maladjustment of children.

6. Among adolescent children, it was found that maternal employment did not affect the amount of affection, fairness, discipline, or cooperation in the home, but did affect the likelihood of children doing housework.

7. Part-time employment has a positive effect on the adolescent child. Part-time employment generally reflects choice on the part of the mother rather than economic coercion.

8. Adolescent children of working mothers had better school performance than children of nonworking mothers. Note: This may not be due to the mother working but rather due to the established fact that children of more highly educated parents do better in school than children of less educated parents; and the more highly educated mothers are more likely to be employed.

To evaluate the role of the working mother one must not only evaluate the mother-child relationship but also the husband-wife relationship. Traditionally, the male was the breadwinner. His success as a husband, father, and male was determined by his success as a provider. Thus, some husbands find a working wife to be a threat to their feeling of self worth or their sense of masculinity since they are no longer the sole provider. Some husbands find it impossible to fully accept a wife who has a larger pay check and superior working conditions. On the other hand, less traditionally oriented husbands may discover a renewed physical, psychological, and social vitality in their marital relationship if the wife is active in the employment world.

Perhaps it would be ideal if a simple answer could be given to which mother should work outside the home and which mother should not. There is no single best way of organizing any aspect of family life including employment. Some mothers should definitely be employed while others will find the most meaningful life for themselves, their husbands, and their children in the home.

The important criterion that will determine whether or not a mother should work is not always the economic one. Rather the important criteria are likely to be the potentialities of the mother and the conditions under which she can give optimal emotional gratification to her husband and children, and they in turn to her. If she can best do this by being a working mother, perhaps she should work. If working makes this kind of gratification impossible, either for herself, her husband or her children, perhaps she should not work.

Mothers who want to obtain paid employment might do well to consider the following factors:

What are the ages of the children?

What is the motivation or reason for a desire to seek a job?

Is a mother substitute available who you feel will provide the type of care which you desire?

What are the economic and social conditions associated with the employment?

If the mother goes to work, the evidence suggests that the mother's working is only one factor impinging on children, and that this factor may be a secondary one. The impact of the mother's employment on the marriage and family relationship is likely to be affected much more by the family climate, the personality of the parents, and the kind of care the child receives than by the fact that mother works. ☐

Discipleship and the Golden Rule

The Golden Rule (Matthew 7:12) demands this separate study, for three reasons among others. First, it is separate, with no close connection with what immediately precedes and follows. Luke places it more appropriately at the beginning of the section about loving our enemies. Second it is *golden* even in the wealth of the Sermon, and it is a *rule* which Jesus evidently regarded as an epitome of his teaching. Third, it has been misunderstood and even falsified to the point of abuse, and we should therefore be doubly clear about its meaning. Have you not heard people say, "My religion is the Golden Rule"? Have they not sometimes added that they see no use for "the hairsplitting of theology" or "the rigamarole of going to church"? Such people are not likely to suffer from brain fever because of too much thinking. So let us study the Rule.

I

The Golden Rule of itself is blind until Christ gives it light. It cannot mean literally "whatever you wish," for some of our wishes are evil. Such a slapdash interpretation might spell not only a dull trade for trade but even a lust for lust! "Whatever you ought to wish." But what ought we to wish? "Whatever a man may wisely wish." But what is wisdom in that instance or this instance? Clearly what we need for the fulfillment of the Rule is a standard of wishing. But where shall that be found? The Golden Rule cannot be understood except in the light of the whole Sermon on the Mount and of the whole gospel. The Rule is a directive for those who would follow Christ and live in his spirit.

The Rule was not new with Christ. There are variants in negative form as early as Lao-tzu in China 600 years before Christ. Twenty years before Christ the rabbis Shammai and Hillel were challenged by a mocking Gentile to teach him the whole law while he stood on one foot. Shammai angrily bade the man be gone, but Hillel answered, "Do not unto others what you would not have others do to you." Christ gave us the positive form. The difference is important, but perhaps not monumental, for every positive creed carries a negative implication. For instance, we cannot believe in integration without disbelieving in segregation. Yet, when we think of the Rule nowadays we think of Christ. Why? Because he gives us a standard of wishing.

For what should we wish? Peace of mind? Perhaps Christ had little peace of mind — because of the trouble which people like ourselves daily gave him. He had something better than peace of mind, namely, the peace of God. That is a better wish than hankering for more cash than we need or for a flashlight bulb called status Then how can we get the peace of God? We cannot It is given, not gotten. Now we are back with "the hairsplitting of theology," for we must understand what kind of God gives peace of mind, and we are back with "the rigamarole of worship," for we can only pray that God will give us what we cannot get.

II

Again, the Golden Rule is a burden, until Christ gathers it in grace. Have we kept the Golden Rule, you and I? Have we kept it for even one day, not to mention a lifetime? Only a brash mind could say glibly, "My religion is the Golden Rule." We do not keep even the Ten Commandments, much less the Golden Rule, for we are all convicted under such words as "Thou shalt not covet." I heard a preacher ask, "Can we keep the Golden Rule?" and confidently answer, "It's clear, isn't it? So we do, or we don't." Well, it is not clear, as we have just seen, and — we do not!

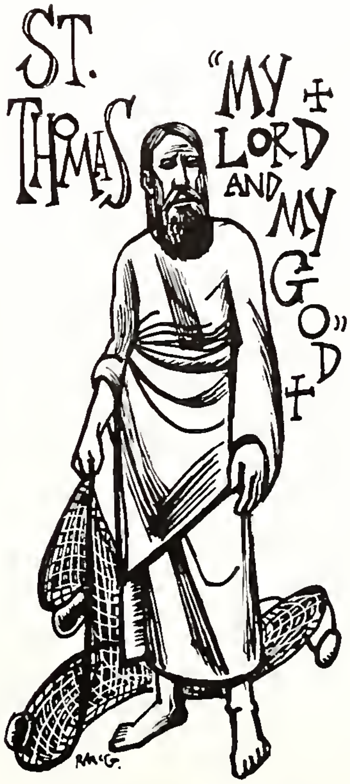
In a village near the place where these lines are being written there is a gas station called "The Golden Rule Station." I know the owner; he tries to fulfill the name. But the Golden Rule means far more than honest dealing, though, we must add, common honesty nowadays is far from common, for a recent survey of gas pumps in a New York borough showed that many of them were "rigged."

The Rule means far more than honesty; it means putting ourselves in our neighbor's place: "You shall love your neighbor as yourself." Maybe the original Hebrew of that commandment means, "You shall love your neighbor as your *own kin.*" What would my neighbor in jail wish of me or my Negro neighbor in Mississippi or my neighbor in a drought-stricken area in India? If you care to go to still deeper ground, our life is always precarious, and therefore we are always caught in self-concern. How can a man constitutionally caught in self-concern fulfill the Golden Rule? There is an even sharper question: Since we have broken the Golden Rule, how can we be forgiven?

by George A. Buttrick

Now we begin to understand why we think of Christ when we think of the Rule. We must; the Rule is for disciples. "The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners." He said to men such as you and me, "Your sins are forgiven." How do we know? We know by the cross, for there all major sins converged (the callousness of empire, the worldliness of the temple, the greed of commerce, the treachery of discipleship, and the idle or bloody curiosity of the crowd), and they were not enough! The cross itself was worse by far than our electric chair, for it was under a curse: "Cursed be every one who hangs on a tree." But what is the cross now? We tool it in the leather of our Bibles, wear it as an ornament, set it against the skyline of our cities, and even raise it in stone above our graves.

continued


ST. THOMAS
"MY LORD AND MY GOD"
RMcG.

Who has changed the cross from curse to blessing? Not we, who still betray Christ. God has changed it, that we may know that Christ has power to forgive sins. The Rule is no longer a burden, for Christ gathers it in grace. But notice: we are back in "the hairsplitting of theology" — in a tremendous doctrine of the atonement, and we are back in "the rigamarole of worship," for the only way we can be forgiven is through public and private prayer — by public prayer because sins are corporate and by private prayer because so-called private sin is poison poured into the public reservoir. The prayer is simple: "Nothing in my hand I bring: simply to thy cross I cling." Yet it is not an easy prayer to say because with it we must acknowledge our complete dependence upon God for forgiveness.

III

Again, the Golden Rule is a weak reed until Christ gives it power. Though we repeat the Rule a hundred times a day, it cannot of itself give us power to obey. In fact, if the Rule is no more than a rule, it may set our teeth on edge, after the order of the little girl saying to her mother, "Don't say 'you must' to me; it makes me feel 'won't all over.'" In teaching an ethics course in a certain university I asked this question in the examination: "What do *you* think of the Golden Rule?" One thoughtful student answered in effect as follows: "It is a counsel of perfection; therefore, it mocks our best endeavor; therefore, if we think we are keeping it, we deceive ourselves, and we become pious hypocrites; therefore, if we know we cannot keep it, we may be delivered to despair, and the despair may deepen into rebellion; therefore, all told, it is a misfortune that the Rule was ever given." Yes, the man earned an A grade. His only mistake was in the first sentence: the Rule is not a counsel of perfection; it is for disciples — a shaft of light from the pardoning Christ. But that examination answer shows how weak the Rule is in itself.

There is another sense in which the Rule, when isolated, is a weak reed. Human beings cannot for long live happily under rule. Certainly they cannot be measured by a rule, and their living under a rule which is not their true desire becomes at best a stoicism. A rule(r) can measure a man for a suit of clothes, but it cannot measure the man. "Whatever you wish." But who could ever sound the depths of our wishes? We wish for a peace which the world cannot give. We wish for a love so great that our best human love is only a token or a foretaste. We wish for eternal life.

No rule can measure a man. No man can measure a man. Only God can measure him. So the rule is poor measurement, until Christ gives it both dimension and power. The Sermon on the Mount is a directive for discipleship, but not such a directive as our mammoth corporations provide for their employees and not a code of military regulations. Still less is it a barking at us, as if Christ were the tough kind of sergeant. Christ said, "No longer do I call you servants . . . I have called you friends." So the Rule from his lips is better than a rule. An Indian chief when first he heard the Rule from the lips of a missionary said wisely: "It is impossible. But if the Great Spirit who made man would give him a new heart, he might do as you say, but not else." Christ gives us a new heart.

So see how Christ empowers the Rule. If you were one of two men left on a sinking ship and if there were only one place left in the lifeboats and if the other man insisted that you take that place and if as the boats pulled away he said to you, "Do as much for somebody else," that command would be more than command. Grateful love would make it your wish as well as his command, and love would be "the fulfilling of the law." The Rule must never be wrenched away from Christ. If it is made "a text for the day" in a newspaper which in its other columns makes mock of Christ, it has no power. Christ has died for us. So his commands are no longer commands; they are love beckoning our love, and they are power because "all power is given" to him "until the end of the age."

IV

The Sermon on the Mount is a collection of the sayings of Jesus gathered into mosaic by the author of Matthew's Gospel, though we may still rightly call it the Sermon on the Mount. It is an inspired collection, for the Holy Spirit gives men wise gathering as well as sudden revealings. But we should remember that not all the teaching of Jesus is in this Sermon, much less all the gospel. Then who may dare say that this Rule is absolutely preeminent? It is a marvelous summary of what is meant by, for instance, "You shall love your neighbor as your (own kin)." But there are other commandments, such as "This is my commandment, that you love one another as I have loved you." That commandment in its second phrase shows how the first phrase may be fulfilled.

Matthew's Gospel consists of two parts. The scholars call one part the *didache* (a Greek word meaning *teaching*), and the other part the *kerygma* (a Greek word meaning *the proclamation of the gospel*). We cannot separate the two parts: "What God hath joined let no man put asunder." So when a man who has not troubled the church these many moons says to me in deference to the fact that I am a preacher, "My religion is the Golden Rule," I shiver. Does that man have a standard of wishing? Has he kept the Rule even for one day? Can he keep it? I am tempted to say to him, "Brother, you're either an archangel, or you've bitten off far more than you can chew and swallow." But I remember the Rule just in time and keep silence. Then I remember that the Rule on Christ's lips is a summons to courageous goodwill and that for his sake and by his power I must gladly try to keep it. ☐

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Questions You Ask

BY PAUL M. ROBINSON

Question: **Can you explain the meaning of the theme of the Brethren Student Christian Movement Conference — *Religious No More?* Is this trying to say that the gospel we have does not satisfy the needs of our day?**

Answer: The theme for the Annual B.S.C.M. Conference, held last December 29-31, probably does need some explanation and clarification since it can be easily misunderstood.

We asked those who planned the conference to interpret the meaning of the phrase, *Religious No More.* They have stated that their purpose in exploring this subject was to try to distinguish between genuine Christian faith and accultured religiosity. This is to say that it is possible to mistake the outward form of religion for genuine faith and devotion. The college youth were therefore attempting to set faith as a meaningful experience over against the superficial religious attitudes of many people which are often a substitute for a vital Christian relationship.

Part of the difficulty in understanding the meaning of the phrase is in the word *religious.* We usually put a very favorable connotation upon this word. A man who is religious is to be highly commended. Technically, the word does not mean religious belief but the "cultus" or forms in the outward practice of religion. The word is properly a translation of Acts 17:22, where Paul is preaching on Mars Hill and says to the Athenians, "I perceive that in every way you are very religious." In the King James version, this was translated *superstitious.* The inference here is that the men of Athens were much concerned about religious form and ritual but they still were lacking in the knowledge of the true God.

Again in Acts 26:5, Paul uses *religion* in its proper sense when he states that he was very religious as a Pharisee. However, that very religion or devotion to the cultic acts of the sect to which he belonged really kept him from knowing God as he was revealed in Christ Jesus.

Technically speaking, the faith of Christ should not be presented as one of the religions of the world, but as the unique and final truth with which no other gospel can be compared. The Christian must get beyond religion or the ritual of worship to a vital faith and personal experience with God.

So, rather than saying that the gospel as we have it today does not meet the needs of modern man, the B.S.C.M. in quite the opposite position is saying that forms and religious observances, while they may have their place, are not enough. We must never allow *religion* to replace faith. This, it seems to us, is good Christian and good Brethren doctrine.

Question: **Some of our congregation do not put salt in their communion bread. Is there a biblical reason for this?**

Answer: We can find no biblical reason for not putting salt in the communion bread. In the 1942 edition of *Granddaughter's Cook Book,* one of the recipes for making the communion bread lists salt as one of the ingredients.

The only symbolic meaning in the constituent elements of the bread is that it is unleavened. This is because in the Hebrew tradition of Passover unleavened bread was used. The bread was baked in flat cakes without leaven partly because of the haste imposed by the harvest labors and partly in order once a year to cut off the use of the stale and highly fermented dough of the year preceding.

Local traditions and customs which often have no real biblical basis have grown up among churches in certain areas about symbolic and sacramental acts of worship. For example, some churches would insist upon the communion bread being marked with imprints of the tines of a fork to suggest the wounds of Christ.

These local traditions can become highly superstitious as well as unbiblical. An example is the belief that when eating the bread at the Lord's table, one should break it into small pieces in the hand rather than bite into it because the latter does irreverence to the body of Christ. This kind of superstition tends to destroy the real meaning of a sacred observance.

You are invited to send questions to Editor, MESSENGER, 1451 Dundee Ave., Elgin, Illinois 60120.

Faith Looks Up

"WHERE DO YOU go to church?"

"I don't go to church."

"Why?"

"No one ever invited me."

This is the conversation that took place during an enlistment program when a visitor from a church talked to his neighbor. What happened? Five persons from one family are now members of this congregation.

How long has it been since you asked one of your neighbors, "Where do you go to church?" Remember that the church has a mission. It is leading men to Christ.

Now is a good time for you to evaluate your part in your church program. It may be possible that evangelism is already a part of your activities. If it is not, why not make it your goal, and then do something about it?

As a layman of the District of Northern Indiana I have recently given much of my time to serving mission-related churches as counselor for their every-member enlistment program and on behalf of stewardship education. As a result of my experience I am convinced that a church gets done just about what its members set out to do. God is standing by every pastor and every layman with a world of unlimited power, and he is offering opportunities in an unlimited quantity. You do not have to be a professional to please God, but you must be available. Ask and you shall receive.

DALE HESS, when he is not out in the field serving churches as a stewardship counselor, makes his home near Goshen, Ind. He attended Manchester College and took special training at Michigan State College and Purdue University. At the time of the Brotherhood's 250th Anniversary Call he served as chairman for the Central Region. A former businessman, he and his wife are active members of the Goshen City church.

Readers Write continued

American Baptists, Evangelical United Brethren, and even larger communions? As long as we kept our identity, this might be possible, but the goal of the ecumenical movement is to lose our identity in the larger church.

3. The same Annual Conference which was concerned about invitations toward church union was also greatly stimulated by a new five-year emphasis called "Mission One." The implications of Mission One seem to be for less rigid and more flexible program structures to better meet the needs of the world. One statement of the emphasis reads, "The Board intends to study its internal organization in light of the need to be structured for mission." Would our submitting to a larger suprachurch with a more involved hierarchy and a more elaborate organization enable us to carry out better the thrust involved in the theme "God loves the world so . . ."?

4. What is happening to Brethren ecumenically speaking, is also true in Christendom at large. It is a historic reversal for Protestants to be known as "separated brethren" rather than "heretics" by our Roman Catholic friends. Even Jewish-Catholic relations are now much improved. The front lines of our civil rights battles picture a wide variety of Christian church representatives locking arms together. There is a spirit of cooperation evident even without organic union. A question which needs asking is: Would further union necessarily increase these fraternal gestures?

5. Is there a possibility that merger is an attempt to escape from our own unsolved problems? We have been wrestling for some time with the depressing statistic that the growth of the Church of the Brethren has really not kept pace with the growth of our population. We preach that evangelism is the number one responsibility of the church, but at the same time membership has been at a standstill. We are struggling with a shortage of ministers and an abundance of small churches. We have devoted much manpower, printed material, and study to a more effective stewardship program without any phenomenal results. Our church institutions frequently cry "wolf" in terms of their financial predicaments. Is it an underlying feeling that by merging our problems with other churches we will automatically find solutions to them? Many of our churches have felt that by building new edifices or remodeling old ones the community would beat a path to the doors, only to be disappointed. Might it be that building new church organizations would lead only to larger disappointments?

These are a few of the questions that need to be faced as we continue our courtship with other Protestant churches. Obviously, the answers are not all on one side or the other.

D. Eugene Lichty

Dayton, Ohio

CHURCH MERGER

Dialogue in regard to church cooperation is commendable. The proposal which is to be voted on at our 1966 Annual Conference needs some analysis in depth. Let me predict that, if these large churches together with some smaller groups do consummate a merger, the result will be more denominations (splinter groups) than at present. The net result will be all loss and no gain.

As for myself, I wish to emphasize only one point. Some church groups do not denounce liquor; others feebly condone so-called social drinking. It is not a question of what percentage of Brethren go along with this kind of merger. The real crux of the matter is, Should Brethren become too involved with this particular ecumenical movement?

O. J. Dickey

Omaha, Nebr.

NEWS

On churches breaking out of their ghettos

At the Vatican Council, Pope Paul VI was elated by the greeting of a delegate-observer from one of Italy's Protestant churches. The Waldensian pastor extended his hand and said to the pontiff:

"Hello, it's been 500 years since we last met."

The same Vatican Council has brought to Roman Catholicism a radical turn toward openness with the rest of Christendom. As a result, Protestants and Catholics in this country are meeting in unprecedented ventures of cooperation.

In fact, according to the National Council of Churches' general secretary, R. H. Edwin Espy, the fresh examples of Protestant-Catholic cooperation are cropping up so fast that no single information source can keep track of them.

In a California community a Catholic priest was elected president of the council of churches. In the Southwest a Catholic priest indicated his desire to participate fully in a Brethren love feast. In Marshall County, Ind., Catholics and Protestants in 1964 and 1965 pioneered in a joint ministry to agricultural migrants, with Brethren heavily involved in the leadership.

Elsewhere, "living room dialogues," the publication of the Catholic Revised Standard Version of the Bible, broadcasting, research, and efforts toward racial justice and peace have prompted mounting Protestant and Catholic collaboration.

Theologian Hans Küng summed up the new mood of his church in these words:

"We are in exodus from the Catholic ghetto in all directions, first toward other Christians, then toward the Jews, then toward all other religions, and finally toward the world in general."

This may be the claim of Protestants too as they turn to meet their brothers.

Brethren George Weybright, supervisor, with Sister Frieda at Plymouth, Ind., day care center and remedial school for migrants

Lansing's servant church

The church in the midst of conflict became a reality for the Lansing, Mich., Church of the Brethren some weeks ago as a labor dispute enveloped the neighborhood.

Across the street from the church a large apartment complex had been under construction for four months. From the beginning, labor difficulty plagued the project.

Tensions mounted to the point where 500 picketers gathered in the predawn and inflicted $10,000 damage at the construction site. The outnumbered police were unable to cope with the situation. The picketers left, but with the threat of returning the next day.

Pastor Donald G. Holsopple maintained a friendly contact with the picketers from the beginning of the difficulty. At the most crucial point he opened the church on a twenty-four-hour basis. In the church's north parking lot and east lawn the police maintained a command post, trying to prevent further conflict between two rival factions. Pastor Holsopple took a vigil on the south lawn by the church sign. As tempers flared one picketer called out, "Hey, big boy, get over here in line." Another picketer quickly remonstrated the first by saying, "Shut up, you dope! That's the preacher!"

Sensing that the presence of concerned individuals would help calm the demonstrators, several neighborhood pastors and four Brethren laymen joined in the vigil the next morning.

Three squads of riot-trained policemen arrived and took strategic positions. The crisis hour passed and the expected return of the mass picketers failed to materialize.

After an hour of patrol, the police captain asked if his men might come into the church to warm. They were invited, and coffee was brought in. Nearly an hour of informal fellowship followed.

The appreciation of the Lansing policemen was expressed over and over. One sergeant, after lengthy discussion about the Brethren, passed his helmet and collected $10.46 Another inscribed in the guest book:

Keep the Faith!

Later police inspector Thomas W. O'Toole wrote the pastor expressing the gratitude of his men, commenting, "I am hopeful that within your profession you will continue to teach goodwill so that situations like this will cease to exist."

Were that not enough, one more gesture came from the police department: A detail of men to mop the fellowship hall.

Next steps in race

How ought race relations shape up in a denominational program?

"One or two successful projects with which we can identify vicariously might assuage our guilt of nonparticipation," commented Lee G. Whipple, Brotherhood race relations director.

"But this also could be too easy and too remote a solution. It seems that a foremost need of all of us is to learn to be brethren — brotherly — with all of God's children. We need some deep lessons in tolerance and acceptance of those who differ from us not only in skin color but in economic and cultural standards.

"For our own soul salvation, we need a compelling concern for further involvement. We need to weep with those who weep."

With this perspective the race relations program which Whipple directs part time has as its target center the local church. The goal remains "nothing less than an integrated church in an integrated community," a phrase which first turned up in a General Brotherhood Board statement on race in 1954.

Twelve years later, the stepped-up racial ministry of the Brotherhood stresses intercultural and interracial involvement at the local level, especially through person-to-person relationships. It also urges Brethren to join in community efforts for justice in education, employment, and housing. One suggestion goes so far as to encourage "a few Brethren to join other racial congregations to help establish mutual understanding, appreciation, and Christian fellowship."

Still another focal point is the crisis situation that arises and into which Christians need move as agents of reconciliation. At present director Whipple has recruited four volunteer race relations counselors to work at such tasks, as well as to stimulate Brethren racial concern in their respective areas. The task force is comprised of Arthur C. Keim, Pomona, Calif., D. Eugene Lichty, Dayton, O., Robert G. Mays, Seattle, Wash., and Richard N. Miller, Aurora, Ill. They are on call to congregations and situations where needed.

Director Whipple and his aides are well aware that, for all the Brethren talk about race and the several breakthroughs which have come here and there, the goal of prodding the typical congregation into concrete, dynamic involvement remains a formidable task.

Race relations stimulators. Lee Whipple, front right, confers with Richard Miller, seated, and Arthur Keim, Eugene Lichty, and Robert Mays, standing left to right

For new draft category

An appeal to the government to open the category of conscientious objection to draftees who distinguish between "just" and "unjust" wars has been issued by the National Service Board for Religious Objectors.

The appeal is in line with an editorial in the November 25 Messenger which suggested that nonreligious objectors to the Vietnam war should be given constructive alternative assignments, the same as are religiously motivated objectors.

At present Selective Service exempts from military duty only those who object to all war.

NSBRO is a private, interdenominational agency in Washington, D.C., related to some forty religious organizations. Chairman of the fifty-member policy board is W. Harold Row, Brethren Service executive secretary. Until his resignation last month John H. Eberly, director half time of the Washington Office of the Church of the Brethren, was on the NSBRO staff.

The NSBRO board in its annual meeting advocated governmental recognition of the fact that some men "may object to particular conflicts as distinct from other wars" in which they might be willing to fight.

Similarly, ethics teacher Roger L. Shinn of New York's Union Theological Seminary and a World War II combat veteran, wrote in *Christianity and Crisis* of the validity of "men of conscience (being) responsible for making some ethical distinctions about specific acts of war." There is "nothing inherently unreasonable in the view that some wars are justifiable and others not," he declared.

Landmark in education

A new source book, a landmark in American Protestantism, is available for denominations and congregations to guide planning in Christian education.

The book, *The Church's Educational Ministry: A Curriculum Plan*, sets forth the massive theoretical framework upon which future curriculum is to be built.

Sixteen denominations, including the Church of the Brethren, pooled their efforts for five years through the Cooperative Curriculum Project to lay common foundations for the church's educational task. Among the Brethren related to the project, editors Ercell V. Lynn, Miss Hazel Kennedy, and Glen Norris, and S. Loren Bowman, executive secretary of the Christian Education Commission, had major involvement.

The 848 pages of the resulting volume reflect current trends in educational philosophy and theological thought.

The book insists that all specific curriculum content should deal simultaneously with man's relationship to God, to other men, to history, and to the material universe.

The book delineates five general "curriculum areas": Life and Its Setting: the meaning and experience of existence; Revelation: the meaning and experience of God's self-disclosure; Sonship: the meaning and experience of redemption; Vocation: the meaning and experience of discipleship; and The Church: the meaning and experience of Christian community.

From this basic groundwork denominational boards individually or in clusters will produce actual study materials for all ages. The Church of the Brethren is working in concert with the Disciples, the American Baptists, and the Church of God in the writing, testing, and publishing phases. The curriculum is to be released in 1969.

Actually this new curriculum will be but one of a series of resources suggested by the Christian Education Commission and available to Brethren for study by the end of the decade. A comprehensive selection, a library of curriculum resources, is to be prepared by the Christian Education Commission. Preceding this, an aggressive effort will be made to train local church leaders in effective curriculum planning.

The net result, as the Christian Education Commission sees it, will be a curriculum approach more closely aligned with the interests and needs of particular study groups.

Has Bible, will travel

A clergyman whose friends do not always believe him is R. H. Miller.

This is true, wrote a Dayton, O., *Daily News* reporter, when the veteran minister talks about going home for good to North Manchester, Ind.

He has been talking that way for several years. But in the meantime he and his wife, Maude, have taken on a series of interim pastorates, six in all, from Ohio to the Pacific Coast. Short-term pastorates have become his vocation, the *Daily News* noted. And the Church of the Brethren, with its pastoral shortage, has benefited richly from his continuing service.

R. H. Miller . . . six years, six pastorates

Since retiring as a teacher of religion and philosophy for thirty years at Manchester College, Dr. Miller has served in Los Angeles (where he held his first charge forty-three years earlier), Ottumwa, Ia., Wenatchee, Wash., York Center, Ill., Kansas City, Kan., and now at Dayton, at the Mack Memorial church.

One hope he holds for retirement (he will be seventy-seven on February 9) is the completion of a couple of books he has under way. He is the author of two previous volumes, *The Lord's Prayer* and *The Life Portrayed in the Sermon on the Mount*.

"Next year I may go home," he still tells his friends with more or less certainty.

Counsel on housing

Housing projects sponsored by churches for the aged, the handicapped, the poor, and the underprivileged may turn to the National Council of Churches for legal and technical advisory assistance.

Such service was voted by the General Board of the National Council in December. It will be provided through a "Not-for-Profit Housing Corporation" designed to aid participation in federal housing programs by churches and other religious groups locally.

The service will include help in assessing local needs for housing and in applying for federal grants.

East meets West: In search of a Christian p

As churchmen of East and West conferred on crucial tensions in Asia, could they look beyond national interests to a transcending Christian perspective?

IS THERE A "CHRISTIAN" PERSPECTIVE on Southeast Asia? Or at least a common mind among the churches of Christendom as to what course might be taken to resolve the tensions there?

To gain firsthand insight on this, a team of American churchmen appointed by the National Council of Churches and led by General Secretary Norman J. Baugher of the Church of the Brethren sought out the views of Christians in several Southeast Asia countries. What the team found in its listening-sharing mission was decidedly no single mind among the Asian leaders, but a range of impressions nonetheless revealing.

Vietnam of course is but an eruption in a whole range of potentially volcanic problems in Asia. It is only against the backdrop of the larger picture that the Vietnam issue comes more clearly into focus.

Out of the several rounds of conferences and talks with individuals in Japan, Vietnam, Thailand, and Ceylon, Dr. Baugher cited the following as the central overall impressions which he gained through confrontation with the Asians.

First, there is strong sentiment among Asian churchmen that the military action of the United States is defeating the very purpose of American involvement in Vietnam.

By this, the churchmen were saying that the United States' military buildup, rather than containing Red China in Southeast Asia, has strengthened her power by forcing the Viet Cong to seek her aid. The more America escalates the war, the more China is drawn in, such reasoning goes. "This can put China into an advantageous position for exercising influence upon or even control over Hanoi," the American team observed.

Second, the Asian churchmen stressed the need of the United States to recognize that changes in government in Asian nations may occur legitimately by means other than popular election.

"In the culture of the East, a coup is our way of deciding whether we support the government in power," some Asians declared. One spokesman told the team, "We here are back in the days of your revolution and of Henry VIII. You can't all at once impose your democratic forms on us."

Third, the delegation saw an urgency in the United States restudying its attitude toward communism, reviewing especially the policy of containment and the variances which do exist in the forms of communism.

"Communism today is no longer the monolithic thing it was in the McCarthy era," Dr. Baugher commented. "The Southeast Asians especially do not see in the expansion of communism the same threat which we do."

In essence, the American team suggested study of the possibility that some forms of communism may be a legitimate response to the need for reform in some Asian nations.

Fourth, in line with this outlook, there was strong sentiment among Asian churchmen for the United States to cease opposing China's entry into the United Nations.

These were the general impressions which grew out of the East-West churchmen's dialogue. The talks also produced specific recommendations on the Vietnam crisis. These came principally through a consultation held in Bangkok, Thailand, Dec. 1-4, which involved nine representatives of the East Asian Christian conference, eight Americans, and World Council of Churches consultant Frederick O. Nolde.

The Bangkok deliberations produced general agreement on the right of the people of Vietnam to self-determination but added that "the state of the war makes immediate exercise of that right impossible."

"Since tragic suffering in Vietnam results from long standing injustices a well as military action, effort to relieve suffering must be accompanied by the search for viable political solutions, recognizing that the cessation of military action may facilitate the achievement of political settlement," the report further noted.

Nine specific points on which the churchmen concurred at Bangkok were:

1. Encourage all parties to take all possible initiatives to move action from the battlefield to the negotiating table.

2. Urge the United States and South Vietnam forces to discontinue the bombing of North Vietnam with a view to removing a barrier and creating better conditions for negotiation.

3. Urge all contending parties to use restraint in military operations so as (a) to avoid escalation of the conflict, (b) to encourage by evidence of good faith the move to the conference table, and (c) to limit suffering and loss of human life.

4. Advocate that the authorities in Hanoi and Saigon develop greater flexibility in their attitudes toward relationship between negotiation and withdrawal of troops.

5. Advocate that when an opportunity for negotiation appears all contending parties test the seriousness of others in the process of discussion or negotiation and not by advance judgment.

6. Support the Secretary General of the United Nations as he continues to explore at all levels the possibility of creating the conditions and opportunities for the negotiating process.

7. Encourage a restudy of the Geneva Conference of 1954 with a view to finding a means of bringing together the interested parties.

8. Recognize the importance of Asian countries not directly involved in the conflict making available their good offices in seeking and facilitating the way to solutions.

9. Press upon governments, churches, and voluntary agencies the urgency of increased steps to alleviate human suffering caused by the conflict.

"The above points themselves are not unique to what Brethren have been saying," reacted Dr. Baugher. "But they

INTERESTING PEOPLE – In 1965 readers of MESSENGER met:

Tom Wilson, Negro Brethren pastor

Lulu Miller, Peace Corps teacher

Charles Weavers, Or. family in Pennsylvania, lay leaders

Robert Oaks, woodworker, layman

Chester Murreys, farmers in Kansas, lay leaders

a Contreras, with a mission in Vietnam

Filiberto Navarro,
first Ecuadorian
licensed to the ministry

Roy Pfaltzgraff, missionary doctor to leprosy patients

Karl Barth, German theologian

Dianne Petry, Jr. Hi. student in Nigeria

Mrs. Levi Garst,
82-year-old grandmother

John R. Mott, 100th anniversary of birth, ecumenical

Leonard Blickenstaff, missionary doctor in India

Mark Hatfield, Governor of Oregon

Torla Kwaha, Nigerian student

J. Quinter Miller, Ecumenical leader

Mercedes Tasignano (cover girl)
Ecuadorean teacher

E. B. Craun, friend of future farmers (F.F.A.)

Nathan Heffley, prison chaplain

William Booth, founder of Salvation Army

Charlotte Kuenning, Illinois homemaker

Annual Conference moderator passes the gavel

Clifford Hoffman, radio announcer, insurance man, layman

22 Brethren, 4 non-Brethren, 3 dead, 7 past middle age, 11 middle age, 5 young people

In 1966—YOU CAN MEET

Swanson Via—volunteer on rescue squad, layman

Stan Davis, Jr.—minister to Chicago gangs

Dr. Homer Burke—missionary doctor in Nigeria

Marian Anderson—Negro concert artist

Murray Wagner, Jr.—urban pastor's training in Chicago

Lowell White—how Christian young man overcame handicaps

Gladdys Muir—college teacher whose influence goes on after retirement

Dr. Paul Tournier—Christian psychiatrist

L. D. Ikenberry—memories of a college teacher (promised)

Anna Mow—inspirational writer, speaker

Irma Gall—worker in the war on poverty

Carl Smucker—counselor to youth in trouble

Eun Shin—a Korean girl's experiences in U.S. (pictures by Bill Smith)

Robert Faus—college minister to students

Reuel Pritchett—minister, historian, legend (by Dale Aukerman)

These and others like them, will be people you will meet in 1966. In addition there will be feature articles, church news, answers to questions you ask, daily devotions, reports and discussions of controversial issues.

Also keep in mind the persons (just like you and me) who share their personal testimony once a month in Faith Looks Up.

For reading that informs, challenges and lifts your heart, read each issue of MESSENGER.

Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Illinois 60

ective

are significant in that East and West church leaders could agree on them."

In fact, leaders of the East Asian Christian Conference were most impressed with the Statement on the International Situation adopted by the Church of the Brethren Annual Conference last June. They singled it out as "the most helpful comment" by an American church they had seen and reproduced copies for the Bangkok circulation. The Asian churchmen also were gratified by the action of the National Council of Churches General Board, which was meeting simultaneously in Madison, Wis., in outlining steps toward a settlement in Vietnam.

There were other areas of the Vietnam question on which little consensus among the Asians could be discerned, Dr. Baugher said. These included:

- the nature of the Viet Cong.
- the degree of popular support for the Saigon government by the South Vietnamese.
- the degree of power held by Ho Chi Minh in North Vietnam.
- whether Vietnam should remain divided or be united

"With facts so terribly difficult to discover or confirm, it seems tragic to carry on a war based on such an unclear situation in which judgment and interpretation play an overwhelming role in determining who is right and who is wrong," the American team commented.

On many other points, the Americans heard repeated charges against the policies of the United States, though the feelings of Asian churchmen were not unanimous on these.

"For example," said Dr. Baugher, "we were told again and again that Vietnam represented an internal issue, a civil war, an effort of 'liberation' from within, a nationalistic war. Therefore, the United States is 'intervening' in the nternal affairs of a sovereign nation, though a badly split one. It was interesting to see that those who advanced this argument applied the charge of ntervention to China and Russia as well.

"Heavy blame was put upon the United States for the breakdown of the Geneva Agreement of 1954, especially of the provision for simultaneous elections in the North and the South with the objective of establishing a unified government.

"Generally, the feeling was that the United States is in Vietnam militarily, politically, and economically for the purpose of self-interest and only secondarily for the benefit of Asians. The harshest critics label our country as 'Asia's new colonial power.

"In our probing we sensed a feeling among Asians that a Western power simply could not understand the Asian mind, especially with our anticommunism fervor.

"Still, in the face of such charges we sensed that the United States is basically respected by most Asians. The stance of our country in Vietnam is resulting in a loss of moral leadership in Asia, however, and some Asians see this as the long-range cost of our present foreign policy, even if we were to win militarily."

Dr. Baugher explained a further complication in Vietnam political life – the desire of the peasants simply to be left alone to work their rice paddies as their ancestors did, and hence their opposition to any central government.

"The really basic issues for us in Vietnam are twofold," continued Dr. Baugher.

"First, what is our nation's legitimate use of power in a situation like Vietnam?

"Second, how shall the right of self-determination, of people choosing the kind of government they desire, be implemented in Vietnam?"

The American delegation made clear in their report that "as much as we deplore the factors and the decisions which led to the United States' military presence in South Vietnam, immediate withdrawal of the United States appears both inadvisable and impossible.

"A cease-fire or truce is terribly urgent to halt escalation, to stop the trend of strengthening China's position of influence, to stop the suffering and loss of life, to enable discussions and negotiations to proceed."

On a ministry to Vietnam's suffering, Dr. Baugher felt keenly that a more visible, personalized presence by the

Vietnam's anguish of the innocent: Four boys mourn their mother's death

Continued on page 31

Vacation: A time to heal

Medical experts some day may be hopping on "service vacations" from the United States to the far places of the earth.

A Texas couple, both doctors, already are promoting such a trend. They are David and Irene Stayer, he an ophthalmologist and she a pediatrician, who now are on "vacation" in Nigeria performing specialized tasks in the Church of the Brethren hospitals and clinics.

For the Stayers this is their second winter in Nigeria, where they have traveled at their own expense. This year their two children, Marianne, 10, and Stephen, 6, have gone with them. Moreover, David's brother, Raymond, a dentist of Denver, Pa., has also joined them for several weeks.

In his visit a year ago Dr. David performed at Lassa, Nigeria, the number of cataract operations in two days as he performs back home in Dallas in six months.

The Stayers hope to interest other doctors and professional people in short term mission service.

But, as a Dallas Times Herald writer put it, "not every ophthalmologist will feel called to leave his home, medical practice and children to spend two months working harder than he ever worked before. . . . But then, not every ophthalmologist grew up in a Pennsylvania Dunker home under the tutelage of a country-doctor father with a yearning for the Africa mission field. David Stayer finds joy in being able to fulfill his father's dream.

David and Irene Stayer . . . "vacationers"

"And not every pediatrician has felt the agony of suffering humanity like Polish-born Dr. Irene, who struggled for survival during her country's darkest days. This tiny, dark-eyed mother is so appreciative of the blessings she enjoys in her adopted country that she is willing to forsake it all, periodically, in order to share those blessings with others."

In terms of compensation, the Stayers are being rewarded in ways money cannot match. "I have never been so well paid in my medical career," says Dr. David, "as I was by the grateful expressions on the faces of those people and by the Nigerian who said as I was leaving, 'Please come back again. Thanks to you, my father now sees!' "

Bethany's advisory council

Two pressing needs of Bethany Theological Seminary are sufficient students and sufficient support.

To assist in helping meet these needs, a thirty-five member President's Council, composed largely of laymen highly skilled in business and professions, has been established. The council, in its two annual meetings, will seek to help interpret the seminary's task and program to the church and to advise President Paul M. Robinson on administrative planning.

Members of the council are:

Rutter Armey and Floyd A. Yearout, Fresno, Calif.; Ernest Ausherman, Frederick, Md.; Milford M. Beeghly, Pierson, Ia.; Milton J. Brock, Sr., Los Angeles, Calif.; Earl Brubaker, Rocky Ford, Colo.; Clarence D. Brumbaugh, Altoona, Pa.; Clarence Burnidge, Elgin, Ill.; Roy Davis, Chicago, Ill.; Dale W. Detweiler, Roaring Spring, Pa.; Marshall M. Erb and Paul E. Shiffler, Naperville, Ill.; Henry H. Gibbel, Lititz, Pa.

Clarence D. Harris, Rolling Hills, Calif.; E. Wayne Heiny, Millbrae, Calif.; Cletus Houff, Weyers Cave, Va.; Norman E. Keller, Lebanon, Pa.; Jack Kough, Morgan Hill, Calif.; Harvey A. Kuns, Long Beach, Calif.; Charles D. Lantz, Broadway, Va.; W. Newton Long, Sr., Baltimore, Md.; Harold I. Mohler, Warrensburg, Mo.; J. Lee Mullendore, Hagerstown, Md.

Ray M. Petersime, Gettysburg, O.; Ray L. Price and L. W. Vore, Plymouth, Ind.; H. E. Raffensberger, Elizabethtown, Pa.; Lester M. Rosenberger, Narbeth, Pa.; Robert D. Royer, Richmond, Va.; Jacob H. Ruhl, Manheim, Pa.

Paul E. Sargent and John B. Wall, McPherson, Kan.; D. Emmert Studebaker, Tipp City, O.; John W. Swigart, Huntingdon, Pa., and Charles W. Wampler, Jr., Harrisonburg, Va.

Growing edges

Bridgewater, Va. – The seventy-first Spiritual Life Institute will convene at Bridgewater College, Feb. 8-10. The theme, Man's Search for Meaning, will be treated by guest leaders S. Loren Bowman, Dale W. Brown, R. Kern Eustler, Charles D. Flory, Paul W. Kinsel, and C. Wayne Zunkel.

Joining in the institute at Bridgewater College will be the Virginia Conference of the Evangelical United Brethren Church and the Augusta County Ministerial Association.

Washington, D.C. – Dialogue between the government and an informed citizenry was given a boost by the four-day White House Conference on International Cooperation.

Two Brethren were among the nation's world-affairs specialists present. They were W. Harold Row of the Brethren Service Commission and Andrew W. Cordier of Columbia University.

Dr. Cordier chaired a section which set forth explicit proposals on the United States' relation to the peace-keeping task of the United Nations.

Cedar Rapids, Iowa – Two Church of the Brethren congregations, Cedar Rapids and Robins, engaged in a recent consultation which, according to District Secretary Lyle C. Albright, could move toward eventual merger. The churches are engaged in a diligent study of their future ministry to the growing Cedar Rapids community.

Both the Cedar Rapids church, with 185 members, and the Robins church with 31 members, are served by Pastor David K. Hykes.

Fresno, Calif. – A new answering and referral service for the emotionally distressed has been established by the Fresno Mental Health Association Brethren ministers Joseph R. Jenning and Jacob T. Dick are among counselor who have staffed the all-night service to disturbed callers.

DAY by DAY

a devotional guide for the family

Newsmen today frequently refer to the "iron curtain," "Berlin wall," and "bamboo curtain." Although very real and almost impenetrable, these walls may seem remote from families who do not have close ties with persons in Germany or Asia.

Closer to all of us are such walls as those existing between some husbands and wives, teen-agers and parents, in-laws, differing church denominations, between racial groups and cultural levels. How tragically effective these are in blocking communication, friendship, and understanding!

Bricks, stones, barbed wire, wood and cement are used to construct physical barriers. Walls of prejudice and hatred are made of such invisible stuff as globs of misinformation, acres of ignorance, formidable fears, personal immaturity and insecurity, and wide gaps where faith, trust, and love should be — but are not!

Robert Frost expressed it so well when he wrote: *Before I built a wall I'd ask to know what I was walling in or walling out.*

What walls surround you, your family, or your church? What good things are you imprisoning within and what good things are you keeping out?

SUNDAY, FEBRUARY 6
2 Sam. 22:29-33. Confined by weakness and inferiority, we are grounded and imprisoned, but with God's help, we can rise above any wall (Phil. 4:13).

MONDAY, FEBRUARY 7
Neh. 4:1-9. The world mocks while Christians build temples. "Happy are you when men persecute you for righteousness' sake."

TUESDAY, FEBRUARY 8
Ps. 122. A wall doesn't keep out trouble! Explosions sometimes occur inside. Is there peace within the walls of your home, your church?

WEDNESDAY, FEBRUARY 9
Ezek. 8:5-12. Some religious sects, secret organizations, and private clubs are not as secret as they think. God is aware of their activities.

THURSDAY, FEBRUARY 10
Josh. 6:1-5, 20. Christians have the upper hand in their psychological warfare with the world, because God himself is calling the maneuvers.

FRIDAY, FEBRUARY 11
Ps. 142. The Lord can free those who are imprisoned by doubts, confusion, and unbelief, if they ask. The way to him is always open.

SATURDAY, FEBRUARY 12
Acts 5:17-25. God's power is unlimited. No high priest, Nero, Hitler, or Chou En-Lai can stop the spreading of the gospel. No walls or chains can confine God.

SUNDAY, FEBRUARY 13
1 Cor. 6:1-8. The bigger man will forgive rather than sue! Are a few extra dollars worth the cost of losing a friend? What would Jesus do?

MONDAY, FEBRUARY 14
1 John 4:18-21. "There is no room for walls in love; perfect love banishes walls. Anyone who is confined has not attained to love in its perfection" (paraphrase).

TUESDAY, FEBRUARY 15
Acts 23:1-5. Insincere friendliness, smooth talk, bribes, religious phrases and garb are no more effective than transparent film in hiding the presence of a wall.

WEDNESDAY, FEBRUARY 16
Luke 9:51-56. Because of prejudice, the Samaritans kept the Lord himself from their city. What friendships do your prejudices bar you from enjoying?

THURSDAY, FEBRUARY 17
John 10:7-10. Through Christ we can enter a new life. "Old things (prejudices, resentments, misunderstandings) are passed away; behold, all things are become new" (2 Cor. 5:17).

FRIDAY, FEBRUARY 18
Eph. 2:13-18. "In Christ there is no east or west," no preferred races, denominations, social classes or sexes. All are brothers in the family of God.

SATURDAY, FEBRUARY 19
Rev. 3:20-22. The only door God cannot enter is the heart of an unbeliever. Unwilling to force it open, he gently knocks until he is allowed in.

"And the walls came tumblin' down!"

During our seminary days, it was fascinating to stand on the back porch of our third floor Homan Ave. apartment in Chicago and watch demolition crews at work in the next block knocking down buildings and walls preparing for the construction of a large expressway. Their method was to hit the wall with a large steel ball swinging from a giant-sized crane. Sometimes one strike was enough; other times several "taps" were necessary to change a building into a pile of rubble. If only invisible walls could be torn down so easily!

Those walls fell because the workers came to that location, armed with their machinery and a firm determination to clear all buildings from the block. Nothing deterred them. If invisible walls are to be broken down, we must attack them with conscious efforts. Waiting, indifference, and tangent interests only allow time for the walls to be built higher and stouter.

Walls between people begin to crumble when struck with such subtle pressures as education, love, understanding, sympathy, friendship, communication, forgiveness, kindness, repentance, sharing, and, in short, the spirit of Christ.

Worship guidelines

To remind your family of the current theme, one of the children could build a small wall with wooden blocks or Lincoln logs on your worship center. Another possibility would be to use a picture of Jesus knocking at the door. If any snow storms hit your area between now and spring, spend an hour outdoors as a family building a fort. Use it later as a teaching tool as you warm your cold fingers in front of the fireplace or oven. Show that when walls are built, you can no longer see what the other side is doing — good or bad. You get an inner urge (arising from frustration?) to fight those on the other side, with words, snowballs, or even bullets. Walls are poor things to hide behind. An aggressive opponent will still discover a way to get snow down your neck. Efforts at making peace are ineffective until you *both* leave your walls and come out into the open.

To stimulate discussion, consider such questions as these: Who builds the walls between people and groups? How can they be broken down? Are all walls bad? Who is hurt most by the presence of a wall? What projects can your family begin to help tear down walls between races, countries, churches, and people you know?

From *The Brethren Hymnal,* sing "In Christ There Is No East or West" no. 388, "O Jesus, Thou Art Standing" no. 252, "O God, Within Whose Sight" no. 503, "Out of My Bondage" no. 459, and "Lord, I Want to Be a Christian" no. 486. With younger children you could sing the chorus, "Behold, Behold, I Stand at the Door and Knock, Knock, Knock," using motions. However, always be sure to explain that the "door" refers to the human heart, so your children can sing of this symbolism with understanding. Since it suggests several effective ways to break down walls, sing from the *Alleluia* songster the chorus "Let Us Sing Together," adding the verses written by Fay Frysinger (Glover), pages 85 and 86. Have fun learning or listening to a recording of "Joshua Fit de Battle of Jericho."

Tools for wall-breaking

The following words are beautiful in any language — and strong enough to break walls! Learn to use them often.

I was wrong; I am sorry.

Please come to my house for dinner.

Let's work at it together.

How can I ever repay you?

I love you.

Maybe you're right.

Won't you join me?

You are so kind.

You do it so well.

I missed you.

Come back again.

Let's pray about it together.

May I help you?

Will you forgive me?

You are forgiven.

Thank you.

Invisible Walls

Walls are being built around us
To imprison minds.
Those within see just one view
Instead of many kinds.
Walls of hatred,
Walls of doubt,
Walls that keep such
Good things out.
What a joy to see them crumble
Letting light come in,
Bringing hope and peace and friendship —
Even Christian kin!
Walls of hatred,
Walls of doubt,
Walls that keep such
Good things out. (VSZ)

Improper as well as proper opinions are often expressed by the church press. In contrast to the secular press, it views the world from the perspective of Christian faith; and that is

The BIG DIFFERENCE

by Roland E. Wolseley

From the magazines and newspapers issued by the Protestant churches we can get values that are not only of this world – but out of this world.

As Martin Marty has put it we can – and often do – obtain the improper opinions, the views that are improper because they do not conform to the conventional beliefs that dominate our society.

Just how important this fact is can perhaps best be realized by thinking about the values in most Protestant-sponsored publications. Contrast them with the standards held up by most secular journalism. The emphases and the treatment clearly are different in the secular press.

The standard city and town newspaper, in the American journalistic tradition, reports and emphasizes all the ruptures in society. The bigger the conflict, the more prominent the news story about it. Secular journalism stresses differences and opposition, not reconciliation and healing. Labor-management disputes are reported on constantly, for instance, but labor-management harmony scarcely is noted. Editors and publishers generally believe that the news of violence and disorders sells more papers than news of order and decency. Selling more papers attracts more advertising. And more advertising means more income, a necessity for survival.

Editors are content merely to point out, with little regard for their social responsibility or for their power to create public opinion, that the world would be in a bad spot indeed if a happy marriage rather than a divorce were usual or the absence of murder were news, and go right on with their philosophy of news evaluation.

The secular press is remiss, not because it reports he news of conflict, which it must do if we are to know of its existence, but in the way it reports it: the place t has in the papers, the sizes of the headlines, the kinds of pictures.

The secular press insists that its philosophy is forced upon it by its need for survival economically, a need, it says, from which the church editor is free. With this excuse, all sorts of transgressions against the human spirit are committed. But it does help us to understand the pressures which the secular editor must face.

The secular newspaper, furthermore, has comparatively little interest in religion. Recall, for example, the concern for adequate coverage of sports in most of the 1,800 daily and 9,000 weekly papers of this nation. And what of religious news by comparison? Scattered here and there are little stories of meetings and new buildings, with now and then a big one if some major event occurs, such as an Ecumenical Council or a conflict within a denomination. Saturday may offer a church page, half of it advertising. Even so, this is improvement: religious news now appears on other pages any day and is receiving greater attention. But only at Christmas, Easter, Passover, or some other traditional religious time does religion rank with entertainment, sports, business, and women's affairs.

In the eyes of a newspaper's city or managing editor religious or church news is "soft." "Hard" news is a juicy scandal, a strike, a big fire, and, of course, a war or some other international disaster. But church news is likely to be constructive and don't we all know that constructive news rarely sells many papers?

And where do editors place the blame for distorted emphasis? It is the fault, they say, of those of us who buy and read publications. We do not demand more or better-handled religious news. We, the people, clamor for whole pages on sports, business, and our other more intense interests than religion. We, the readers, are eager for detailed news of football, horse racing, or whatever sport is in season. We want stock reports down to the last digit and the news of the sexual adventures of actors. And this is true, if we can judge by circulation figures. Can we deny that the newspapers and magazines of the shallowest content have the biggest sales by far?

What would happen, however, if the usual standards of the church press were followed instead of the ordinary standards of the secular press? We have seen the difficulties in recent years of a church-published paper that does attempt this, and gets little support from the general public: the *Christian Science Monitor.* It has not succeeded in flourishing for several reasons, some of its own doing, but one of which is that it is virtually alone in offering a religiously motivated general daily.

But if all members of the American Society of Newspaper Editors decided to give even the broad concept of religion its due, these editors might win more attention and be of more influence. But this they must do in unison.

A socially responsible press does not stop at giving the public what it wants. It also gives the public substantial and significant material which the owners of the press think the public might profit from having. And among such offerings could be better and more intelligent and intensive coverage of religious news and ideas.

The church publications of this country are not so timid as the secular publications on this score. They are not afraid to give the public something better than what it *seems* to want. Freed of the necessity to catch the attention of readers in direct competition, supported as most of them are by subsidies, and relatively independent of advertisers as compared with the secular publications, the best of Protestant publications report and comment on the world's news differently than the secular press.

The main reason for the big difference between the secular and religious press is that the values of the religious press are not solely of this world.

Let me apply this assertion to what secular publications are saying on the one hand and religious ones are saying, on the other, about several specific issues.

On war:

The secular press either accepts war as just, or as necessary, unofficial and undeclared, or it cautiously suggests that more thought should be given, somehow, to ending it by negotiations in which the U. S. will not lose face.

The church press includes numerous publications whose editors question the entire war operation, condemn such tactics as use of napalm and nauseating gas, and point out the dangers inherent in escalation, not to overlook the basic immorality of war.

If the war becomes official it is likely that fewer church publications than ever before will be militant and give the church's blessing to the war system in which this nation is enmeshed. We see here, again, that the religious press tends to seek higher values than the secular.

On the civil rights movement:

The secular press has dragged its feet on this issue for the past century. It is only the events of the past few years that have opened the eyes of some editors and publishers to the injustices to millions of American citizens. Although these editors were well aware of every nuance of the sports world, every sore arm of a pitcher or a pass thrower, the crimes of the Ku Kluxers, the depredations of the squanderers of our natural resources, and the conditions of the people of color in our major cities, North and South, were of little concern in either the news or the editorial pages. But the editors are awakening, at last.

The church press, with certain regional and denominational exceptions, on the other hand, has exposed and fought against these and other injustices for many years; scores of editors were pioneers in the battle for racial justice.

And in certain less controversial areas the church press has by its emphases struck blows for other decencies. It is the secular, not the Protestant press, that fills its pages with advertisements for liquor, tobacco, off-color movies, sexy plays, and reading matter of dubious quality or morality.

It is the church press, not the secular press, that consistently tells the story of heroic missionary effort, of the rights of conscience in respect to war, of the rehabilitation of the mentally and physically ill.

It is the church press, not the secular, that has given support persistently to ways to help the aged, the sick, the crippled, the undereducated, the refugee, and the dispossessed.

And it is the church press that has tried to tell a balanced, specific story of the church and of religion. Unlike the secular press, it has not been content with the blandness of the safe, general article or picture composed of symbols of all religions and faiths. It has taken sides, not always wisely or fairly, perhaps, but at least it let its readers know where it stands.

These, then, are all reasons why in these dangerous days the church member not only should support but also should read his church papers and magazines. The religious press is becoming, in the best sense of the word, a professional press. Technically some of its leaders are equal to numerous secular publications. Some publications still are no more than lifeless house organs for a denomination or one of its departments, but these are losing ground in influence and significance to the publications with forthright and courageous opinions and writers producing articles far superior to what can be found in the majority of commercial journals in depth o comprehension and clarity of writing.

The church press can evaluate the world's events the nation's policies, the actions of the people, from the standpoint of religion — a duty the secular press canno perform. The press of the church can do this because it has the dynamics within it to exert such leadership and it has the dynamics because Christianity is at it center. The values of the Protestant religious press ar not merely this world's values but also those of another world which must be reached on this one if man and society alike are to be saved. This is the big difference

[

A Psalm to Self-Pity

Thou, O Self-Pity, art my refuge. When I am tossed and battered by the storms of life, thou givest me consolation and strength.

And, verily, life has dealt rather unfairly with me. This house which my husband well-meaningly built for me has many unsatisfactory features, and I believe we were better off in the old house after all. My children ungratefully appear more concerned with their school and church activities than with me, their own mother.

Also, as you know, I have not been at all well for some time. People on the whole do not seem to appreciate the gravity of my symptoms and are thoughtlessly inclined to change the subject. Some are even unkind enough to suggest that I count my blessings, which of course reveals their complete lack of understanding of my health problem. The doctors have even told me there is not much more they can do for me.

When I am thus left destitute of the solicitude that one in my condition should rightfully expect, then, O Self-Pity, thou dost nurse me with thy comforting presence.

Sometimes when I suffer a most frustrating disappointment and things are simply not "going my way" (giving me just cause for calling on thee), thou dost obligingly give me a very convincing head cold. I say obligingly, because most of my associates do not respect thy presence in its purest state, but when it is combined with a severe head cold or other ailment, my misery is made obviously legitimate and justified in their sight. And so they comfort me with kind expressions of sympathy and attention, which I had formerly deserved but not received until the illness was bestowed upon me. Thus, in such subtle and clever ways as this, thou dost afford me many small satisfactions which I would not otherwise enjoy.

But the greatest reward from meditating continually in thy presence is the freedom from a disturbing concern for others around me. Upon occasion, their sorrows and problems begin to press in upon me, and even the cries of hunger and want from across the seas intrude upon my already troubled thoughts.

Without thy aid and solace, O Self-Pity, I should probably feel obliged to assume some responsibility for the welfare of others, whose needs cannot possibly be as urgent as my own. I might even become so occupied with their concerns that I would lose sight of my own and neglect to give them the proper attention. This would be unthinkable for a devotee of thine, O Self-Pity.

Always at such trying times, thou wilt come to my rescue by reminding me that my own burdens are quite enough for one person to bear. And how right thou art! For my trials seem to increase daily, and I fear that I shall not much longer bear up under the strain.

So I implore thee not to leave me, O Self-Pity. I am sure I should be quite miserable without thee. — *Ernestine Hoff Emrick*

ON VISITING A NONWHITE CHURCH

I looked about and saw surprise
on every dark-hued face.
Why was I there?
Was I a wandering sheep
strayed from my safe white fold?

Or did I appear
a robber-sparrow sitting
on a house-wren's nest?
Had I misheard a sign —
"Only wrens are welcome here"?

But human voices sounded
from a hidden choir,
singing well-loved words:
"God," "Father," "Son,"
"Brother," "Sister," "Friend."

What uniting, binding words!
I hummed the melody
and felt love cords tightening.
Had I forgotten? The dark-faced ones
remembered. He prayed, "That they all may be one."

by Elizabeth H. Emerson

LONELINESS WILL NOT POSSESS HER HEART

Used by permission of *The Christian*

With twilight time of life enfolding her,
She sees her good friends, one by one, depart
And bears, I know, the pain of vacant places —
But loneliness will not possess her heart.

Remembering the best of yesterdays,
She walks today with grace. Her quiet mind
And gentle heart give thanks for ties long known
And for the rest of sharing yet to find.

There will be give-and-take of goodness still
And challenge until earthly day is past
The fellowship of faith, the *more* of life
That waits a new unveiling at the last.

by Emily Sargent Councilman

WITH FAITH AS WEAPON

Who fights with faith as weapon,
And lives with hope as light,
Can work alone, when strength is gone
And storms disturb the night.

Who keeps his dreams untarnished
Will live to see them true;
Who keeps love brightly garnished
Will shape the world anew.

by Alice Mackenzie Swaim

SEARCH DILIGENTLY

O world,
you have lost your peace!
With it are countless coins —
enough to feed earth's starving.
With it, too, are lost your sons, our sons.

O world, search for peace;
cut strong staffs to aid your steps
through wildernesses of strife
and the deep ravines of misunderstanding and distrust.
Trim the wicks of your lanterns
and polish their globes
to let the burning light of truth
shine into all the dark pockets
of hate of man for man
and nation for nation.

O world, is there a loss
so great as loss of peace?
To find it, is any way too rough to walk
or any hill too steep to climb?
O world, find peace!

by Elizabeth H. Emerson

WAITING PEACE

Reprinted by permission from *Flame Annual 1965* ©

More than Normandy lies here —
I look back to all the battlefields of time,
see the blackened earth, hear the terror cries,
the despair cries of men who fall,
questioning their agony. . . .
I sicken with the stench of death,
the sight of human sacrifice on blood-soft ground,
and I wait for the silence that will come
with the crosses, the mute and marching crosses,
always in "a cause worth dying for."

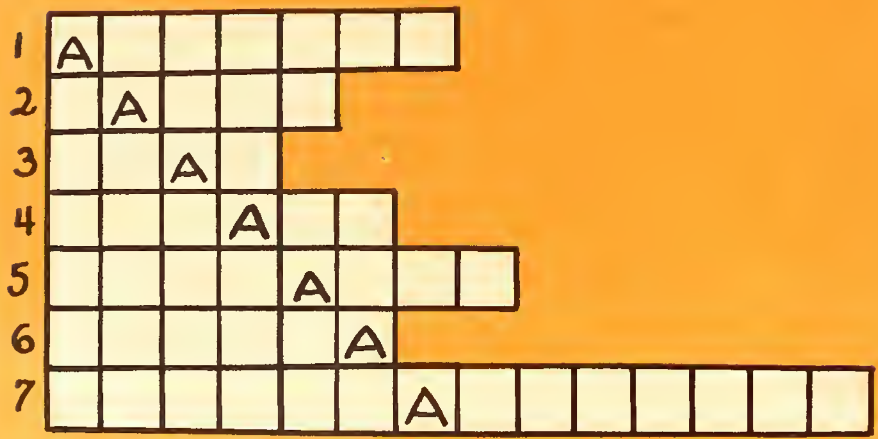
I see, on a steep hill, under darkening skies,
a tall cross and a tortured Man
whose life runs out red on the ground,
mingles with pools of rain, and flows
down to the valleys, through rivers and seas,
to cover the earth with healing
for the bloodstream of humanity. . . .
His cause a cause worth dying for —
Is there a cause worth killing for?

Peace awaits the flow of many waters.

by Emily Sargent Councilman

Try your skill with

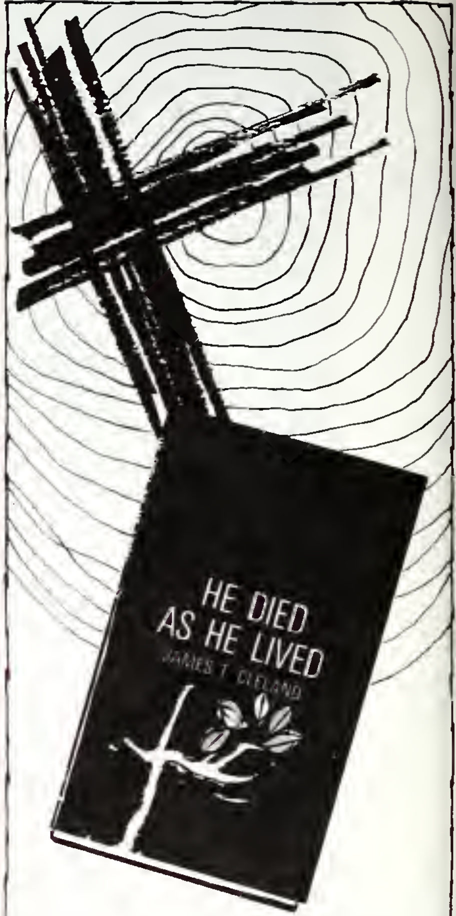
SLIDING "A"s



1. Father of Isaac
   Genesis 21:3
2. Mother of Isaac
   Genesis 21:3
3. He built the ark
   Genesis 6:13-14
4. His name was changed from Jacob after he wrestled with an angel
   Genesis 32:28
5. Joseph's brother
   Genesis 43:29
6. He ministered unto Moses and later succeeded Moses
   Exodus 24:13
7. King of Babylon who besieged Jerusalem
   2 Kings 24:11

Answers

1. Abraham
2. Sarah
3. Noah
4. Israel
5. Benjamin
6. Joshua
7. Nebuchadnezzar


HE DIED AS HE LIVED
JAMES T. CLELAND

Especially for the Lenten-Easter Season

HE DIED AS HE LIVED

James T. Cleland. Seven Good Friday meditations built around the thought that Jesus "died as he lived" and that there is basic consistency in his teaching to the very end. 80 pages. $2

MY GOD, WHY?

Wallace T. Viets. These eight inspiring Lenten-Easter messages probe deeply into the great questions of the passion story. Ideal for individual or group study. 112 pages. $2.25

THE EASTER STORY FOR CHILDREN

Ralph W. Sockman; *illustrated by Gordon Laite.* A unique and meaningful story of Jesus' life, Crucifixion, and Resurrection. Shows how Jesus' victory over death is God's proof of love. Ages 7-10. 40 pages. $2.25

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ABINGDON PRESS

Shouts of joy and songs of praise

HIRTY PSALMISTS, by Fleming James. Seabury, 965. 250 pages, $1.95

HE PRAISE OF GOD IN THE PSALMS, by Claus Vestermann. John Knox, 1965. 172 pages, $4.25

HE PSALMS: A NEW TRANSLATION, by Joseph Gelineau. Westminster, 1965. 256 pages, $1.45

ALMOST thirty years ago the first of hese three books on the psalms came nto my hands. At that time it was regarded as a significant contribution to iblical study. Now it is reissued in a omewhat revised edition.

This American study was made against he background of Gunkel's type-study of the psalms. The author was the first o introduce to English readers the great alue of the German scholar's work. But e is no mere repeater of Gunkel's views. e relies on other scholars at home and broad as he endeavors to disclose the ich meaning of the psalms as a treasury f devotion and worship. He seeks to iscover how the psalms came to be, ow they were used, and the permanent alue of these lyrics of praise for us to- ay. His own fresh translation and the pirit of the study reflect the genuine and eep devotional life that marked his en- re life.

In his study of thirty selected psalms ames sought the eternal springs that efresh the soul, cleanse the emotions, larify the vision, and that nurture hu- an thought in divine thought. He ought and found the living God in the psurging and outpouring praiseful eartbeat of thirty psalmists. As a stu- ent of the psalms he relied on Gunkel's vo pillars, form and cultus. Thus, both e history of the form and the tradition nbedded in the form were used to dis- ose the meaning of these lyrics of praise God.

The author looks for the festival oc- sions in which the people of Israel raise God using the psalms. He keeps restling with basic questions: Out of hat occasion did the psalm come? What as the life situation that inspired or eated it? And, in what drama of wor- ip did these psalms play a significant rt?

James follows a pattern that finds three parts in a psalm: the introduction (which indicates the kind of psalm it is), the main section or body, and the conclusion. He then classifies the thirty psalms in terms of eight categories. In this he follows Gunkel. These divisions are: hymns; enthronement; laments; thanksgivings; wisdom psalms; a royal psalm; a psalm of Israel's history; a psalm liturgy. Each division has an introduction which enables one to understand the psalm form studied and interpreted. By these studies we are introduced to a company of great souls who have given witness to something of God.

While the whole psalter is not considered, the samplings are rich mines of spiritual illumination and nurture. These lyrics of praise came out of the depths of the heart and they speak to that dimension in us. In and through them you sense the intensely personal reality of God, the God who comes, the God who halts, the God who searches, and the God who saves. Life is held to begin and to end in God. The authors of the psalms considered, held to God as the God of judgment and love, and that God required righteousness above ritual. They believed that good and evil were recompensed in this life, and they looked forward to the time when all men would worship the living God. This group of committed souls, whose impassioned outpourings of heart to God in the psalms we read, can instruct us in the heights and depths of spiritual vitality and integrity. For they call us to a life of prayer, praise and love of God.

Claus Westermann began his book, *The Praise of God in the Psalms,* during his interment in a German prison camp in World War II. With Luther's translation of the psalms and the New Testament he worked out the basic plan of his book. So the book was born in a time of travail and his own personal anguish was made endurable as he lived with the psalter, the book of the praise of God.

The author contends that theology can never be vital or relevant apart from worship. So he seeks to make the technical studies of Gunkel, Mowinckel, Hooke and others meaningful for the church in her praise of God. Starting with Gunkel he moves to a significant pattern for interpreting the psalms. He digs deeply into the pattern of psalmody in Babylonian and Egyptian religious life, and he finds patterns that are repeated in the psalms.

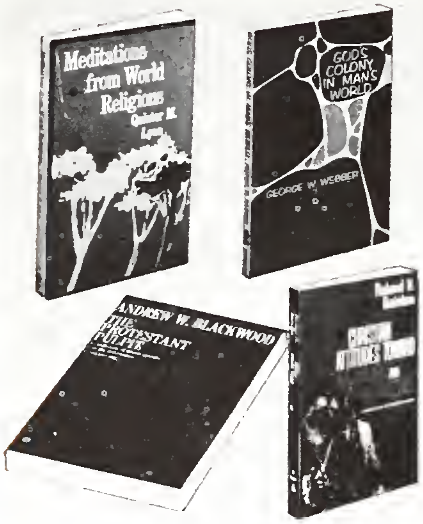
He feels that praise and petition are the two fundamental ways of praying to God and that these two forms dominate the psalms. Thus, the psalms of praise are of two types: declarative, those which praise God for a specific blessing; and descriptive, those which praise God for his judgments and love in history. The chart diagram which he makes of the psalms is helpful and suggestive.

Petition is the other form of prayer. It is never divorced from praise. In fact, the cry of the heart finds its resolution in adoring affirmation of God. This study, though scholarly, nourishes the life of devotion.

One is made to appreciate the depths of confessional praise (declarative) and the wonder of God's majesty and condescension in the life of man (descriptive). Since God so marvelously helps man, his proper act is to praise God. This praise is to be sung. Man's worship life is naturally expressed in praise and plea. And the center of praise in the Psalter is declarative or confessional. With the psalms there can be no true life without praise. This is what life means, and to fail to praise God is to miss life. So, in the psalms life is directed to God, affirmed in God, and offered to God. Westermann sees the praise of God in the psalms moving forward in expectation to fulfillment in Christ.

The third book, *The Psalms: A New Translation,* is the work of a group of French Catholic scholars. Their translation of the psalms was made from the Hebrew and arranged for singing in the worship of French Catholic churches. The work is based on the belief that a psalm is a religious song to be sung or chanted. In a sense the psalms are

Quality reading at attractive prices



APEX PAPERBOUND REPRINTS

Christian Attitudes Toward War and Peace
Roland H. Bainton. An especially timely study of these attitudes, past and present. "A book . . . to recommend."—*Virginia Kirkus Service.* 304 pages. $2.25

The Protestant Pulpit
Andrew W. Blackwood. "One of the most noteworthy collections of sermons by different preachers that has appeared."—*Pulpit Digest.* 320 pages. $1.95

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Quinter M. Lyon. Two hundred brief meditations based on the scripture of the world's great religions help the reader enrich his religious perspective. 248 pages. $1.75

God's Colony in Man's World
George W. Webber. A "profound treatment of the meaning of the gospel, the nature and mission of the church."—*United Church Herald.* 160 pages. $1.25

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shouts of love, hatred, suffering, joy, faith, despair, hope, fear, courage, lostness, rescue, slavery, freedom. The whole range of human experience finds expression in the praise of God. God speaks to us in the feelings, words, and cries of these writers. This translation seeks to give a structure that is lyrical and singable. And the practice of singing psalms has spread rapidly among French Catholics.

The use of this translation along with others will open many windows of new thought and meaning. And a more thoughtful use of the psalms in our worship will be the fruit of living with these three books. Perhaps through these three sources we will find a deeper personal devotion to God, and above all the oneness of the body of Christ in corporate praise of God. — Glen Weimer

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REVIEWS/FILMS

The Eleanor Roosevelt Story

The ugly duckling who became the beautiful swan of human involvement — this is the essential theme that emerges from this documentary treatment of Eleanor Roosevelt's life.

Hollywood has not paid much attention to the documentary film form, preferring when dealing with personalities to use lavish biography or semi-historical fiction. *The Eleanor Roosevelt Story* demonstrates that a documentary approach can be effectively dramatic, particularly if the object of the biography is sufficiently prominent to have received much newsreel coverage. However, even when this is the case, the documentary needs creative integration of narration, editing, music, and personal insight to keep it from becoming dull. By and large, "Eleanor Roosevelt" has achieved this kind of integration.

It is not a perfect documentary. Following filmed scenes of her burial, the opening still photograph sequences of her childhood and youth are slow with a lack of variety. Music here is also unvaried and funereal. The camera technique is reminiscent of *The James Dean Story* (a poor use of documentary form) with the camera fading constantly from close-ups of photographs. The superimposition of shots of Eleanor with her various homes gives a ghostly quality to the "ugly duckling" childhood.

However, once the film reaches the early days of FDR's career (as Assistant Secretary of the Navy under Wilson), the excellent use of newsreels for the bulk of the movie captures the viewer's attention. Ezra Laderman's musical score picks up in variety and dramatic tone as well.

Archibald MacLeish's generally excellent script at times swerves toward senti mentality; but it never reaches a "sickly" sentimental viewpoint. Its object, Mrs Roosevelt, is too direct for that. The bes quality of Mr. MacLeish's narrative is it simplicity.

Apart from these technical concerns the real value of the film is in the in sight Sidney Glazier and Richard Kapla have brought into an extraordinary hu man being. The "beautiful swan" of hu man involvement becomes a part of th viewer's understanding. And wha "comes across" from screen to audienc is an individual who had a profound re spect for humanity as persons. A cha acteristic aspect of Mrs. Roosevelt's i volvement (and one of the most movin parts of the film) is her championing Japanese-Americans who were persecute at the start of World War II.

Mrs. Roosevelt's relationship wit FDR is carefully delineated with cha and tenderness, although there is al a sense of distance about it so that w never get an embarrassed feeling private exposé.

Mrs. Roosevelt was a multifacet personality whose travels among t poor of the depression and the soldie f World War II, whose advocacy of reedom and tolerance, and whose im- ortant work with the United Nations re all revealed. Nor did she avoid ontroversy, and the film does not shy way from presenting some of the attacks n her.

In spite of these attacks her personal ualities of courage and adherence to onscience shine throughout the film — ualities so desperately needed in an ge of timid conformity. The movie ould be said to be an exposition on Adlai Stevenson's eulogy at the time of her death (spoken near the beginning of the film): "We are not here to mourn the loss of her life, for she lived it to the fullest."

Eleanor Roosevelt's life was glamorous enough. Hollywood did not need to glamorize it, and it is to Mr. Glazier's and Mr. Kaplan's credit that they did not try. *The Eleanor Roosevelt Story* is a good, although not perfect, example of the documentary form of film art. — DAVE POMEROY

EVIEWS/RECORDS

The passion, polyphony and parables

EORG PHILIPP TELEMANN: THE PASSION OF ESUS ACCORDING TO MARK. Soloists; Lausanne outh Choir and Munich Pro Arte Orchestra, Kurt edel, cond. Philips PHM 2-530 mono, $9.96, nd PHS 2-930 stereo, $11.96

TELEMANN was a contemporary of ach. Nearly as prolific as the great man, e was perhaps even more popular and ot as great. More eclectic and open to he influence of French composers like ully and Campra, his style has a good eal of frilly ornamentation; yet it also as substance. Written in the decade fter Bach's death, this Passion marks e end of the baroque period in music. good deal of it is closer to J. S. Bach's ns or to the young Haydn, and it is scinating partly for its hybrid, transi- onal character. Do not expect too uch from it, but enjoy what is there — usic that is well made, a few really elightful touches, but little profundity. he singing and other performance atures are more than adequate.

ENETIAN POLYPHONY ABOUT 1600. Munich ppella Antiqua and gamba ensemble, Konrad hland, cond. Telefunken: Das Alte Werk 56-A mono, $5.79 and stereo, $6.79

GIOVANNI GABRIELI is the best-known the Venetian masters. Organist at St. ark's Cathedral in Venice, he also lived Munich from 1575 to 1579 and was einrich Schütz's teacher. Six of the ten rks heard here are by him; the others e by lesser contemporaries. Half are tin choral works, mostly motets; half instrumentals — and the instruments all authentic period ones. Most of works are simple in form; where mplexities occur they are Gabrieli's and a matter of subtle voicings, as when he writes a *Iubilate Deo* for *eight*-part choir. The effect is fascinating and delightful. One could ask for a little more spirit and finesse in the singing, which is not really distinguished, or for greater fullness and clarity in the sonics. But even so, Gabrieli's brasses especially have an ingratiating sonority and there is much here to be glad of.

FRANZ KAFKA: STORIES. Read in English by Lotte Lenya. Caedmon TC 1114, $5.95

"WRITING," said Kafka, "is a form of prayer." Although references to God are seldom found in his stories, each one is a kind of dimly focused parable of human existence. His prose has a deceptively simple factuality, for he usually leaves it to the reader to ponder the meaning. Yet, we recognize the reality of the horrors and incongruities that lie embedded among the ordinary. The longest story on this record is "A Hunger Artist." I have read it in German and in English, more than once, over a dozen years, and I could not begin to describe it in less than a page. But I can tell you that this and other stories of Kafka have stayed with me all these years. They may haunt you, too. But it is not the haunting of an Edgar Allan Poe; it is more like the story of Job — a story that goes bone-deep and leaves an ache that only a simpleton can assuage with banal explanations. Lotte Lenya is a perfect choice as the reader, communicating these gray stories in a gray voice that lets the submerged human passions break through only when they must. — WILLIAM ROBERT MILLER.

What does Easter mean to him?

Do children understand Easter as the high point of the Christian calendar? Do we adults take time to think about its tremendous significance?

Every family needs to emphasize the meaning of Easter. Each needs to take time for a better understanding and communication with God, to teach their children about Him, to read the Bible, pray, meditate, and experience the spiritual refreshment that comes from communication with Him.

God never loses us, but sometimes we lose Him. We urge you and your family to start family worship with THE UPPER ROOM and make Easter more meaningful to all.

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In Brief

PERSONAL MENTION

Mrs. Meda Zimmerman, Second Virginia District, was elected president of the Rockingham Council of United Church Women at its annual meeting. The members of the council, together with Dr. Mae Kelley, will organize a community action project to study local problems.

After seventeen years as pastor of the Christiansburg church, Southern Virginia, **Edgar Martin** moved to the Richmond church, First Virginia, on Jan. 1. . . . **Sam Butterworth** is serving the Mt. Union church, Va., part time, and **Maurice Wright** is giving part time to the Cedar Bluff congregation, Va.

DeWitt H. Miller is filling on an interim basis the vacancy at the Poages Mill church created by the resignation of **Eugene Kahle,** who is working for a funeral director in Danville, Va. Two pastors in Southern Virginia are now serving two congregations each: **Robert Roller,** Boones Chapel and Henry Fork, and **Galen Wine,** Shelton and St. Paul.

. . .

In Northern Illinois and Wisconsin District, **Lyal Sherred** is serving a yoked parish, Freeport and Lena congregations, for at least one year.

Fiftieth wedding anniversaries were celebrated by **Mr. and Mrs. Joe Coffman** of Dayton, Va., **Mr. and Mrs. John K. Earhart** of Manheim, Pa., and **Mr. and Mrs. W. M. Robertson** of Winston-Salem, N. C. . . . Also observing long-time marriages were **Norman M. and Katie Burkholder Bollinger** of Denver, Pa., fifty-four years, **Peter S. and Sadie Burkholder Heisey** of Newmanstown, Pa., fifty-nine, **Mr. and Mrs. William McQuate** of Ashland, Ohio, sixty, and **Phares G. and Emma Burkholder Frantz** of Denver, Pa., and **Moses and Mary Kreider** of Lebanon, Pa., both sixty-four.

NEW OPPORTUNITY FOR SOCIAL SECURITY COVERAGE

The sweeping Social Security legislation of 1965 once more offers ordained ministers the privilege of enrolling in Social Security. Those ministers who have failed to elect coverage prior to the former election date now have only until April 15, 1966, to enroll.

A new leaflet entitled "A Brief Explanation of Social Security for Clergymen" can be obtained at any Social Security office. Those ministers who passed up their right to enroll during previous stated periods are advised to secure this informational item. Various ways of electing coverage are set forth in this leaflet.

With the coming of Medicare it is vitally important for all ministers to become Social Security participants. The trustees of the Pension Plan unanimously authorized the secretary, Harl L. Russell, to communicate with every nonparticipating minister about his need to elect coverage no later than April 15, 1966. While unenrolled ministers are urged to talk with their nearest Social Security representative soon, they may also obtain the above named leaflet and other information by writing to Mr. Russell.

CALENDAR

Feb. 6-11	**Brethren Youth Seminar**
Feb. 13	**Race Relations Sunday**
Feb. 20-27	**Brotherhood Week**
Feb. 23	**Ash Wednesday**
Feb. 25	**World Day of Prayer**
Feb. 27	**Brotherhood Interpretation Sunday**
March 6-11	**Brethren Adult Seminar**
March 20	**One Great Hour of Sharing**
April 3	**Palm Sunday**
April 8	**Good Friday**
April 10	**Easter**

THINGS TO COME

The eighth conference of Church of the **Brethren Homes and Hospitals** will be held Feb. 15-19, at Dallas, Texas.

John Oliver Nelson, a 1965 Annual Conference speaker, will address the area **men's fellowship retreat** to be held March 19 and 20 at Holiday Motor Hotel West near Harrisburg, Pa.

NOTEWORTHY

Architectural plans are nearing completion for the $300,000 **reception-retreat center,** a new addition to the campus of the Brethren Service Center at New Windsor, Md. Needed yet in cash before construction begins is approximately $60,000. Funds on hand total roughly $150,000. Target date for breaking ground is late spring.

An **interpretive booklet,** "The Church of the Brethren," by Ora W. Garber, first issued in 1963, has undergone its third printing. Copies are 25 cents each, $2.50 per dozen.

The Rossville church, Ind., held a **mortgage-burning service** on Oct. 31. A. Blair Helman was the guest speaker.

The **Red Hill church** in Virginia has engaged a contractor to construct a $60,000 sanctuary and remodeled educational building which should be completed during the next year, thus giving adequate space for an enlarged ministry to the community. Ralph Spradling is the pastor.

On a Sunday morning in December the pastor of the Northview church in Indianapolis, Ind., Orville Gardner, and a lay member of the congregation engaged in a **dialogue** related to a story which recently appeared in Messenger "Alec Wants to Know."

. . .

After three years of close cooperation the three districts of First West Virginia Second West Virginia and Western Maryland have given approval to merging into one district to be known as the **West Marva District.** A newly formed district board met in November to make plans for the 1966 conference and appointed Fred R. Clayton as moderator, Glenn Goshorn as associate moderator, and Melvin Slaubaugh as writing clerk for the district.

Six central Kansas colleges and universities are participating in a second semester **seminar on the Soviet Union and East European countries** which will be coordinated on the McPherson College campus. The seminar is directed by Dr. Raymond Flory, McPherson professor of history and political science A limited number of students from Bethel, Bethany, Sterling, and Tabor colleges and Kansas Wesleyan University wi participate in the program for thre hours of upper level credit.

. . .

Designating 1966 as "The Year of th Bible" the American Bible Society ha appealed to its more than sixty-five supporting denominations to set aside on **month for prayers** by the churches an individuals for "a year without prec dent in the Bible witness." Observanc of 1966 as a special year also marks th 150th Anniversary of the American Bib Society.

A **postal chess tournament** in whic a number of Church of the Brethre members are playing is now in progres

CONTRIBUTORS

Leonard B. Carlisle is pastor of the South Bay Community Church of the Brethren at Redondo Beach, Calif. . . . A former pastor, **Leland Wilson** is now director of the department of interpretation of the General Brotherhood Board. . . . **J. Ross Eshelman** of Kalamazoo, Mich., is assistant professor of sociology at Western Michigan University. . . . **George Buttrick** is a distinguished American clergyman living in Evanston, Ill. . . . **Roland E. Wolseley,** a teacher of religious journalism and author, is associate professor of journalism, School of Journalism, Syracuse University. . . . **Glen Weimer** is the pastor of the Uniontown church at Uniontown, Pa.

Many of the games began play about Dec. 10. At present around eighteen persons from eight states are engaged in the tournament. Ages range from high school to retired persons. Seven of the players are Brethren pastors, the rest laymen. The chess tournament director, Robert C. Bowman, 617 S. Washington St., Easton, Md. 21601 indicates that they are still accepting players. Inquiries for additional information should be sent to Robert Bowman at the above address.

Television viewers in the Chicago area have an opportunity to observe dialogues with church historian, Dr. Martin Marty, on Saturday afternoons at 2:00 p.m. over Station WBKB. Dr. Marty discusses ethical and social problems in light of the Christian faith with Chicago interfaith leaders. The series will continue through April 12. It is produced by the Department of Radio and Television of the Church Federation of Greater Chicago.

DEATHS

Boe, Mabel, Minot, N. Dak., on Sept. 20, 1965, aged 74
Bright, Cora Ellen, Greenville, Ohio, on Aug. 13, 1965, aged 84
Butterbaugh, Harry, Lanark, Ill., on Sept. 26, 1965, aged 93
Clark, B. Albert, Cando, N. Dak., on June 12, 1965, aged 79
Clark, Mary, Cando, N. Dak., on June 12, 1965, aged 78
itniear, Connie, Defiance, Ohio, on Aug. 16, 1965, aged 5
ifer, Freeman, Garrett, Ind., on Aug. 17, 1965, aged 86
ourman, Dale S., Greenville, Ohio, on Sept. 18, 1965, aged 57
ibble, Beulah, on Oct. 8, 1965, aged 63
ood, Eugenia W., Seattle, Wash., on Aug. 28, 1965, aged 90
Hevener, Robert J., Sr., Lititz, Pa., on April 30, 1965, aged 82
Hollinger, Anna, Hollansburg, Ohio, on Aug. 29, 1965, aged 85
Hornberger, Annie J., Reading, Pa., on July 19, 1965, aged 65
immel, Milton L., Oak Park, Ill., on July 19, 1965, aged 79
ong, Harrison, Aughwick congregation, Pa., on Feb. 5, 1965, aged 85
McAllister, Lorena Z., Paradise, Calif., on Aug. 19, 1965, aged 71
Miller, Frank E., Gettysburg, Pa., on Oct. 1, 1965, aged 65
rice, Annie, Aughwick congregation, Pa., on April 11, 1965, aged 86
amsey, Blaine G., Aughwick congregation, Pa., on Jan. 26, 1964, aged 68
ger, Harvey, Toms Brook, Va., on Aug. 24, 1965, aged 78
ylor, Harry E., Rockwood, Pa., on Oct. 9, 1965, aged 73
ade, Edith, Reading, Minn., on Oct. 21, 1965, aged 72
umake, Charles Miller, Trevilians, Va., on July 27, 1965, aged 67
effy, Elizabeth, Lititz, Pa., on Oct. 15, 1965, aged 36
omas, Frank, Baltimore, Md., on Sept. 17, 1965, aged 46
agner, Mary Sue, Aughwick congregation, Pa., on Feb. 17, 1965, aged 8
ithers, Ella, Lititz, Pa., on March 28, 1965, aged 92

American churches, through Church World Service, is urgently needed. He also urged that the ministry of relief and medical services be disassociated from the American military as much as possible, a task difficult to accomplish because of limited transport facilities within Vietnam. To bring this about he sees the need for a massive American Christian presence in Vietnam, chiefly by means of volunteer workers in the villages.

"Refraining from a CWS presence because of the attitude of the Evangelical Church in Vietnam seems like too high a price to pay in neglecting suffering people for the sake of ecumenical relations," a report by the American team asserted. While the American delegation urged steps to be taken to work cooperatively with the Evangelical Church in Vietnam and the closely aligned Christian Missionary Alliance in the United States, it added that the reactions of these groups "ought not be permitted to prevent 'giving the cup of cold water.'"

The American delegation suggested future contacts and program exchanges to foster continuing and expanding dialogue between Christians of the East and the West.

"The chief purpose of our encounter was not to delve into facts or conduct research but to engage in dialogue with Asian Christians in the hope of checking the estrangement which already has occurred," Norman Baugher explained.

The American delegation pointed up the common need for objective study of international issues "under the judgment of the Christian gospel." Repeatedly the members found individuals of the various countries reflecting their nation's attitude toward the key issues of Vietnam, China, and communism, making it difficult to arrive at a Christian perspective that may transcend national aims and goals.

The Bangkok consultation pointed up that deep differences did exist and that it was the desire of the participants "neither to overlook nor to overemphasize" them.

"We give thanks to Almighty God for the ecumenical fellowship in which we not only experience our solidarity in the Christian faith but also find it possible to address ourselves together to critical world problems," the Bangkok report continued.

The consultants further noted that they did not profess to speak for the churches and councils in whose names they met. But they voiced a deep conviction "that as followers of Jesus Christ we must continue always in words and works of reconciliation and justice however little prospect of success the world appears to offer."

"We will pray for and with one another. We call on Christians everywhere to join us in praying unceasingly for the suffering and struggling people of Vietnam, for our fellow Christians there and all those who join with them in the ministries of compassion, for the coming of peace to that nation, and for wisdom for all those leaders of the nations involved in the present conflict."

Besides Dr. Baugher, other members of the United States team included Mrs. Stuart Sinclair of United Church Women, Dr. Edwin H. Tuller, general secretary of the American Baptist Convention, Dr. Robert W. Mance, an NCC vice-president, Dr. David R. Hunter, Dr. David M. Stowe, and Dr. Leonard J. Kramer of the NCC staff, and Dr. William Bradley, a consultant to the Rockefeller Foundation, Bangkok. The Asian churchmen were from Thailand, Australia, Indonesia, Singapore, and Vietnam.

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EDITORIAL

No longer aliens in a foreign land

NOT LONG ago I sat in a meeting and listened to conversations around me in which there were frequent allusions to "nonwhites" and "non-Brethren." The comments were not critical, but suddenly I began to wonder how it felt to be always classified as an outsider.

Suppose, for example, that I should visit the other churches in my town. In most cases I would find a warm welcome, but must it be as a non-Baptist, a non-Methodist, a non-Lutheran, a non-Reformed, a non-Presbyterian, a non-Episcopalian, a non-Nazarene, or a non-Roman Catholic? How much better to be accepted as a Christian, a brother in Christ.

Or suppose I should live for a while on another continent, in another country. Would I have a positive designation, or must I be known there for what I am not, non-British, non-German, non-Italian, non-Scandinavian, non-French, non-Swiss — or just generally non-European? And should I travel more widely, must I always be reminded that I am non-African, non-Asian and non-Latin American? If I insist on categorizing minority groups in my community as nonwhite, then it is just as reasonable for me to think of myself as non-Oriental or non-Negro or non-Mexican or non-Indian.

If I should live in a college town but should not be a student or professor, then I am noncollege; to others I am either non-Democrat or non-Republican, nonliberal or nonconservative, noncooperative or nonresident. To the military I am a noncombatant, perhaps even worse, a nonparticipant committed to nonviolence, in short, a nonconformist. My family and friends are glad that my tastes are nonalcoholic; otherwise they might have to sue me for nonsupport.

But whether such descriptions imply favor or disdain, in most cases they simply add up to a lot of non sense because they tend to transform real people int non-entities. They may be convenient for conversa tion, but they tend to divide people, usually on som artificial basis, into insiders and outsiders. They il lustrate our failures to accept persons for what the are — individuals created in the image of God, me and women for whom God cares enough that he i constantly seeking to reconcile them to himsel whether they belong to an ingroup or stand on th outside looking in.

As a college student I heard Edwin Markham rea a number of his familiar poems, but I was most im pressed with one short quotation that said so muc about brotherhood. Describing a person who "dre a circle that shut me out," Markham went on to as sert, "But Love and I had the wit to win: we dre a circle that took him in."

LISTENING to people talk, you get the impression th they are expert in drawing circles, usually for th purpose of shutting someone out. They resemble th devout Jews of Paul's time who kept reminding the Gentile neighbors that they were the noncircumcise But Paul made the great discovery that God ha drawn a new circle within which both Jews and Ge tiles could be encompassed by the love of Christ. S he could write happily to those he had once regarde as non-Jews, informing them that he thought of the no longer as aliens — no longer as outsiders — b now as fellow citizens and members of God's hous hold. How long must we wait until most so-calle Christians make the same discovery? — KM

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LOOK FOR THESE FEATURES IN THIS *messenger*

MINUS THE FLOURISH OF DRUMS. *Dr. Homer Burke and his wife were eager to return to Nigeria, even after retirement age, for more volunteer service.* by Leland Wilson. page 2

IF MOTHER GOES TO WORK. *There is no simple answer to questions about working outside the home. J. Ross Eshleman offers helpful criteria for considering all aspects.* page 5

DISCIPLESHIP AND THE GOLDEN RULE. *A familiar saying takes on new meaning and power if viewed in the light of Christ.* by George A. Buttrick. page 8

EAST MEETS WEST. *The best way to find a Christian perspective on Southeast Asia is to bring together sensitive church leaders from East and West. A special news report on their findings.* page 16

THE BIG DIFFERENCE *between the secular newspaper and the church press is not in subject matter but in point of view.* by Roland E. Wolseley. page 21

OTHER FEATURES include verses by Leonard B. Carlisle (page 1), Elizabeth Emerson (pages 24 and 25), Emily Sargent Councilman (pages 24 and 25), and Alice Mackenzie Swaim (page 24); Faith Looks Up, by Dale Hess (page 12); A Psalm to Self-pity, by Ernestine Hoff Emrick (page 23); reviews of three books on the Psalms, by Glen Weimer (page 27); and a review of the Eleanor Roosevelt Story (page 28).

COMING NEXT

What about the God-is-dead talk of some modern theologians? Is it as serious, or subversive, as it sounds? Dale Brown reviews the current debate in a special report. . . . Harry K. Zeller, Jr., prompted by a major anniversary of the church he serves, views the course of the church as a "Deepening Stream" that begins at the altar but flows into the whole world. . . . Evelyn Bauer tells the story of Marian Anderson. . . . Elaine Sollenberger describes the problems of getting a family "to the church on time." . . . A book review and a news report raise new questions about woman's role in faith and worship.

VOL. 115

messenger

CHURCH OF THE BRETHREN 2/17/66

All War Is Sin

Get Me to the Church on Time

For women--a more mature faith? p. 13, p. 27

Readers Write

PRESERVE NONCONFORMIST CONSCIENCE

I am against union. The Church of the Brethren incurred the wrath of the authoritarian church in Germany at the time of its inception, not by the number of times we were immersed in baptism, not necessarily for our ordination policies, but because we decided our interhuman relationships by the teachings of the New Testament and our own good consciences.

We felt it was wrong to kill; so we refused to kill. We felt it our right to stand against unjust civil authority and state cooperative church authority; so there we stood.

You may ask Presbyterian ecumenists why the Rev. James McCracken was deprived of his pastorate. He is a great humanitarian and as much a nonconformist as our own Alexander Mack. His crime? He protested segregation before it was popular to protest segregation. He felt he could not pay the government to kill his fellow human beings; so he stopped paying income taxes. When he was dismissed from the Presbytery he started an integrated Community church, and most of his former congregation followed him. He is not bitter.

But the threat of retribution for nonconformist activity would be even more expected among some of the other churches listed in the union proposal.

If we are to eliminate the image of "white church" and "middle-class" which we already possess and become a church more accessible to all, I suggest investigating the Quakers, Mennonites, and Unitarians.

William D. Seiple

Cincinnati, Ohio

FOOD FOR THOUGHT

As I read C. Wayne Zunkel's letter (Dec. 23) I felt my own thoughts of the past months being articulated into words. Along with other pastors and members of the laity, I experience great concern regarding the proposal that is to come before next year's Annual Conference. I believe Brother Zunkel has given all Brethren food for serious thought between now and Conference time. Let all of us prepare ourselves thoughtfully and prayerfully, for we shall decide the course our church shall take in the future.

Richard W. Kidwell

Homeworth, Ohio

THE ROLE OF THE WATCHERS

Our representatives to the Consultation on Church Union are in an anomalous position. They are spectators, not participants. They may be watching something tremendous in its development, but they only sit and watch while others toil.

If nothing comes of the consultations our representatives can get little satisfaction in saying they had no active part in it.

We either ought to be consultants or not be there at all. . . . We are playing it cozy. If merger comes and is enthusiastically accepted we can get on the wagon. If it fails we are free of any sense of guilt. We weren't involved. We just looked. The role of our representatives is not only anomalous; it must be terribly frustrating

Chauncey Shamberger

Weiser, Idaho

EXPLORE POSSIBILITIES FOR UNITING

Some in the Church of the Brethren feel it is the will of God for our church to remain small, to remain unique.

There are advantages in being small. Those within the fellowship love to attend conferences and to know personally the leadership of our church. An individual may feel that he has a voice in denominational decisions.

But what of our uniqueness? Is it real or imagined in 1966? Anyone who reads the present-day literature of several denominations will find we are not unique in our servant nature, our peace witness, or our individual freedom. Other denominations advocate these concerns too.

And are the symbols of our uniqueness worth preserving at all costs? We wash feet at our annual love feast. But many question whether Jesus would choose this particular symbol of service in this day. We immerse three times forward for baptism, but is this the sole form of baptism God will accept? If so, would our scriptures not have been explicit?

Anyone who suggests that the church talks union for the sake of union knows little about the problems of the Western states — or problems of the average minister. What chance does our church have
to increase her membership in a city whe
most people never heard of the Church
the Brethren, where the next closest chur
may be 30 or 150 miles away — and pe
haps even that a struggling group with fe
resemblances to what is typically "Bret
ren"?

Many of our pastors would be excelle
preachers. But we lose them because th
have to crank a mimeograph machine, c
on all the people, run the church, recei
little pay. In a larger congregation, some
our pastors would be given roles for whi
they are fitted: counselors, ministers
music, adult education, or Christian educ
tion, to mention a few.

I believe that in order to use our ene
gies and money to the greatest good,
should do all in our power to find a d
nomination with which we can merge a
to explore possibilities of uniting.

Ruth L. Statler

Topeka, Kansas

PRAY FOR DRAFT CARD BURNERS

Regarding your editorial ("Let's provi
more alternatives to war"), it was thoug
provoking, as are all your editorials. B
the thoughts just weren't as favorable
usual.

I came to the Church of the Brethr
nine years ago, attracted by a determin
stand on its part for peace and servi
I had burned my draft card in 1947,
fused to register in 1948, been sent
federal prison in 1954, and gone limp wh
grabbed by federal marshals. Far fr
having my behavior frowned upon or
scribed as silly, I received the praise a
prayers of many Brethren and even wh
churches. This support helped me end
the prison ordeal. When I came out I w
attracted to Brethren Service, where
ideals could best find full expression.
spent a satisfying six years working in
Castañer Hospital and still work near
with it.

But the world has moved on, and
Church of the Brethren that was so c
rageous in 1956 has not moved far ahe
Maybe it has gone backwards. You b
tized a draft-card burner in 1956. H
far have you retreated from relevance
now you do not support them and p
for them?

John Forbe

Castañer, Puerto Rico

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by Harry K. Zeller, Jr.

From the altar into the world flows

The Deepening Stream

THE WAY-OUT PROPHET of the Old Testament is Ezekiel. This wild dreamer was called to his prophecies by a nightmarish vision. A bright angel caught him by a lock of his hair and transported him jetlike over Jerusalem while sprinkling the city with bolts of fire.

With such a dramatic start one would expect Ezekiel's prophecies to be the most. They are. His trances, oracles, and visions prophesied the restoration of Jerusalem from the slaughtering fist of Nebuchadnezzar. In Ezekiel's strange and fertile mind were born some of the wierdest, wooliest, and, if we could discern and decipher them, perhaps the wisest lessons in the Old Testament.

A few of his visions have been popularized for us in Negro spirituals. The inscrutable ways of an all-wise providence are caught up in the mystery of a "wheel in a wheel way up in the middle of the air . . . where the big wheel runs by faith and the little wheel runs by the grace of God. Ezekiel saw a wheel, a wheel way up in the middle of the air." His valley of the dry bones, a pointed symbol of the phoenixlike resurrections of the Hebrew people, is a campus favorite. What quartet group has not sung of the "head bone connected to the neck bone, neck bone connected to the backbone, backbone connected to the hipbone . . . dem bones, dem bones, dem dry bones, dem bones, dem bones, dem dry bones. Now hear the word of the Lord."

The most beautiful vignette which entered the mind of Ezekiel is the vision of the stream of life flowing from the temple of the Lord into the whole world, making everything in its path, even the Dead Sea, fresh and verdant with fruit and evergreen trees. It is a vision of a wonderful river embodying the end and purpose of history, portraying a new paradise.

A paraphrase of this passage might read as follows:

"He showed me a stream beginning so modestly that it appeared like water dribbling out of a flask, a trickle from beneath the altar in the temple, flowing constantly outward in a tiny rivulet through an opening in the stone wall like in the old springhouse on a Pennsylvania Dutch farm. Then he walked me some distance, say a quarter of a mile, along its way. The trickle had grown some in momentum and volume, but even so, it was only ankle deep. Then he took me to the half-mile point and now the stream came to my knees. Again he took me three quarters of a mile from the temple and when I began to wade the stream, my swim trunks got wet with the cold water, "the water was up to my loins." At last he took me a full mile from the temple which was now almost out of sight. The stream had grown into a river too swift to ford and deep enough to swim in. In depth and flow the trickle which began at the altar had become a mighty river.

"And he said to me, 'Son of man, have you seen this?' "

II

Yes, I have seen this . . .

I have seen that the stream of life begins in the temple at the place of worship, the altar, the place of confrontation and confession, the place of commitment and communion. I have seen a temple near to the heart of God's people, the center of their life and all their living. I have seen that this temple is merely so many rocks

ACP

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The Deepening Stream

continued

and beams, so many precious stones and cedars of Lebanon, so much silver and gold, so much concrete and oak, so much flagstone and tile, so many stained-glass windows and appointments, the work of men's hands and hearts. I have seen that this down-to-earth, mundane, material place, interwoven with the culture and caught in the web of the way of life of which it is a part, is the place where the stream begins.

I have seen, also, that the temple could not contain such a stream. The compulsion of this tiny rivulet to become a wonderful river nourishing all mankind is such that its energy cannot be contained in any building, even the house of God. As Emerson said,

"First the spirit builds the house,
Then the house confines the spirit."

There is always the stunting of perspective, the inevitable institutionalizing of ideas, the domestication of all that is spontaneous and spiritual. A faith becomes a fellowship; a fellowship becomes a congregation; a congregation becomes a church; a church becomes a building. There you have it – and sometimes it is the end o the line!

Shall we then destroy this temple abolish the institution, and eliminate the organization as unworthy of al the fullness of God's purpose? No so. We have no abiding city, muc less a permanent tabernacle. Bu what kind of spirit is it that will creat no house at all? At best every hous of God is no more than a "tent o meeting," a reminder that the Spiri passed this way before and will do s again.

Jacob marked the place at Bethe where he wrestled with the angel o the Lord and his life was change His is the Jack-and-the-bean-stal thing – in a theological vein. He ros early in the morning, lifted the ston which had been his pillow, set it u as a pillar, and poured oil on the to of it, and said, "If God will be wit me, and will keep me in this way tha I go, and will give me bread to e and clothing to wear, so that I com again to my father's house in peac then the Lord shall be my God."

So Solomon builds God's temple o Mount Moriah, and so our forefathe coming to this vast and wonderf land about to break forth in fullne of life and abundance, never drea ing how many people or how mu smog would fill the place but certa that here was the place of destiny, l the foundations of this sanctuary th the eternal God might be their G and their children's God forever.

Downstream

River of life, from the heights of Golgotha descending,

Water of life, your comfort yet extending,

Still through the valleys of the earth ongoing,

Down through the centuries, down to our own age flowing.

Silver channel of hope with deeps unsounded,

By no false lines and limitations bounded,

River of peace for the healing of every nation,

Highway of the mind's far navigation,

Limpid your water, strong and sure its motion,

Destined to find its rest in the restless Ocean.

Wash through our streets and fields, us from their filth deliver,

Church of the living God, perpetual river;

Spread through the world your flood of love unending,

River of life, from the heights of Golgotha descending . .

by Edith Lovejoy Pierce

I have come to see that in the temple, a place like this, is the beginning — but only the beginning — of that wonderful river flowing outward which renews and freshens the life of the whole world.

III

And he said to me, "Son of man, what do you see now?" now, in this year of our Lord, 1966?

I see now that this witness which is our faith can no longer be

confined to a parish fellowship measured by geographical nearness,
contained in a denominational heritage which enjoys the history of sameness,
enshrined in a dogma elevating the sectarian principle of "like precious faith."

I see now that this witness is not peculiar and exclusive, but universal and inclusive. I see now that the river which flows from the altar becomes a witness to all the people of every kind and condition in the whole world.

I see now that in a single lifetime my culture has shifted from farm to city, from a pastoral way of life to a metropolitan vortex. I see now that my century may well see the whole world become one immense city. I see now that nations which lived in poverty, in ignorance and darkness for five thousand years — some thirty of them in the last decade — are rising to nationhood overnight and voicing their opinions in the councils of the nations.

I see now that millions of people who lived in rags and ruin as did the unwed mother Carlina Maria de Jesus of Sao Paulo, with rats running over her feet and, when the moon is out, lice squinting from her hair, dreaming all the while of seeing herself "in a dress of finest satin and diamonds set shining in her black hair," now know for the first time that it can be different for them, that satin dresses and clean houses are a possibility. Their name is legion.

There are a half-billion Chinese, perhaps a quarter billion in India and another quarter billion in South America and Africa and the islands of the Archipelago. These all are now determined that the world and its benefits shall be theirs also. I see now a world where this revolutionary spirit ignites the sweeping fires of change in a thousand places — in Cuba and the Congo, in Indonesia and Vietnam, on the Berkeley campus and in Watts.

I see now that the world is closely knit and its people tightly enmeshed with ever-flowing freeways and the all-searching eye of television, making my town a microcosm of the world. I see now the pulse of President Johnson and the butcheries in Vietnam as shockingly real as the automobile accident of high school students en route to the Friday night football game. I see now that home is everywhere, that every country must embrace all humanity. "No man is an island, entire of itself." "The field is the world," said Jesus.

I see now that this vast complex, congested world is not interested in the stream which flows through it and nourishes as it flows. It is no more interested than the giant monument of Pharaoh Rameses II along the Nile is interested in the encroaching waters of the Aswan Dam. By awful paradox the world could not care less if this stream came from the temple or flowed by its door or even that it brought life. Babylon is still hell-bent on its own destruction. The Dead Sea knows not that is needs freshness. The sheer truth is, as George Santayana said, "The world does not want to be saved."

Yet this wonderful river of God takes on the secular world even as our Lord took on human flesh and poured out his life for every human being. This deepening stream flows where it is wanted and where it is uninvited. This wonderful river beginning at the altar devotes itself to the real needs of each age. It moves irresistibly across the landscape, spreading into vast arid places, splitting rocks, cutting its channel through immovable mountains, in its determination to find the last man, the least child, the loneliest person, the lost individual, and bring to each life, health, and renewal.

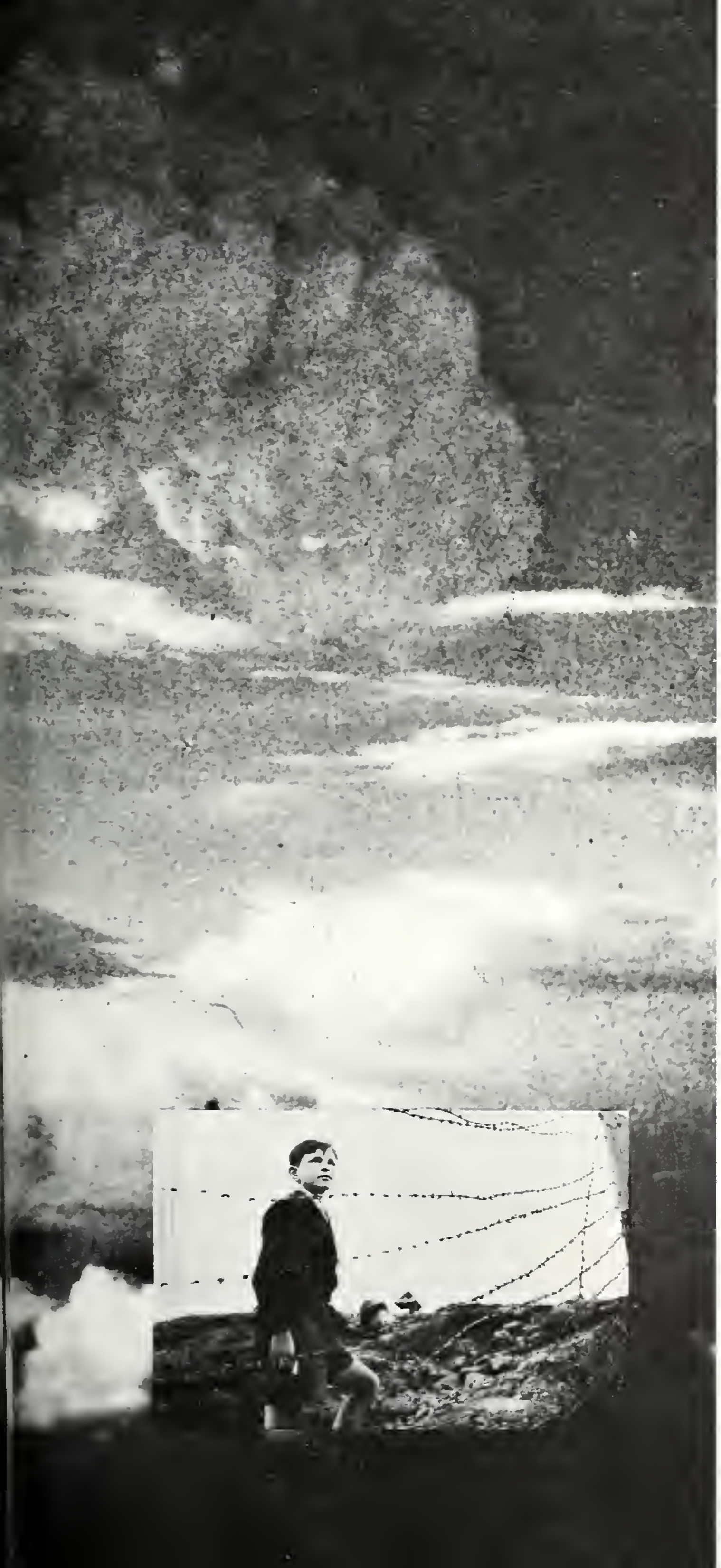
I see now one thing more. This wonderful river of life will never end. Its flow is eternal.

"Then out again I curve and flow
To join the brimming river,
For men may come and men may go,
And I go on for ever."

At no point along its way does this ever-flowing river take its ease in Zion or settle down and make three tabernacles, confident that the work of God in the world is done. The kingdom of heaven is not something that can be presented to us immediately on a platter, not something that we can eat all of it and be satisfied. With both the bread of the body and the bread of life there are alternating fullness and hunger. We sometimes think that if we believe a few things, we have the kingdom. All we have is an excuse to stop searching for that truth which is higher than our thoughts and that way which is better than our way. All we have is a rationale to stop seeking for the kingdom which is within us and yet beyond every one of us. This river will flow on and on, its life-giving stream ever more essential to man's good life under God.

I see now that the dangerous decades, the crisis time, will continue until the last days. I see now that no man can be content with any promised land, not Abraham who went out not knowing whither he went nor the Hebrews who possessed it as a promised land nor the modern Jew for whom it is Zion nor the twentieth-century American on his island of plenty in a great sea of human need. We are those spiritual dreamers whose vision of perfection and permanence is beyond the gifts of this life. Yet we must be true to the vision we see, continuing our pilgrimage to new horizons, for we seek "a city not made with hands, eternal in the heavens, whose builder and maker is God." ☐

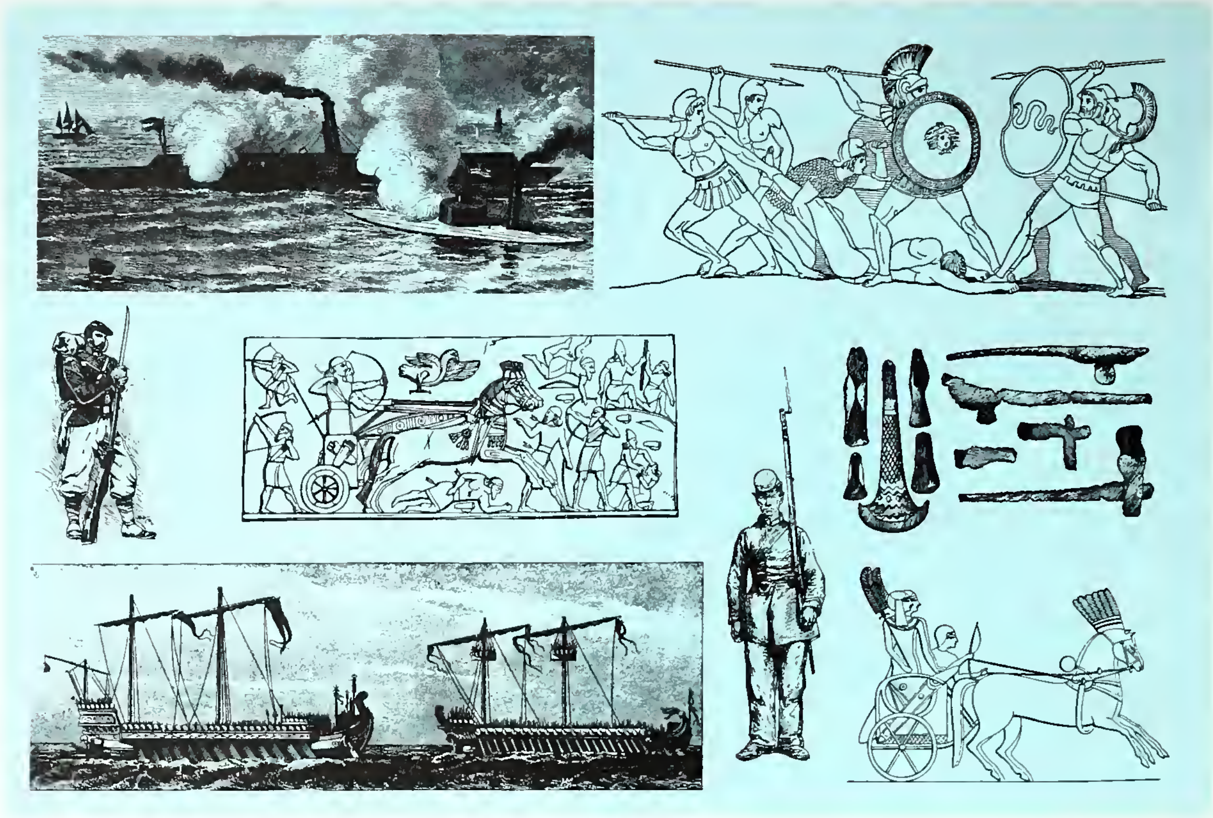
ALL WAR IS SIN



All war, any war, war in any form:
Past wars were sin,
  Present wars are sin,
    Future wars will be sin.
Big wars, little wars, long wars,
  short wars
Declared wars,
  Cold wars,
    Undeclared wars,
      Holy wars.

Defensive wars,
  Aggressive wars,
    Experimental wars,
      Sectional wars,
Civil wars,
  National wars,
    World wars.
Specific wars and war in general.
Private wars,
  Public wars,
    Your wars,
      My wars,
His war,
  Her war,
    Our war,
      Their war.

by ORA HUSTON



On land, sea,
in the air and outer space.
Wars with sticks and clubs,
Bows and arrows,
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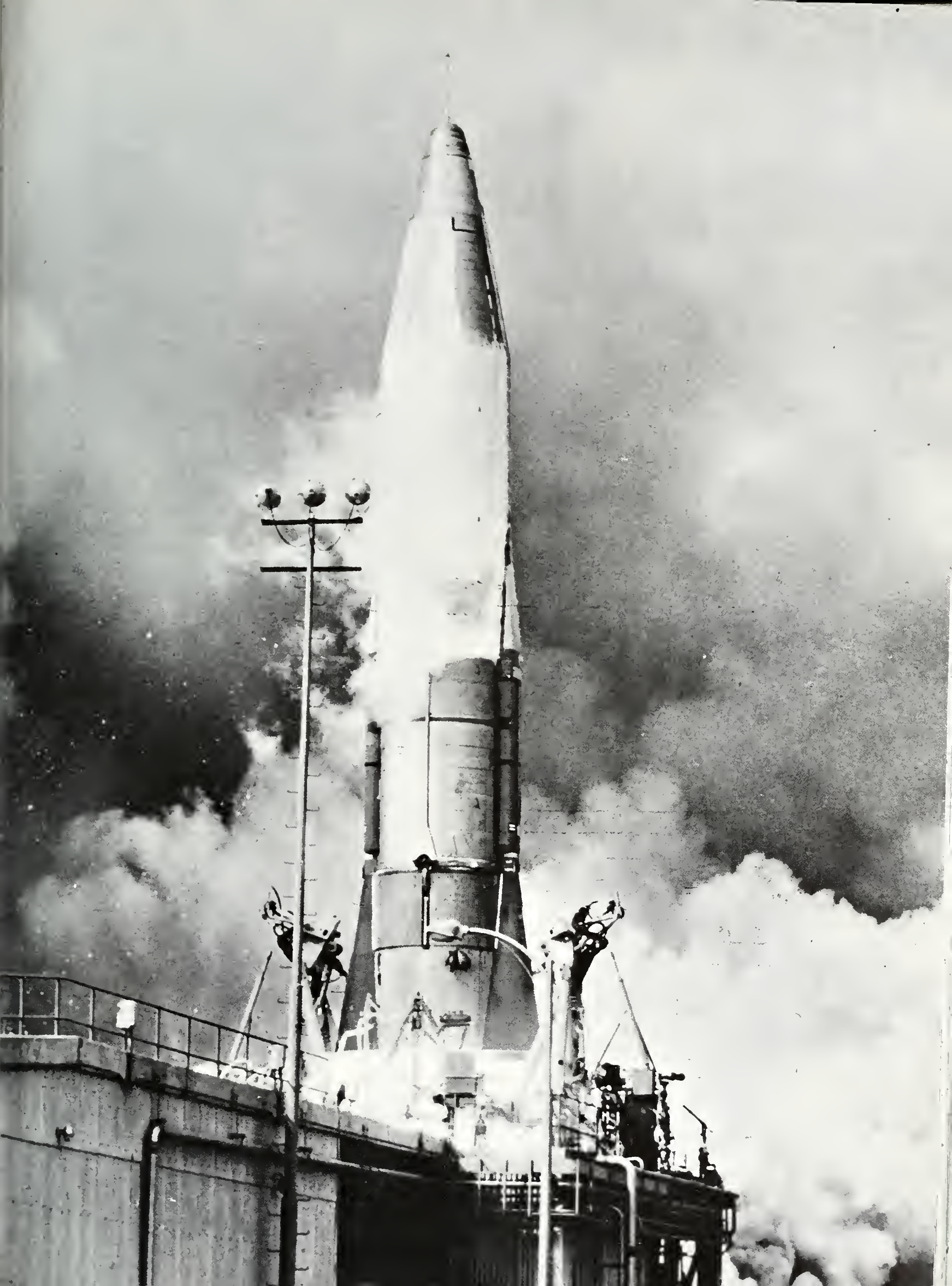
Rifles and pistols,
Cannons and machine guns,
Atomic and nuclear bombs,
Poisons, Gases, Germs.
Wars for profits,
Wars for trade,
Wars for territory,
Wars for power,
Wars for peace,
and religious wars.
Wars fought to solve problems,
Wars fought to hide problems,
Wars fought to escape problems,
Wars fought rather than face problems.

Every war is sin without exception.
Ancient wars,
Medieval wars,
Modern wars,
Egyptian wars,
Babylonian wars,
Persian wars,
Assyrian wars;
Amalekite wars,
Canaanite wars,
Ammonite wars,
Gibeonite wars;
Punic wars,
Peloponnesian wars,
Greek wars,
Roman wars;
English wars,
French wars,
German wars,
Spanish wars,
American wars —
The Revolutionary War,
The Civil War,
The Mexican War,
The Spanish-American War;
World War I,
War World II,
The Korean War,
The Vietnamese War.



War is an expression of
greed, selfishness,
jealousy, anger,
hatred, covetousness.
War promotes
drunkenness, graft,
adultery, crime.
War destroys
the unborn, the newborn,
infants, children,
youth, the mature, the aged.
War deprives
children of their parents,
youth of their dreams,
wives of their husbands,
husbands of their homes,
and blights the memories of the aged.
War violates the Greatest Commandment.
War repudiates the one "like unto it."
War breaks all the Ten Commandments.
War is a transgression of eternal law.

Hate is sin,
Lying is sin,
Retaliation is sin,
Murder is sin,
Rape is sin,
Theft is sin,
Idolatry is sin,
and war is all of these.

War is contrary to the teachings
of Jesus and the will of God.
War separates man from man,
man from God.
War is incompatible with the teaching,
example, and spirit of Jesus Christ.
War is contrary to the scriptures:
"Love your enemies,"
"Overcome evil with good,"
"Put up your sword,"
"Pray for those who abuse you,"
"Do good to those who hate you,"
"Whatsoever you wish that men would
do to you do so to them."

All war is sin.

A voice such as you may hear

Once in a Hundred Years

World-famous Marian Anderson had not aimed at fame for herself. She only knew that God had given her a voice and that she loved to sing more than anything else. Always in the back of her mind was the desire to make good for the sake of the inspiration it would be to her people.

The strong Christian character of her parents influenced Marian. When she was twelve, her father died. This experience jarred Marian, but not long afterwards she became a Christian and received new purpose for living. Since she was the oldest of three sisters, she felt responsible to help her mother and sisters. Marian earned some money by scrubbing doorsteps for her neighbors in Philadelphia.

Before long she discovered she could earn money wit her voice. At an early age she began singing in the choir of her church. At thirteen she was invited to join th adult choir. She would memorize all the solo parts, and when at the last minute a soloist did not appear, the choi director simply nodded to Marian to sing the part. He voice had a wide range and large reservoir of volume. Sh could sing soprano, alto, or tenor solos almost equally well Soon she sang for other churches on special occasion Sometimes she was paid a few dollars, sometimes not. Sh did not care; it was a pleasure just to sing.

She began taking private voice lessons. Her teache gave them free because Marian could not afford the dolla per lesson. Once she was turned away from a music scho because of her color. She accepted this disappointme quietly but with deep sadness. Gradually more peopl were interested in hearing her sing.

After touring in the Southern states, she arranged give a concert in New York's Town Hall. Her debut w premature and ended in failure. Marian was almo crushed with embarrassment, but she did not let this se back stop her. She decided to go to Europe to study. was there that her great talent was recognized.

The Scandinavian countries received her singing mo enthusiastically, but she was not yet widely known. American lady arranged a private recital for her in Sal burg, Austria, to which she invited all the great musicia who had gathered in the city for the summer. Mari had been grateful that the brilliant conductor, Artu

by Evelyn Bauer

Toscanini, planned to attend. But when the time came for her to go out on the stage she almost wished the Maestro would not be there. She held him in such high esteem that she could not imagine how she could possibly contribute anything to his experience. Usually she was calm and confident, but now an inner excitement almost overcame her.

During the intermission Toscanini appeared backstage to speak to Miss Anderson. Her heart leaped wildly to see him. She was so excited she did not remember a word he said. All she knew was that his comments were complimentary and she heard herself saying, "Thank you, sir, thank you very much."

Those standing nearby were not so nervous and noted Toscanini's words: "Yours is a voice such as one hears only once in a hundred years." Soon this comment was broadcast far and wide by reporters who were waiting for news. Marian felt embarrassed that his words were publicized before she could stop them or ask his permission for their use. However, they gave her career a substantial boost.

Soon Marian Anderson was welcomed back in the United States by the highest musical circles. The esteemed Sol Hurok became her manager and arranged concerts across the country. The first was in New York's Town Hall.

On the ship crossing the Atlantic, Marian fell and broke her ankle. A clumsy cast had to be fitted to her leg for six weeks. But Marian did not cancel the New York concert. Neither did she want her accident to be used as publicity. Always she shrank from being sensational. How would she manage the New York appearance? They decided to draw the stage curtains so that she could be helped to her place beside the piano without being seen. Then the curtains were raised. Her long gown hid the cast. After the concert she felt the audience should have an explanation for the unusual procedure; so she told them the reason in a few simple words. The concert was a roaring success.

Marian Anderson always sings with her eyes closed. She can probably feel the heartthrob of her songs better in this way. In Europe she studied the compositions and language of many composers. She mastered Handel and Schubert especially well. The spirituals of her own people have become widely loved and understood through her sensitive interpretation. Hearing her sing "The Crucifixion" and "He's Got the Whole World in His Hands" has been a deep spiritual experience for many.

In 1939 Mr. Hurok began making arrangements for Marian to sing in Constitutional Hall in Washington, D. C. A great controversy arose when the Daughters of the American Revolution, who own the hall, objected to the concert. Meanwhile, Miss Anderson was on tour in the Western states and paid little attention to the debate which was going on because of her. She did not want to become involved in racial squabbles. She answered reporters' insistent questions with "No comment." The whole thing made her more sad than angry. When the news reached her that the President's wife, Eleanor Roosevelt, resigned from the D.A.R. in protest, her heart was warmed. However, at that time Constitutional Hall remained closed to her but since then has welcomed her many times.

A short time later, a free open-air concert was arranged for her from the steps of the Lincoln Memorial. That memorable Easter morning, a crowd of 75,000 gathered in a huge semicircle stretching back to the Washington Monument to hear Marian Anderson sing. Her tender spirit was touched as she thought of her people and those who had helped her to become a widely appreciated artist with opportunity to lift the hearts of others.

Her art took her to all the continents of the world, including most of the countries of Europe as well as Russia. She was the first Negro to sing as a regular member of the Metropolitan Opera Company. Internationally famous, she still thanks God for his graciousness to her.

In her autobiography, *My Lord, What a Morning*, she writes: "I believe that I could not have had my career without the help of the Being above. I believe, as Mother does, that he put it in the hearts of many people to be kind, interested, and helpful and to do things that needed to be done for myself. It would have happened anyhow, some might say. I don't believe that it would have happened anyhow."

Her goal of a successful career never loomed so great that she was not thoughtful of others. As a guest in a home or a hotel, she did not practice, even when she knew she needed to, if she thought she might disturb someone else.

In 1943 she married a girlhood sweetheart, Orpheus Fisher, a noted architect. They live in Connecticut, where she is an active member of the First Baptist church of Danbury. In 1957 Marian was sent as an ambassador of goodwill by the State Department on a 40,000-mile tour of the Far East.

Marian Anderson has sung before kings and queens, received many awards and honorary degrees for her accomplishment, but the reward which perhaps means more than many of the others is the Philadelphia Award of $10,000 with which she set up the Marian Anderson Scholarships. Many young singers have been helped to take special lessons by these scholarships. Each year the most promising applicant receives $1,000. Aspirants are not limited by race or creed.

Marian says, "If the scholarship helped them to climb another rung on the way to their goal, I feel that the people who have listened to me over the years deserve the credit. Their faith opened the way for me to be useful to younger singers." ☐

From *Youth's Christian Companion*

Are we narrow-minded liberalists?

WHEN I lived in Nigeria I attended a Sunday Bible class which was unique in that believers from widely varied denominational groups participated. One morning I offered a ride to this Sunday school to a Christian friend. He wanted to know who was teaching the class that day. When he discovered it was a member of a strong Calvinist denomination, my friend decided not to attend. He said, "I think we won't go. The teacher might not like criticism."

In a day when there is much interest in ecumenicity, denominational mergers, and exploratory conversations with various church leaders, I feel compelled to share some newly developing thoughts which were brought into focus in the above incident. Looking in *Living Letters,* the paraphrased epistles, we read: "Try always to be led along by the Holy Spirit, and so be at peace with one another. We are all parts of one body, we have the same Spirit, and we have all been called to the same glorious future" (Eph. 4:34). "For now you are all children of God through faith in Jesus Christ . . . you are all the same — you are Christians, you are one in Christ Jesus" (Gal. 3:26, 28b).

Just what is meant by these passages which we Brethren often stress in our appeal for brotherhood under the Fatherhood of God?

In the past our church was noted for its intolerance of people with dissimilar beliefs, but today I rejoice to see vital interest shown in and increasing cooperation with other Christian groups. I am neither advocating nor rejecting the idea of denominational mergers; I am, however, proposing that we take a penetrating look at what I feel is happening as a result of our attempt to achieve unity with other Christian believers. We, as Brethren, somehow shy away from what are commonly known as "pentecostal" groups. It seems we seek unity largely with groups which appear more liturgical, less "emotional." We (and I believe I have sensed correctly) have prided ourselves because we have gotten away from our former "narrow-mindedness" and have attained and displayed a much more liberal, brotherly attitude. But the more I ponder the whole situation, the more it seems to me that many of us have become narrow-minded liberalists.

Let me share some experiences of the past several years. As an exchangee in Germany I was privileged to develop a close friendship with a fine Christian woman. The state church, of which she is a member, differs drastically from my informal Brethren background, but the unity which we sense in Christ and the richness which has come to my Christian life because of her are beyond my comprehension. If I read the human thermometer correctly, a majority of Brethren would likewise sense unity with a person of this church.

But this next part is my greatest concern. Just before I left the States to begin teaching in a school for missionaries' children (representing seven varying Christian groups), a well-meaning church official took me aside and said, in effect, "Now, when you get there, you will find staff members with religious ideas different from ours. They'll do their best to get you in with them. Just stay in the middle of the road; you can find fellowship with the other Brethren staff members." So, for the first months, I was half afraid to become acquainted with anyone but Brethren. But, thank God, he has allowed me to discover that unity in Christ knows no denominational boundaries — even that of so-called "emotional" groups.

This time it has not been a member of a high, liturgical church with whom I have sensed that wonderful oneness in Christ but with a Pentecostal follower of his. Of course, there are doctrinal differences; of course, our methods of worship sometimes differ; naturally, neither of us would recommend a chaotic merger of our two denominations. Spiritual unity transcends any organizational unity which could be achieved by endless "conversational" conferences. The German friend can best worship by audibly expressing her innermost feelings; I can best worship in the quiet, informal way most Brethren find helpful. Of supreme importance is not the fact that we worship (even Moslems do that) but the object of our worship: Jesus Christ.

If we truly desire ecumenical efforts to continue, let us not choose to favor certain "high" groups and look with a constant critical attitude toward "emotional" ones; let us use as basic criteria the extent to which a certain group accepts Jesus as the holy Son of God. It is in him, and in him alone, that we are made one. — *Juanita Fike*

The quiet revolt: Women in church life

It was a woman, treasurer of a big advertising agency, speaking: "My life has been wonderful – wife, mother, career woman. The first two are the most satisfying. However, all three make a woman what she should be – a vital human being."

She was exceptional and she knew it. By and large the antiquated pattern persists, in ideal if not in practice, whereby woman remains the keeper of the hearth and man braves the realms beyond. Society has changed, but not biology.

All this adds up to modern woman's great dilemma – achieving a satisfying life on a personally selected basis. It is a dilemma of which church leaders are taking notice.

In the United States, 1965 saw the 89th Congress pass a Civil Rights Act which had special interest for women. This was because of the law's Title VII which requires that all employees be treated without regard to sex in every phase of employment. Thus, the American government responded with a resounding yes to the overall question: Should women be given equality of opportunity in the industrial and professional market?

Last year also saw attention focused on the sometimes controversial question of woman's place in the church, or spiritual order.

While at least twenty Protestant denominations, among them the Church of the Brethren, ordain women into the ministry, some other church bodies have rigidly opposed such a move. Only in recent months, for example, did the Southern Presbyterian Church culminate twelve years of effort to bring women into the ministry through the ordination of Christian educator Rachel Henderlite. In the Episcopal Church, Bishop James A. Pike of California last year precipitated a crisis of sorts by declaring his intention to ordain a woman deacon to holy orders.

In Roman Catholicism, some calls for revision of woman's position in the church were heard in the Vatican Council chambers as elsewhere. Sixteen of the council fathers pressed to amend a schema to permit women to engage in at least some kind of official service at the altar, if not to preach, baptize, and distribute communion, and, in general, to hold greater power in the church.

. . . seeking a satisfying life

Proponents of change argue that the secondary place accorded women in the church is the result of cultural and sociological influences, not of anything essential in the faith.

In Catholicism, the role of the nun particularly is being assessed. Leo Joseph Cardinal Suenens of Belgium, in his book on *The Nun in the Modern World*, described as "ridiculous" the robes of some nuns and the convention that nuns must travel always in twos, like little girls "who have to have a companion holding them by the hand." The cardinal pressed for sisters to be allowed to act "like adult women."

In the Protestant scheme of parish life some rebellion has been sounded too. The wives of young clergymen particularly are engaged in a quiet revolt against the stereotype of a minister's wife as "dumpy, dowdy, and 'holier than thou.' "

A survey of 5,000 wives of clergymen by minister-sociologist William Douglas revealed that the modern keeper of the manse has rejected the image of herself as a "19th century missionary type" . . . "with little zip, sparkle, or attractiveness, condemned to a hard life with few elements of fun or comfort."

The study, published by Harper and Row under the title, *Ministers' Wives*, points up that most ministers' wives "hope that congregations may come to realize that, just because a woman is married to a minister, she is not automatically an expert in theology or an inspirational leader of devotions or music. They would like the chance to be a woman-type people, not church-type operators."

The modern minister's wife, Douglas contended, is necessarily involved in furthering her husband's work, but she now tends to feel that this purpose can best be achieved not by becoming a part-time minister herself but by providing him with the support of a good home and becoming a good mother to his children.

There is still another changing dimension to the church life of today's woman. This, as the Church of the Brethren knows firsthand, is the involvement of laywomen in the mainstream of church life rather than in segregated women's groups.

Such a direction has been asked for in the Church of England, where one congregation urged the Archbishop of Canterbury to abolish the church's women's group, the Mother's Union. Said the petitioning congregation:

"All organizations within the one body of the church tend to exert a divisive influence. The tendency is for each one to become an autonomous unit, jealous of its own rights and privileges. There is no room for such organizations in the church today. They are cluttering up its life, consuming time and energy in activities which are secondary to the church's mission."

These are but a few of the evidences signaling a changing role for women — in the church and out.

Among Rockingham County catalysts: Dean Neher, Rev. Richard Bell, Harold Lehman

One Southern county

ROCKINGHAM COUNTY, VA., was settled by Germans who moved southward into the Shenandoah Valley from Pennsylvania and by Scotch-Irish who crossed the Blue Ridge Mountains from the east. Together they formed a community of peace-loving and industrious farmers.

While historically a part of the rebel South, the Shenandoah Valley, soilwise and climatewise, was distinct from the cotton and tobacco economy of southside Virginia. "Rockingham County does not fit the Dixie image," it often has been said.

For one thing, there has been no apparent "Negro problem." The nonwhite population has been small, numbering today only 1.8 percent in the county and 6.2 percent in the county seat of Harrisonburg. For years, the Negro children attended their own schools in Harrisonburg and at Elkton. "Separate but equal" was accepted as the way of life. Rockingham County has no record of ugly incidents, marches, or race riots.

Yet beneath the facade there were questions. Barriers and discrimination were apparent to anyone who cared to look; not all prejudices were underground. Although there were separate school facilities, equal educational opportunities did not necessarily follow. The nonwhite were denied certain public places and services. The community was slow in implementing federal rulings and legislation on civil rights. For all of this, there was concern by men and women of goodwill, both white and Negro.

With the spontaneity characteristic of creative endeavor, four men met on a wintry evening three years ago to look at the racial picture of Rockingham County. The group was comprised of Charles E. Zunkel, then pastor of the Mill Creek Church of the Brethren, two Eastern Mennonite College history professors, Samuel Horst and John A. Lapp, and Mennonite Broadcasts executive Eugene Souder.

As others joined in subsequent meetings, the group began to visualize its role of helping to foster favorable climate for change in the community. Its tasks included discovering the social ills, popularizing what is going on, and acting to illuminate. Seven areas identified for investigation, and work if necessary, were schools, housing, churches, hospital, employment, public accommodations, and recreational activities.

The group soon became interracial, working not only for Negroes but, more importantly, with Negroes. "An integrated lay group of this kind was a novelty in Rockingham County," said one backer. "Any patronizing or condescending approach was ruled out."

In time the group discovered that a similar organization was already established in Virginia, a state Council on Human Relations founded in 1955 and affiliated with the Southern Regional Council of Atlanta, Ga. The local group became one of the twenty-some chapters in Virginia, taking as its name the Rockingham Council on Human Relations.

To begin the job of fact-finding, the council's hospital committee checked out complaints of discrimination at Rockingham Memorial hospital in Harrisonburg, a hospital which generally serves the community well. The complaints centered around confinement of Negro patients to one ward in the old section of the hospital, denial of certain maternity and nursery ward services to Negroes, employee and nursing education inequalities, and segregated eating facilities. Investigation revealed some ambiguities in the situation. However, in general, hospital officials did not feel strongly on racial matters. Their attitude was one of awaiting the movement of public opinion.

The committee met with the hospital administrator and presented its request for complete integration in the use of facilities and in equal employment privileges. After a session in October 1963 the hospital board indicated that it did not discriminate in employment and that it was changing its policy with respect to maternity and nursing services. Other modifications have followed, with the hospital now operating as a fully integrated institution.

Also of immediate concern to the Human Relations Council was the school situation. As an aftermath of Virginia's unsuccessful "massive resistance" to the Supreme Court's ruling on school integration, the placement of every schoolchild in Virginia became the prerogative of a pupil placement board in Richmond, making the transfer of a Negro child to a white school virtually impossible.

Dean R. Neher, associate professor of physics at Bridgewater College and past president of the Rockingham Council, and his school committee worked hard to acquaint themselves with the Negro school population in the county. They interviewed school administrators and board members. They tried to sense the interests of Negro parents concerning school integration. The council sought to help create a climate for accepting change in the public schools.

The county's public schools were integrated at the beginning of the 1964-65 term without any unfortunate incidents. Rockingham County School Superintendent Wilbur Pence and his school principals prepared well for the shift. Total integration of both county and city schools followed by last September. Several Negro teachers have been employed in the city and the county schools.

In public accommodations, employment, and voter registration, separate committees of the Human Relations Council have been at work, studying, prodding, commending progress by the community.

One of the persistent problems is housing for Negroes. While Harrison Heights, a public housing project, has replaced run-down housing for Negroes who lived in northeast Harrisonburg, restrictions still are tight on purchase and rental of homes by Negroes. The housing committee of the council has helped instigate a broad program of self-help in community improvement in northeast Harrisonburg, including the renovating of an old building for a community center.

The council's membership of from fifty to seventy members is one-third Negro. Heavy involvement also comes from three area colleges, Bridgewater, Eastern Mennonite, and Madison, and representatives of Catholic and Jewish groups are included. Few pastors, however, have become identified with the program. Monthly meetings, open to the public, usually feature reports but have included such speakers as Vincent Harding and Mrs. Sarah Patton Boyle.

Occasional social activities have been sponsored by the council. In June 1964 a potluck picnic was attended by 125 persons in Harrisonburg's Morrison Park, integrating the park for the first time. The apprehensive city fathers sent a police cruiser on frequent rounds, though everyone was having a good time. An interracial banquet was held last winter in the Asbury Methodist church and a second picnic in the park last June.

The council has not been without opposition. A small but vocal group, Defenders of Constitutional Government, was organized in direct opposition to the progress of integration. Their reactions, primarily in the press, have helped to sharpen issues for the community.

"While the council has been a force in the community, it cannot take credit of itself for the integration moves in Rockingham County. But it has acted as a catalyst for progress." So summed up Harold D. Lehman, council secretary-treasurer and Eastern Mennonite College registrar.

Added spokesman Lehman:

"While the task of 'desegregation' has been largely accomplished, the work of 'integration' has just begun."

Nigerian school manager

A MAJOR STEP toward the strengthening of partnership with the church in Nigeria has been taken with the appointment of Umaru H. Tarfa as manager of schools. In assuming full responsibility for the primary education program of the mission, he will be responsible for 36 schools, 200 teachers, and 7,000 pupils.

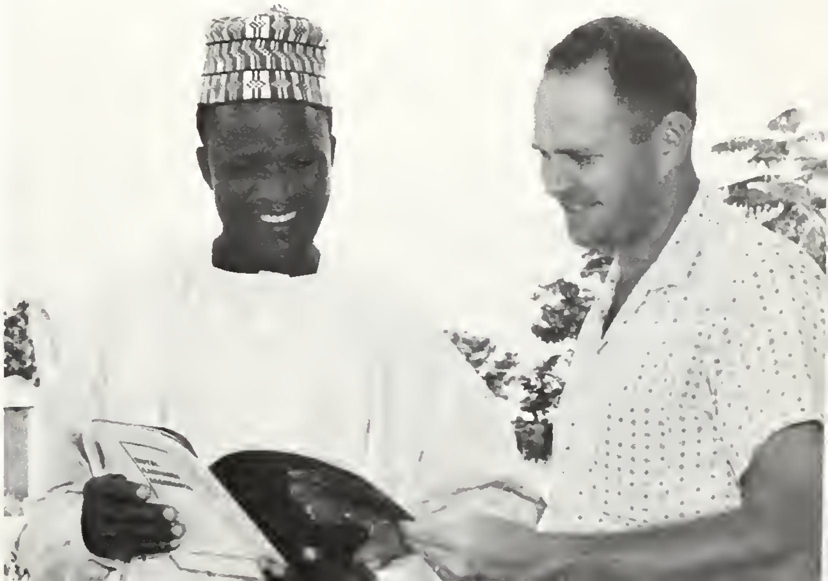
Mr. Tarfa comes to his position with solid educational qualifications and experience. He is a graduate of Waka Teacher Training College and received an advanced teaching certificate from Gindiri. He has held the positions of elementary school principal and of assistant manager of schools.

Born in 1931 at Garkida, a son of Bura parents, Umaru was raised in the Moslem faith of his family. Since conversion to the Christian faith at the age of eighteen, Mr. Tarfa has served the church in varied capacities. He is a delegate to the Christian Council of Nigeria and serves as secretary to the Northern Nigeria Christian Home and Life Committee. He was editor of the church newspaper, has served on the District Executive Committee, and is on the Kulp Bible School Board of Governors.

Mr. Tarfa is married to Bata Pwasi Shalangwa, and they have four children.

At a reception given to honor his appointment in succeeding Ralph A. Royer as manager of schools, Mr. Tarfa recalled the Bura expression that says "one head cannot lift a roof" into place. He asked his fellow churchmen to give him their full support and prayers in order that he might be able to perform the work set before him.

Partnership: Umaru Tarfa is newly appointed manager of Nigeria's primary schools. Former manager Ralph Royer is to continue as an associate in educational offices



Theological ferment: the God-is-dead talk

"GOD IS DEAD!" Some will be quick to declare that this is the kind of cry to be expected from the universities, removed as they are from life and filled with all varieties of radicals. To many, however, the real shock comes when they learn that the proclamation does not come from traditional sources of atheism but from men who occupy important chairs of theology. When theologians, which literally means those who utter words about God, give the word that God is dead, the offense is intensified. It is such a surprise to the public and so newsworthy that it has probably been given overblown importance by the press. One of the men identified with the movement has admitted that these few theologians have been "given more visibility than they desired or deserved."

The three most often discussed are Hamilton, Altizer, and Van Buren. But many of the ideas have their roots in the thought of Karl Barth, the great orthodox theologian of the twentieth century, and Dietrich Bonhoeffer, the renowned German martyr who has been popular in seminary circles.

Barth made a sharp distinction between Christianity and religion; he declared that Christianity is opposed to religion. For religion represents man's quest for God through his goodness, his reason, and his experiences. For Barth the esence of Christianity was not this man-centered search but God's disclosure of himself. In making the case for Christian revelation he proclaimed God to be holy and wholly other and free from man's manipulation and ideas

Barth himself balanced this theme with many additional affirmations about God. Many of his followers, however, so stressed the radical freedom of God that some are observing that it has been an easy shift from an emphasis on God's otherness to a declaration of his absence.

Bonhoeffer, who was an avid disciple of Barth, began early to depart from his master at one point. He felt that the central fact of the Christian revelation was not so much that God was free from man's manipulation but that God was free for man. God became flesh and loved the world. It is primarily from the admirers of Bonhoeffer that we have the development of secular theology, which affirms the world as an object of God's concern and redeeming activity. It is helpful to differentiate this secular theology from radical theology which affirms the world so much that there is a loss of any sense of otherness, of transcendence of God.

BONHOEFFER is called upon most often by the radicals because of the ideas centering around his phrase, "religionless Christianity." Bonhoeffer rejected the "god-of-the-gaps" and the *Deus ex machina* (God called on as a machine). He opposed using God as a hypothesis to explain the gaps in our knowledge. He did not like to think of God primarily as one to fulfill our unmet needs. For as man comes to know more about his world and is able to solve more of his own problems, Bonhoeffer feared that the problem-solving god would be pushed more and more to the edges of our existence. Whereas the radical theologians have been indebted to Bonhoeffer for this critique, they have not as readily adopted his conclusion.

What Bonhoeffer sought was the rejection of the god-of-the-gaps to prepare the way for the reception of the biblical God. He taught that the God of the Bible meets man at the center of his life and not simply where man has unmet needs and unanswered problems. God meets man in his strengths and not alone in his weaknesses.

One of the most indebted to Bonhoeffer's themes is William Hamilton, Baptist theologian at Colgate Rochester. A few years ago he was considered a young conservative Barthian. His change began with his attraction to Bonhoeffer's critique of religion as possessing God to fulfill needs and solve problems. Currently, he is a theologian in transition. He feels that he has lost faith and hope but knows he should love. Knowing little about what to believe, he does know where to be, namely, the place at which one can find Jesus in serving one's neighbor. Obedience to Jesus as the supreme model of what human life ought to be remains central to his thought. Hamilton himself suggests that he has something in common with the Jews. They have God without a Messiah. He has a Messiah without God. Both are waiting.

Paul Van Buren, an Episcopal minister and associate professor of religion at Temple, is another former student of Barth. But he has radically departed from his former teacher in his assertion that Christianity is fundamentally about man instead of God. He follows Hamilton in the emphasis on Jesus as the paradigm, or pattern, of human life. Van Buren attempts to be in dialogue with the dominant mood of philosophy today which denies meaning to theological and philosophical affirmations about God because they are not based on that which we can know through our senses. In his book, *The Secular Meaning of the Gospel*, Van Buren attempts to present in a logical way the Christian message without the necessity of using the term *God*. His starting point is his acceptance of Jesus as one who was unique in tha he was completely free to be a man fo others.

Why the non-God talk of radical theologians? Why their denial of a living God and their continued acceptance of the lordship of Jesus Christ? In this special report Dale W. Brown of the Bethany Seminary faculty backgrounds the current debate and injects an incisive observation of his own

Of the current trio, Thomas J. J. Altizer, an Episcopal layman and associate professor of religion at Methodist Emory University, is the most puzzling and difficult to understand. Instead of Barth or Bonhoeffer, he has been greatly influenced by Mircea Eliade, a professor of the history of religions at the University of Chicago and an authority on primitive religions. In his attraction to primitive mythology, Eliade has proposed a dialectic of the sacred and profane. By affirming or denying something passionately enough, somehow one will be delivered to the opposite. Eliade stresses the negation of the historical in order to come to the sacred. But Altizer seeks the sacred by saying a strong yes to the radical profanity of our day.

He is one of the few theologians who accepts Albert Schweitzer's thesis that primitive Christianity was basically otherworldly and completely oriented to the end. Altizer apparently would have us affirm the meaninglessness and absurdity of our modern era so passionately that we might sense the sacred. Such zealous insistence that God has died would either lead to a rejection of the profane world or such a radical acceptance that one would move to a mystical union with what Altizer calls the Incarnate Word. His path is one which seems to lead to a Buddhist-type mysticism to which he is attracted. At many points his views are basically at variance with the other two and most baffling to the general public.

IN SPITE of bitter opposition, the radical theologians are finding some responsive notes of agreement from others. Many will gladly participate in the funeral rites for the gods we selfishly attempt to use for our own interests, the god of American religion in general, the god-of-the-gaps, the *Deus ex machina.* Moreover, there is an element of waiting nd hoping in these theologians. This is especially true with Hamilton, who rankly admits that he would like for God to rise up again. Altizer's attraction o mysticism makes him a religious man. Some are quick to point out that this lement of waiting involves in some sense n affirmation of faith and hope. Many ppreciate the emphasis on radical discipleship and the high Christology of the ew radicals.

The most frequent criticism of the God-is-dead movement, however, is ocused on this attempt to keep Jesus while getting rid of God. The critics assert that Jesus was God-centered. He called men to have faith in God. It is charged that it is most confusing to center one's faith in Jesus and then reject his major emphasis. This critique has produced the caricature of the movement in the following slogan: "There is no God and Jesus is his Son."

Many are greatly disturbed by the radicals. Many feel that the movement is drawing attention far out of proportion to its importance. Others are confident that God is probably not greatly disturbed by the denials. These theologians, it is said, may even be serving a prophetic function to crash many of our false idols and inadequate conceptions of God. Although the God-is-dead theologians may not be making an original contribution to theology, it is thought by some that the real contribution may come through the quality and types of answers which attempt to deal with their challenge. The entire discussion does point to the ferment and change which seems to be brewing in current theological circles.

A PERSONAL POSTSCRIPT: William Hamilton has defended the phrase, "death of God," because he feels that it cannot be adapted to traditional use by theologians. Let me try. It has always been the Christian message that it was God in Christ who died on the cross of Calvary. But this is not the end of the story. Whenever God dies or is pronounced dead, he rises again. — Dale W. Brown

IN THE FACE OF CHALLENGE

Calm, reason, and intellectual integrity should replace the emotion-laden headlines and cries for heresy trials over the death-of-God theologians, editorialized the Christian Century.

"We hope that after the first big phase of publicity has passed and the first easily exploited flurry of attention has died down, the larger debate will again return to the faculties and the journals," the ecumenical weekly asserted.

"We hope that the radical thinkers will take greater care in expressing themselves and that their colleagues will be clearer and bolder in presenting alternatives. We hope that both diseased cravings for novelty and sickly loyalty to convention will give way to a healthy search for the truth."

The Century acknowledged that "no one yet knows what will come of the theological disintegrations and restructurings which are now occurring." It criticized the radical theologians because they "have rather uncritically bought one of our age's analytic tools" and for witnessing "to the meaning of secularity out of too small a matrix — their own limited experience." But it maintained that "no one should question the appropriateness or seriousness of the issues they raise."

The editorial, published on December 1, continued:

"If we were trustees or patrons, alumni or students, of the schools where the new breed of 'Christian atheists' teach, we would want the issues tested not by inquisition or ordeal but by empathic and reasoned reply. The living God cannot be imperiled by men who say he is dead, and he needs no defense by those who say he lives.

"Reality cannot be threatened by ideological debates about reality. Whether God lives is not an issue that can be settled by the (New York) Times or Time or the New Yorker or by livid patrons of universities or pew sitters acquainted with no part of the issues except the headlines. Nor can it be settled ultimately by theologians. But witness to the living God has always been clearest and most courageous in the face of opposition and challenge, whether from within or without the circle of those called by the name of Jesus Christ."

What meaning baptism?

In August Brethren writer Vernard Eller tackled, via the Christian Century, the issue of Luci Johnson's rebaptism as a Roman Catholic. The article was largely a protest against "the formal, almost mechanical view of baptism" which Eller saw in the position of Episcopalian Bishop James A. Pike.

The letters of reaction published by the Century and also by the Messenger, which had summarized the article, were essentially negative. At the invitation of the Century editors, Dr. Eller wrote a response, this time expounding what he saw as the Brethren position on baptism and rebaptism.

While for the public record the ecumenical response to the Eller theme appeared negative, the La Verne College teacher directly received a series of laudatory responses. On the first article six Brethren were congratulatory, as might be expected, but so were other churchmen, including a nationally recognized pulpit figure, a Methodist bishop, and a Catholic nun. The latter, a college teacher, wrote: "Articles such as yours make my ever-increasing involvement with non-Roman Christianity a stimulating adventure." Commented Eller, "This, though my article had been anything but a defense of the Catholic role in the Luci Johnson squabble."

The second article, a full-fledged explication of the Brethren position, also brought replies. One, from a retired college president and Bible teacher of the Disciples of Christ, pointed up that, while his communion long had practiced believer's baptism, "only recently have we become aware of the impact of Anabaptist thinking upon us. . . . I believe your articles will strengthen many who were beginning to make too much concession to sacerdotalist and sacramentarian Christianity. I am much interested in unity, but not at the cost of losing the religion of the Spirit."

A pastor from the infant-baptizing United Church of Christ wrote:

"You have touched a sensitive nerve, if not an Achilles heel, in the Christian faith of some persons and denominations (including my own). Certainly I know of no other major Christian doctrine that has such an inadequate New Testament basis as infant baptism."

To Vernard Eller, opposed to the Church of the Brethren going further with the Consultation on Church Union, the sum total of reactions pro and con to the Century articles pointed up that although it is plain that neither the infant-baptizing churches nor any merger of them will buy a Brethren understanding of what the New Testament intends by the baptismal experience, it is also plain that there are a considerable number of persons even within these churches who are open to and appreciative of this distinctive Brethren witness.

Other views on baptism and its significance in the church union debate will be set forth in subsequent Messenger treatment, especially in a forum article on the "one baptism" consensus of the Consultation on Church Union. The article is scheduled to appear April 28.

Champions still

Four prominent church workers were among sports stars recognized by Sports Illustrated magazine for having achieved "exceptional accomplishment in life" since their collegiate athletic days. Cited were:

Jackie Robinson, Methodist layman, Hall of Fame baseball star, president of United Church Men;

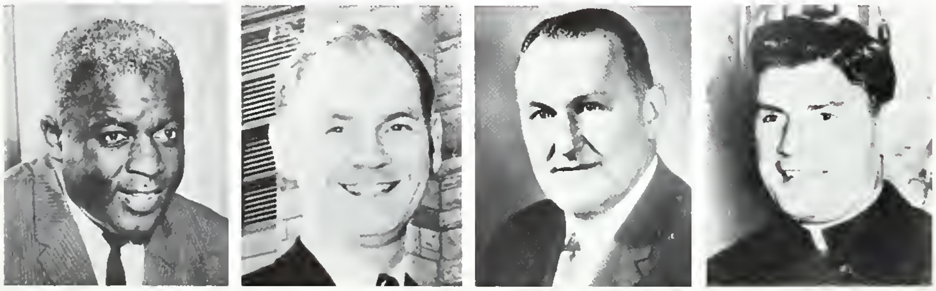
Dr. J. Robert Nelson, Methodist clergyman, onetime World Council of Churches executive, and professor at Boston University School of Theology;

William Tatman, Lutheran layman, Chicago, and Illinois Bell Telephone executive; and

Msgr. George V. Kerr, Roman Catholic pastor and community leader, Boston.

Best known sportsman of the group is Jackie Robinson, who won Hall of Fame recognition for his years as an infielder for the Brooklyn Dodgers. In college he was a four-letter man at UCLA. He was the player chosen by the late Branch Rickey to break the "color line" which had barred Negroes from baseball. Now a successful businessman, he is active in efforts for racial justice and in United Church Men.

Dr. Nelson was the outstanding scholar-athlete of DePauw University in 1941. Mr. Tatman was a star center and linebacker of Valparaiso University. Msgr. Kerr was an outstanding offensive guard for Boston College for three years, later entering the priesthood.



Cited for postathletic accomplishments: Robinson, Nelson, Tatman, Kerr

Growing edges

Windber, Pa. — To help the churches keep abreast of community issues, Protestant pastors of the Windber area will attend meetings of the school boards, of the fire company, and of the Windber, Scalp, and Paint boroughs. One pastor is designated to attend each session.

The pastors last month met with Roman Catholic priests of the area to outline steps toward interfaith cooperation in the community.

Creekville, Ky — The sorghum project launched by the Flat Creek mission of the Church of the Brethren as a community-based enterprise passed its fifth season last fall.

Some 2,300 gallons of sorghum were processed from twenty acres of cane, netting the highest yield ever, 115 gallons per acre. The entire 1965 crop was sold by December.

New stainless steel equipment and a new wing were added to the processing plant. Director of the sorghum project for the five-year period has been M Dwayne Yost.

Washington, D.C. — Winner of th seventeenth annual Lane Bryant group award to voluntary agencies was th Parents and Friends of Mentally Retarded Children of Bridgeport, Conn Among other contenders for the hono was the Brethren Service Commission nominated by National Institutes o Health.

DAY by DAY

a devotional guide for the family

'A-FEUDIN', a-fussin', and a-fightin'," this is the way popular song of a few years ago describes the eelings of families involved in a Hatfield-McCoy type eud. It revealed a sad truth: Some people do not orgive because they enjoy fighting! A "cease-fire" ecause of misfortune, a death in the family, or respect for the Christmas or Easter holidays should ot fool antagonists by making them feel reconcilia-ion is no longer necessary. A truce is not the same s forgiveness!

By continually postponing the anticipated humiliation and embarassment involved in seeking forgiveness, we allow little resentments to gnaw away at our souls, peace of mind, happiness, and joy of living. Soon we discover a great chunk of life has been devoured by bitterness and misery.

After a particularly hectic day, a young mother tucked her little boy in bed. "I'm sorry I was so impatient and cross with you today," she admitted. With the simplicity and perception of childhood, he replied with an understanding smile, "That's all right, Mommie. I'll forgive you forever." Only the forgiveness that lasts forever is true forgiveness. This is how God has forgiven you!

SUNDAY, FEBRUARY 20
Eph. 4:22-32. What would you do if you learned of an alcoholic in your congregation? One man answered, "I'd throw him out." How about you?

MONDAY, FEBRUARY 21
Matt. 6:8-15. In the presence of God we become aware of his holiness and our unworthiness. We feel n urgent need for his cleansing forgiveness.

UESDAY, FEBRUARY 22
Mark 11:20-26. "He who cannot forgive breaks the ridge over which he himself must pass" (George Herbert). "Life that ever needs forgiveness has for s first duty to forgive" (Edward Lytton).

WEDNESDAY, FEBRUARY 23
Matt. 18:21-35. God's forgiveness toward us is un-mited. Our forgiveness toward others should be no ess. "Forgive us as we forgive!"

HURSDAY, FEBRUARY 24
uke 7:41-50. A lack of fervor about Christianity may e due to self-righteousness. To think that "my sins e small" is a great sin in itself.

RIDAY, FEBRUARY 25
cts 7:54-60. "I will not permit any man to narrow nd degrade my soul by making me hate him" (Book- T. Washington). We cannot be Christian unless e forgive!

ATURDAY, FEBRUARY 26
uke 23:26-34. When you pray for others, do you clude your enemies? It is impossible to hate a erson for whom you pray. Try it!

SUNDAY, FEBRUARY 27
Gen. 45:1-8. One who believes that "all things work together for good to them that love God," will find it easier to forgive.

MONDAY, FEBRUARY 28
Gal. 6:1-5. "If one by one we counted people out for the least sin, there would soon be no one left to live with. For to be social is to be forgiving" (author unknown).

TUESDAY, MARCH 1
Luke 17:1-5. After repeated offenses, when impatience and irritation almost overwhelm a forgiving spirit, "he giveth and giveth and giveth more grace" (Annie J. Flint).

WEDNESDAY, MARCH 2
Ps. 103:1-12. When God forgives, he casts our sins into infinity. Knowing us at our worst, he welcomes us with loving acceptance into his family.

THURSDAY, MARCH 3
Isa. 53:1-6. "For God so loved *me* that he gave his only Son, that *I* would believe in him and not perish." Is this a correct paraphrase of John 3:16?

FRIDAY, MARCH 4
1 John 1:5-10. Seen on a church bulletin board: "This church is segregated — for sinners only!" Only through Christ can we be forgiven.

SATURDAY, MARCH 5
Ps. 51:1-10. When seeking forgiveness, are we truly repentant or like St. Augustine who prayed, "God, make me pure — but not yet"?

Teaching forgiving attitudes

Newspapers abound with stories of retaliation and resentment. Can you find some that show forgiveness in action? Read them together.

Use the hymn, "An Evening Prayer," as a meditative reading. Repeat "The Lord's Prayer" together, and frequently discuss what each line really says so that it does not become a "meaningless repetition" instead of a genuine prayer.

Sing from *The Brethren Hymnal,* "Father, Hear Thy Children's Call" (No. 280), "There Is a Green Hill Far Away" (No. 172), and "O Brother Man" (No. 378). Have a family member sing or play "The Lord's Prayer" or listen to a recording of it.

Read these poems from *His Pen in Her Hand,* "Lord, Forgive," by Ruth Beahm Whitacre, "Repentance," by Myra Brooks Welch, and "A Forgiving Heart," by Dessa A. Kreps.

Most impressive, however, will be the *personal example* that you, as parents, show by practicing forgiveness in your own home, as you evaluate the day's events during the evening meal, in those inevitable major and minor husband-wife disagreements, and in your relationships with your children. Your actions speak louder than any words you can say.

Forgiving people are happy people

To forgive should be a part of our daily lives. Each day during your devotional periods, ask each person to think meditatively about: Whom did you forgive today? Whom did you ask today to forgive you? For what reasons do you need to ask for forgiveness from God today?

Sometime during the next two weeks make a list of all the wrongs that people have done against you. (This is enlightening, because as long as you remember and resent these acts, you have not forgiven!) Bring this list before God in prayer and ask for strength to forgive.

Make a second list of those things that you have said and done that may have hurt someone else. If you are honest with yourself, this may get quite lengthy. Confess these sins to God and seek his forgiveness. Then do the same with the person you have wronged. In addition, you should go one step further. If any action or word on your part could undo or repay the earlier damage and hurt, begin it now.

How would you define it?

Forgiving is:
— Forgetting the incident completely
— Loving as much as (and perhaps more than) yo
did before
— Cleansing the soul of resentment and malice
— Canceling a debt
— Showing mercy, unmerited favor
— Following Christ's example

Being forgiven is:
— Feeling clean inside
— Being able to look everyone straight in the ey
— Freedom from a guilty conscience
— Walking on air
— Having another chance, a new beginning
— A lesson learned — forever
— Gratefulness

A LITANY FOR FORGIVENES

For saying untruthful or unkind things,
Forgive me, Lord.

For being silent and allowing evil to thrive,
Forgive me, Lord.

For yielding to temptation and taking the easier way
Forgive me, Lord.

For taking a selfish pride in my abilities, which yo
have so graciously given me,
Forgive me, Lord.

For loving things and using people, instead of th
other way around,
Forgive me, Lord.

For serving self, instead of thee,
Forgive me, Lord.

For being unsympathetic and unconcerned whi
others are hungry, cold, suffering, and dying,
Forgive me, Lord.

For envying the success of others,
Forgive me, Lord.

For allowing hate to blind me to the goodness ar
kindness in others,
Forgive me, Lord.

For repeating and returning to sins of which I a
aware and which you have forgiven,
Forgive me, Lord.

In the name of Christ who had the power to forgi
all sins,
Forgive me, Lord. Amen.

— *Earl and Vivian Zieg*

GET ME TO THE CHURCH ON TIME

A few words to the wise for the family that sings this refrain

EXACTLY sixty-three seconds prior to the start of the organ prelude, the Smyth family files into the hushed sanctuary.

A sideways glance at the clock relieves the tenseness on father Ralph's face. He ushers the other five members of his family into the pew. Ellen makes a quick final check on her offspring. She settles baby Kirk on her lap and pats down Lisa's stubborn cowlick.

Once more we come before our God;
Once more his blessings ask:
O may not duty seem a load,
Nor worship prove a task!

The organ attempts to inspire the waiting worshipers. Confident the music will cover for her, Ellen breathes an audible sigh. The words, "Thank goodness, we made it," express her feelings.

The Smyths wear an expression of calmness that would suggest they are ready for worship. Actually it is only a mask. To assume the outward look is genuine is like attributing neatness to the immaculate young lady without seeing the room behind the door she just closed. The real truth is concealed.

If we could have eavesdropped on the Smyth family during the hour previous to worship we would have recognized their betrayer. His features are familiar. He is stranger to few, for his accomplices are legion. His unwholesome influence is most intense and widespread on Sunday mornings. Does the following sound familiar?

Using her elbow for emphasis, Ellen frantically awakens her husband. "My gracious, Ralph, look at the clock! It's twenty after, an hour and ten minutes to be there."

"Surely not," mumbles her startled spouse as he checks the clock.

Grabbing her robe, Ellen calls the children, "Lisa, Bonnie, Lew! Hurry, it's late."

Bonnie, nine, suddenly sits up and asks, "Mother, where can I find some pictures of country scenery? Our teacher told us to bring some today to illustrate the Twenty-third Psalm."

Impatiently Ellen chides her daughter. "Why didn't you think of that last week or at least yesterday? Look in some magazines. Breakfast in five minutes, everyone!"

Close behind Ellen as she reaches the kitchen is five-

by ELAINE SOLLENBERGER

year-old Lisa, carrying a shoe. "Did you get me any laces? This one won't reach anymore."

"Oh, honey, I forgot. I'm sorry. Here, let's see if we can make it do."

Ralph carries in baby Kirk, who greets his mother with a smile as his father ventures the question, "Any food for some hungry men?"

"Yes, get the juice in the refrigerator and some cereal. Maybe you will feed him while you eat. It's cold cereal for everyone this morning."

Lew silently slips into a chair. Bonnie's lower lip is trembling. "I found only one picture and it has a train right in the middle. I'll probably be the only one without something."

"Well, Bonnie, your mother is right, that should have been done before now. Lew, you're getting behind, better start eating."

"Okay, but I just don't like cereal without bananas, and nobody poured my juice."

As Ellen hurries to put a meat loaf in the oven, her voice is like a recording. She answers the endless questions about what to wear and where to find it; she issues reminders to brush teeth, comb hair, etc.

By 9:16 the tension is high but the family is ready save for the last inevitable "change" of the baby. Hoping for green lights and handy parking, the Smyths speed off to worship.

What a breathtaking adventure! How many of us prepare for church in this or similar fashion?

From our vantage point it reminds us of a page in a child's activity book with this caption: "This picture contains many mistakes. Look closely to see how many you can find; correct them if you can."

The errors of the Smyth family are easily recognized. Irrespective of creed, denomination, or geography they beset us all. Although families with small children may feel the problem more acutely, it is by no means exclusive with them. Others who have only themselves to shower and shave often arrive "breathless" at the church door.

What then were the failings of the Smyths and how might they have been prevented?

First, they overslept. What a chronic affliction on Sunday morning! And what adverse effects it causes. A preset alarm that successfully awakens the household can preclude a multitude of problems. Turning off the TV earlier on Saturday night will greatly aid the clock in accomplishing its assignment. (And what husband wouldn't prefer, "Good morning, dear," to a surprise punch in the ribs?)

The one morning that many families have opportunity to eat breakfast together is Sunday. It ought then to be an occasion rather than a monitored rush with the minimum of food and conversation. A pleasant unhurried breakfast with perhaps a brief family worship can undergird us for "spiritual food" to come.

"Hurry, we're late." This was the children's greeting and constant reminder. We consider it so essential to allow children ample time on a school morning to get ready without rushing, to leave home prepared physically and emotionally for the activities of the day ahead. Is it not even more important on Sunday when being prepared spiritually in addition is so vital?

The significance of getting up early enough Sunday morning to avoid a disastrous rush to arrive at church on time cannot be overemphasized. A panting worshiper finds it difficult to follow the psalmist's suggestion: "Let everything that hath breath praise the Lord."

Another mistake was the failure of the parents to follow up on the children's church school lessons and activities. Again we are all guilty. Compare our interest here with that in school work. Regularly we check, "Have you done your homework?" How rarely we even know what theme our children are studying in church school let alone whether they are faithful to assignments. Example is a good teacher. If we parents had the habit o studying our lessons, it might be the only reminder th children would need. If Bonnie would have had her pictures ready she would have been a happier little gir Sunday morning.

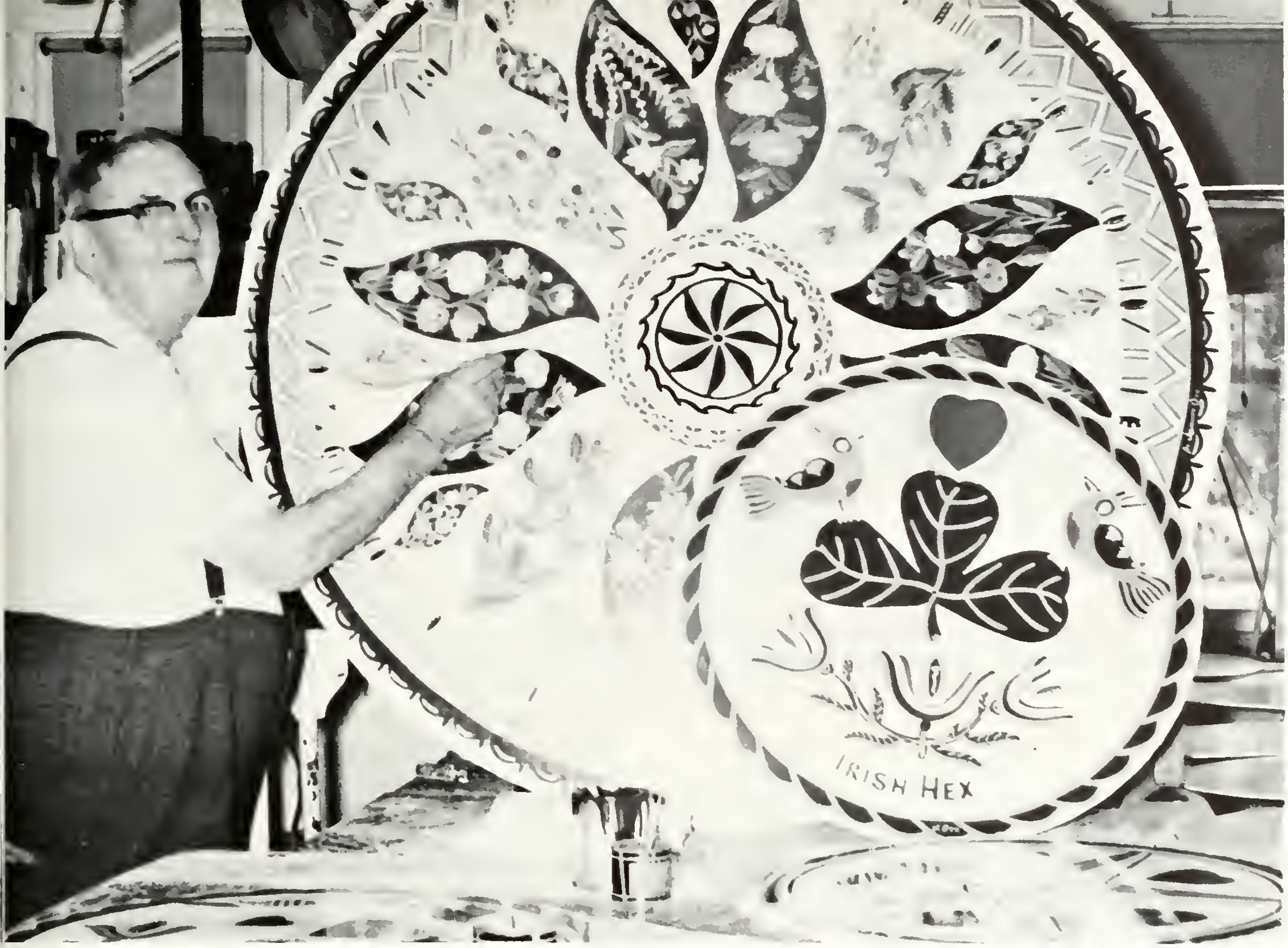
Other problems, small in themselves but hectic whe all put together, could have been avoided. The broke shoelace, the search for clothes, the last minute meat loa — with a little foresight all would have been part of th Saturday's work. Whether Sunday dinner is a full-cours or light-lunch type, a few dishes made ahead are a deligh to the eye of any Sunday chef.

How easy it is to note the path of another's errors an offer to chart them a better course! Jesus would say t this, "First take the log out of your own eye." Very ap words for all of us.

We must take caution that the many physical detai of getting ready for worship do not leave us without tim for the mental and spiritual preparation we so need. W might ask ourselves the question, "Does the way we pr pare for church worship indicate the importance w attach to it?"

Some church administrators recognize the proble and plan for a brief informal fellowship such as a coffe hour before worship begins. It provides time to relax, "catch your breath." Perhaps here is a way the chur can help us when we fail ourselves.

In conclusion let us make one final observation. spite of the confusion of the hour, not a single person the Smyth family suggested staying at home. Regul church attendance was the established and accepted g on Sunday morning. More of us need this kind of de cation. After we first recognize the "logs" that cause to stumble, then we must make an honest effort to remo them. In so doing we clear the way to fuller commitme and dedication to almighty God whom we worship.



This Pennsylvania Dutch artist painted

Signs for Faith, Not Superstition

'FAITH is more than anything else. Have faith in the Lord and forget about signs and superstitions."

That was Johnny Ott's admonition when I interviewed him in his Lenhartsville, Pennsylvania, studio a few years ago, the studio where he gained local ame as a designer and painter of the multicolored decorations found only on barns and other buildings n the Pennsylvania Dutch country of eastern Pennylvania.

About a year later all the newspapers in that area announced that John J. (Johnny) Ott, famous painter of Dutch hex signs, had died, and I recalled my visit with the man who had a deep religious faith, yet sparkled with humor and showmanship.

by RALPH H. BUTZ

Ott was seventy-three when he died, and he will not soon be forgotten by the Pennsylvania Dutch. His art work, the intricate and beautifully colored plaques, sometimes described as hex signs, may be seen on hundreds of buildings within a fifty-mile radius from Lenhartsville.

Only in this area will one find such decorations on buildings. Tourists from every state visit the area each year to see and surmise why they are there and what they represent.

Ott's ancestors were among the first German immigrants to settle in that part of southeastern Pennsylvania now known as the home of the Pennsylvania Dutch. He was a storehouse of information about the customs and superstitions that the early settlers brought to this country from their former homes in Europe. He could explain why they believed that signs bearing certain figures and emblems would bring good luck or keep evil spirits away. But if he was asked to paint a sign for such a purpose, his reply would be, "I'll paint the sign you want, but it'll be just for nice, not for hexing. If you want a good and happy life, go to church and read your Bible."

Ott owned a three-story building whose exterior walls were covered with many of the multicolored signs. He had his studio on the first floor and spent most of his time in his "art gallery." He always was ready to talk about his work with the many visitors who came to see him, to hear him relate legends of the past, and to see him at work.

Ott's artistic talent was discovered in a routine manner. About thirty years ago a neighbor remarked that the sign on his barn had faded and should be repainted. Ott offered to paint a sign to replace the old one. When the new sign was displayed, people complimented him on his artistic ability. He was asked to paint more signs. He continued to paint as a hobby, but it was not long before people asked to buy his signs. Eventually the hobby grew into a commercial venture.

While I was interviewing him in his studio he was working on a large round plaque, four feet in diameter. "A man from Missouri stopped here and ordered it," he explained. "I think he wants to prove to folks in his state that the Pennsylvania Dutch do have these decorations on their buildings. Anyway, he paid me $75 for it," he continued with a twinkle in his eyes.

Ott emphasized that his knowledge of old superstitions did not qualify him to pose as a hoodoo practitioner. He said that some people wanted signs to get them out of trouble. "I tell them that signs won't take care of their troubles," he said, "and they had better pay more attention to their religious duties and let the Lord help them."

Ott was without the so-called artistic temperament, but his working habits bordered on the Bohemian. He would work all night, usually until dawn, then eat breakfast and go to bed at 7:30 a.m. and sleep until 6:00 p.m. After eating dinner he would go to his studio and start painting, but during the evening hours there would be many interruptions from visitors.

His showmanship was apparent. He was no shrinking violet, and he received a vast amount of publicity. He made Irish hex signs in green and white for President Kennedy and for Governor David Lawrence of Pennsylvania. The letters of thanks he received were posted in his studio.

"There isn't one good reason why people should believe in these old superstitions," he asserted. "But you can't blame them when all these silly beliefs have been handed down from generation to generation. Young folks heard the discussions in the home about how hex signs kept the evil spirits away from some family and how some other family had good luck after putting up a hex sign.

"It isn't only the Dutch that have been superstitious. Why does anyone believe that it's bad luck to break a mirror or that Friday the 13th is an unlucky day? Why is it bad luck if a black cat crosses someone's path, and why do people refuse to walk under a ladder, or why do they carry a rabbit's foot for good luck? Isn't it silly to have faith in such things when we should put our faith in the Lord? ☐

NEW PATH TO JOY

I was so sure, that time ago,
That joy could only come
Through altar-worshiping my God
And serving in his name.

I did not choose this stone-spiked path,
This traveled suffering,
Nor dream that halted steps of pain
Could wed an offering

Of helplessness to ecstasy. . . .
Courage-strength, love-born,
Can make, past fetters, singing free
The growing soul of man!

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Emily Sargent Councilman

SUNDAY SHOPPER

Forgive me, Reverend, if I wend
My way before your sermon's end.
I must forego the offering plate —
You see, I wouldn't dare be late:
The shopping day begins at noon;
An eager public waits to swoon
At all the bargain buys galore
At our new dandy discount store.
With all these sabbath joys, who cares
What some archaic law declares
Or what the ancient Hebrews say
On how to use the seventh day,
In some three-thousand-year-old vow?
After all, we're Christian now!
Today's enlightened culture pays
Its homage to more modern ways:
We bow to thee, O dollar sign —
You make our Sundays so divine!

Ernestine Hoff Emrick

Questions You Ask

BY PAUL M. ROBINSON

Question: **How did the present form of chapters and verses get into the Bible?**

Answer: The Bible was divided into chapters by Cardinal Hugo de Sancto-Caro about 1250. The Greek New Testament was divided into verses by Robert Stephens, a French printer, in 1551. The first English Bible which carried both chapter and verse numbers was the Geneva Bible, published in 1560.

Question: **I know a church which sold tickets for meals at district meeting but will not allow a Sunday school class to sell tickets for a supper, the proceeds of which are to be used for a building fund. Is this consistent?**

Answer: There are some people who are conscientiously opposed to selling tickets for any function to be held in the church. Generally, this position grows out of their concern that the house of God shall not be commercialized in any way. The incident recorded in Matt. 21:12-13, when Jesus cleansed the temple of the money changers, is often referred to as the biblical basis for this point of view, although it should be noted that such an interpretation of the scripture is not sound exegesis.

There would certainly be no biblical reason why tickets could not be sold for a meal in the church, whether it be for a district meeting or a church supper. The church building is to serve the people of the congregation and the community. To feel that the building is too holy for a meal to which admission is charged probably makes a false distinction between the sacred and the secular. Sometimes, the only way to make accurate preparation for a function in the church is to require an advanced reservation in the form of a ticket. This would not seem to violate any Christian principle.

What was more likely the issue raised in the question is related to the problem of Christian stewardship. Some churches have depended upon church suppers, bazaars, and similar functions to provide major sources of revenue to implement the program of the church. There is certainly nothing morally wrong in these activities, and, it may be argued, they can contribute substantially to the fellowship of the congregation as they provide the opportunity for members to work together. When these, however, become a substitute for regular systematic giving, they may be a serious liability to good Christian stewardship.

Some churches that have used fund-raising devices as a major source of revenue have deliberately tried to move beyond this kind of activity to a more biblical and responsible kind of stewardship through sacrificial giving. They have felt that the energies expended in their money-raising projects might well be directed to more important areas of the mission of the church.

In such situations, there might easily be a difference between selling tickets for a meal at district meeting, which renders a service to the church, and holding a supper to help provide funds for some church project. Each church should carefully consider the values of fellowship meals for the congregation, suppers for profit, and sound stewardship practices as a part of their own spiritual discipline and determine a policy which will contribute to the maturity and mission of the whole church.

Question: **Will you please give in detail what the 38th and 39th chapters of Ezekiel tell us?**

Answer: It is impossible here to give a detailed exegesis of Ezekiel 38 and 39. You could find such an explanation in a good commentary.

Note that the oracles in these chapters are placed in the book between the well-known vision of the valley of dry bones in chapter 37, suggesting the resurrection of Israel, and her restoration and establishment indicated in chapter 40.

Ezekiel is here describing the enemies of Israel from the north called Gog of the land of Magog. Whether or not the author knew clearly who these people were is not certain. He is repeating a familiar theme to be found in Jeremiah 6, which was a traditional way of warning Israel about her enemies.

The real purpose of the message in these two chapters is to establish the knowledge of God not only by Israel but by all men. This can be seen in the climax of the passage, Ezek. 39:21-29. "Then they shall know that I am the Lord their God."

You are invited to send questions to Editor, Messenger, 1451 Dundee Ave., Elgin, Illinois 60120.

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Korean Orphan Choir on Tour

127. Korean Orphan Choir on Tour Young ambassadors sing: Sweet Hour of Prayer, God Be With You, How Great Thou Art, The Lord is My Shepherd, 11 more.

Brighten the Corner
White Sisters

128. Brighten the Corner—Famous White Sisters in a spirited album containing favorites like I'm Going Higher, Near to the Heart of God, No One Understands, 9 more.

His Name Is Wonderful

117. His Name Is Wonderful—Haven of Rest Quartet: Nearer My God, Precious Lord, Old Account was Settled, Blessed be the Fountain, 13 all-time favorites.

Bill Pearce • Dick Anthony
Pinnacles of Praise

80. Pinnacles of Praise — Bill Pearce, and Dick Anthony Duets with the Concert Orchestra of London: Saved, Saved; Only Jesus; Jesus Led Me; 8 others.

The Mickelson Touch

121. The Mickelson Touch—Paul Mickelson and his Orchestra, deeply spiritual music: Beneath the Cross of Jesus, My Task, Swing Low, 8 more outstanding favorites.

Lord of Glory

129. Lord of Glory—The far-famed Revivaltime Radio Choir, with piano and organ: Under His Wings, Wonderful Savior, Great Physician, 17 soul-stirring hymns.

To God Be the Glory

106. To God Be The Glory — Tedd Smith—Piano, Don Hustad—Organ, heard regularly on the Billy Graham broadcast: To God Be The Glory, God of our Fathers, etc.

Ethel Waters
His Eye is on the Sparrow

33. His Eye Is on the Sparrow — Ethel Waters sings: His Eye is on the Sparrow, Deep River, In His Care, Just a Closer Walk with Thee, Stand By Me, 6 more.

Spirituals
Frank Boggs

130. Spirituals—Frank Boggs: Lily of the Valley, Go Down, Moses, Climbin' Up the Mountain, Jacob's Ladder, Everytime I Feel the Spirit, 14 all-time favorites.

J.T. Adams
and the
Men of Texas

131. J. T. Adams and The Men Of Texas—A ringing tenor voice brings new depth to 12 outstanding hymns: When The Roll Is Called Up Yonder, Amazing Grace.

Chimes at Dusk

92. Chimes At Dusk—Lew Charles at the silver-toned Maas Chimes, bearing messages of joy, inspiration in: Living for Jesus, Jesus Shall Reign, Tis So Sweet, 16 hymns.

Symphony In Brass
The Salvation Army

126. Symphony in Brass—The Salvation Army, N.Y. Staff Band and Male Chorus: Onward Christian Soldiers, Just as I am, To God Be The Glory, many more.

Billy Graham

65. Decade of Decision—Music from Billy Graham's film classics featuring Georgia Lee, Redd Harper, Ethel Waters, Frank Boggs. 12 more favorites.

Yesterday's Voices
Paul Harvey

63. Yesterday's Voices—Paul Harvey narrates. Actual voices, sermons of Dwight Moody, Ira Sankey, Billy Sunday, W. B. Riley, George Truett, etc.

The Melody Four Quartet
Beyond the River

51. Beyond the River — Melody Four Quartet: I've a Home Beyond the River, Coming Again, Still of the Night, Peace in the Valley, When I'm With Him, 7 others.

Solitude
Dick Anthony
Choristers

132. Solitude — The Dick Anthony Choristers, outstanding male voices: Jesus, The Very Tho't of Thee, Nearer, Still Nearer, Hiding in Thee, plus 9 other hymn classics.

Music... To Live By
Lorin Whitney

133. Music To Live By—The famous Lorin Whitney speaks through the great Robert Morton Pipe Organ: No Longer Lonely, Art Thou Weary, Only Trust Him, 12 in all.

Have Gospel Must Travel
The GOOD TWINS

147. Have Gospel, Must Travel—Celebrated Good Twins (Dwight and Dwayne): Glory, Glory, Clear The Road, Where He Leads, Do You Know My Jesus, 10 more.

A Carmichael Concert

48. A Carmichael Concert—Ralph Carmichael and his orchestra: Jesus Name I Love, In the Garden, This I Know, What a Friend, Wonderful Peace, 7 more.

134. In Person—Alan McGill sings a new challenge to seek and worship Christ. Lead Me Gently Home, Jesus Paid It All, The Unveiled Christ, plus 9 favorites.

Old Time Religion

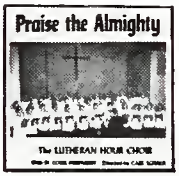
135. Old Time Religion—The unforgettable voice of Bob Daniels, supported by the Ralph Carmichael Orchestra and Chorus. 13 all-time favorites from by-gone days.

Easy Listening
with
Les Barnett

136. Easy Listening—A thrilling sermon in music by outstanding organist, Les Barnett: He Leadeth Me, God Be With You, Blessed Assurance. A treasury of favorites.

Handfuls of Music
joe & marion talley
dick anthony choristers

107. Handfuls of Music—Joe and Marion Talley with the Dick Anthony Choristers: I Never Walk Alone, When The Saints Go Marching In, Saved by Grace, plus 11.


Praise the Almighty
The Lutheran Hour Choir

86. Praise The Almighty—Lutheran Hour Choir: The King Of Love My Shepherd Is, O Rejoice Ye Christians Loudly, Jesus Lover of My Soul, 9 others.

Beside Still Waters
Lew Charles
at the NBC pipe organ

137. Beside Still Waters — Lew Charles At NBC Pipe Organ: Old Rugged Cross, Sweet Hour of Prayer, 16 hymns for reflective listening, music for meditation.

Great Stories from the Bible

68. Great Stories From the Bible—Wendell Loveless relates familiar Bible stories for children. Inspiring, entertaining, enlightening. Realistic sound effects.

Hymntime Sing-Along
with Jerry Barnes and the Kurt Kaiser Singers

104. HymnTime Sing-Along — Jerry Barnes and Kurt Kaiser Singers: 18 familiar hymns for family singing: Blessed Assurance, Wonderful Words of Life.

I found the Answer

98. I Found The Answer—Jack Holcomb, favorite tenor of hymn-loving people, sings: Open Your Heart, I Found The Answer, If I Gained The World, 10 popular hymns.

A more mature faith for women

he Feminine Crisis in Christian Faith, by Eliza-
eth Achtemeier. Abingdon Press, 1965. 160
ages, $2.75

MANY OF the activities in local church-
vomen's groups are in direct contradic-
ion to Christian devotion and belief,"
vrites Elizabeth Achtemeier.

Why? Because women do not have a
lear understanding of the Christian
aith. They may depart to a rustic spot
n nature for retreat and renewal, assum-
ng that if they lift their eyes to the hills
hey will be granted knowledge of God
hrough nature's wonders. They may
earch for a mystical oneness with their
.ord through seeking his "presence."
'hey may feel they should practice devo-
onal and stewardship rites with the
nought that extraordinary sacrifice in
me and money will bring divine favor.
'hey search for a "spiritual experience."
n theological ignorance they may accept
ne message of certain religious films and
ovels as enhancing biblical knowledge
nd inspiration, whereas, in fact, the
essage has little to do with the Chris-
an proclamation.

Many women are not adequately
ersed in Christian theology (nor are
any men, for that matter). They have
ccomplished wonders in their homes
nd communities. They drive cars safely
nd control a large share of the wealth
the wealthiest country in the world.
x out of ten women are employed out-
le the home. Women have won for
emselves increasing respect and influ-
ce. In light of their accomplishments,
ve women come of age religiously? Do
ey know as much about the Christian
ith as they do about running a house-
ld?

The author makes a plea for women to
more certain of what they believe and
ny it is that they believe it. They need
be sure of the Christian witness to
od. Too few have a theology that gives
em the right to speak with boldness on
od's activity in our revolutionary world.
ey may find themselves confused and
ntradicted in a discussion about the
urch if they do not have a well-ordered, well-founded knowledge of God. They have sometimes weakened the very life of the church they are trying to serve.

Women largely staff the church schools, shaping the beliefs of the rising generations. Sad to say, too many of these have not for themselves come to a working knowledge of basic fundamentals of Christian belief. They may confuse or pass on vague theological concepts to growing children. Furthermore, a lack of understanding of faith may leave them devoid of purpose.

Events of recent history have called into question the purpose of American churchwomen. Theologically grounded, they might have asked themselves if it lay in their hands to establish the kingdom of God. Not having sufficient theological insight, some fell into troubled doubt, and some into voids of meaninglessness. They feel guilty, therefore, that they are failing.

"One rarely hears in women's groups these days about building the kingdom of God. But there is a great deal of talk about building a just and durable peace. Many among us are convinced that support of the American democratic way of life is at the same time support of the will of God." Others have substituted for the goal of the kingdom another kind of peace – personal peace of mind. "It might be shocking to us to hear that God would sometimes rather have us troubled than serene."

"The Christian faith does not furnish all of the answers to life's problems, and it was never intended to do so. Indeed, it often raises more questions about our manner of living than it answers. But, at the same time, biblical faith does supply a context to life from which changes and adjustments and difficulties can be viewed and dealt with." It is this context, this "theological ground of solidity" that is needed today.

This book is designed to point the way to a clearer understanding of the Christian message. Mrs. Achtemeier, herself first a wife and mother and second a university lecturer on the Old Testament, analyzes the situation from three points: (1) failure to understand adequately the nature of our relationship to God; (2) the denial of God's lordship over man (a personal God not to be worshiped through his creation – baalism); (3) acceptance of the meaning of the judgment of God as well as of his love.

God is sovereign over the whole of existence. The good news is that God is the God of history who now and for all time to come governs his world. The church of Jesus Christ is the company of those who trust his lordship, as that lordship was revealed in God's Word and made flesh in Jesus Christ. In Jesus Christ God began his new community.

As members of the new community in Christ, we commit all things into the hands of God – our marriages, the training of our children, the routine of the daily round. In the midst of suffering and evil we learn to understand that God is at work, that the goal of living is in his hands, that we will live without fear even if we blow up our world.

Is it true that women need a more mature faith? The author insists that women must have a knowledge of God who reigns as Lord and King. We commit all things to him through a knowledge of his Word made flesh. Even in revolutionary times, in evil and suffering, we begin to see God at work. Our relationship to God is based not so much on our religious experience or even on the quality of our devotion or on some technique of worship; it is dependent on Jesus Christ. We women must learn enough theology to know that we must trust the whole outcome of things to the hands of the living Lord, and we may well have to know him better through his Word before we are willing to do this. – EDITH BARNES

Bernstein, Britten, and a Bell

Ed. Note: William Robert Miller, who is currently serving as editorial consultant to the division of publication of the United Church of Christ, recently contracted with Association Press to write a *Guide to Sacred Music on Records* — largely on the basis of his regular Messenger column. The book is scheduled for publication sometime next year.

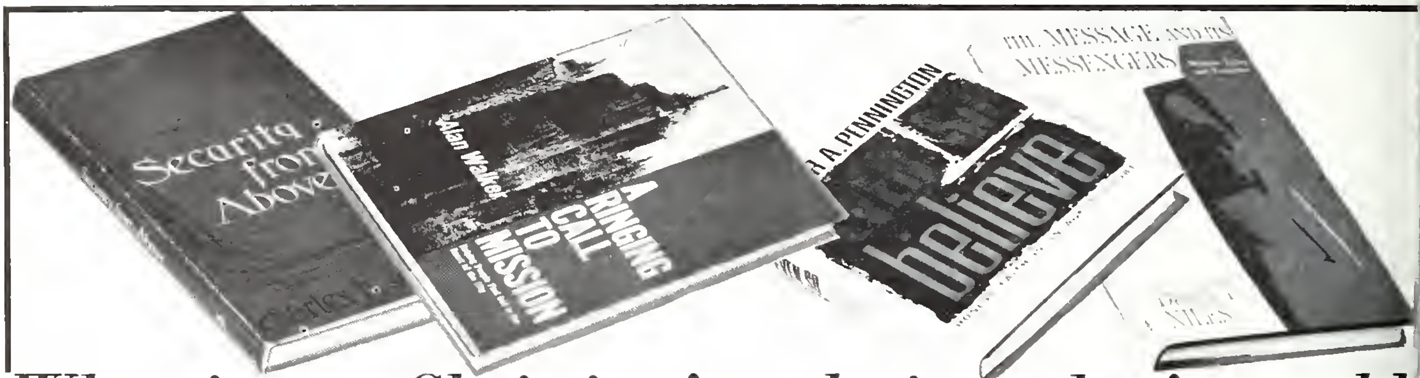
LEONARD BERNSTEIN: CHICHESTER PSALMS AND FACSIMILE. Camerata Singers and New York Philharmonic, Leonard Bernstein, cond. Columbia ML 6192 mono, $4.79 and MS 6792 stereo, $5.79

Last year the dean of Chichester Cathedral commissioned Leonard Bernstein to write some music for his diocese's annual summer festival. The resulting work is one of the century's finest. Its third movement, a setting of Psalm 131, is built upon an extremely simple melody, one of the most hauntingly beautiful that I have ever heard. And it is a fitting conclusion to the first two movements, which include Psalms 100 and 23 and verses from 108 and 2. This is the first time I have heard the Psalms in Hebrew; from Bernstein's inspired use of them, I am convinced that he has truly absorbed the language. In sharp contrast to its predecessor, the *"Kaddish" Symphony*, there is no gimmickery, no striving for effect. *Chichester Psalms* has a predominant lush tenderness that is based on a stern, lean musicianship. It reminds me of Delius, Britten, and Poulenc at their best, but throughout it is recognizably Bernstein.

The "choreographic essay," *Facsimile*, written twenty years ago, is more typical — entertaining and distinctive in style but cut from the same cloth that Bernstein has been fabricating ever since. Its slightness is pointed up by the genius so firmly evident in the *Psalms*, so watered-down and slickened in the ballet score. The recording of both is first-rate.

MORTON GOULD: SPIRITUALS FOR ORCHESTRA AARON COPLAND: DANCE SYMPHONY. Chicag Symphony Orchestra, Morton Gould, cond. RCA Victor 2850 mono, $4.79 and stereo, $5.79

Since it was written in 1941, Morto Gould's *Spirituals* has been played ofte and recorded several times. It is perhap the most serious work of a man who i primarily a composer of light music. I has a great deal of clever effects, som real musicianly skill in orchestration, bu no depth. Gould's idea of comic relief a one point is "Mammy's little baby love short'ning bread" — the most obvious c the various clichés on which he relie Copland's sadly neglected *Dance Sym phony* of 1929 has no religious creden



What is the Christian's role in today's world

Concerning missions . . .

A RINGING CALL TO MISSION *by Alan Walker.* The author feels that the Gospel has no future unless it can get through to the impersonal, lonely masses in our cities. Pictures a new kind of mission based on a theology of change. 128 pages. $2.50

THE MESSAGE AND ITS MESSENGERS *by Daniel T. Niles.* Missions today and tomorrow. Faces the challenges of our day and finds what God requires of his church in both the biblical world and contemporary history. 128 pages. $2.50

Concerning security . . .

SECURITY FROM ABOVE *by Charles H. Schmitz.* Sixty-nine meditations speak directly and personally to human problems encountered in man's daily search for security. 144 pages. $2.50

Concerning faith . . .

EVEN SO . . BELIEVE *by Chester A. Pennington.* Attacks the heart of the major hindrances to faith. Goes beyond the commonplace moral duties; promotes a deeper faith. 128 pages. $2.50

AT YOUR LOCAL BOOKSTORE abingdon PRESS PUBLISHER OF THE INTERPRETER'S DICTIONARY C THE BIBLE AND THE INTERPRETER'S BIBLE

ials. It is a minor work by a major omposer, dated but real music. I sus- ect it would sound even better if con- lucted by Copland; an extant recording y Akee Watanabe on CRI 129 seems loser to the composer's intentions than Gould. The best that can be said is that Gould means well.

HE LEGENDARY SON HOUSE. Columbia CL 2417 nono, $3.79 and CS 9217 stereo, $4.79

"FATHER at folk blues" is one of the xtravagant claims made for the singer n this disk. Folk music always has many athers, and there is no need to establish hierarchy. But in the singing of Eddie House there is both originality and the ame roots found in other great blues ingers. The nine songs, new to me, are ll worth knowing. House's "Preachin' Blues" is a gem of sly spoofery: "You now I want to be a Baptist preacher so won't have to work"; it has all the wit f "The Dodger Song" and much tang of ts own. On the other hand, "John the Revelator" powerfully expresses a simple nan's grasp of the apocalypse. Other ongs such as "Death Letter," "Sundown," and "Don't Mind People Grinning n Your Face" make this record, in both tyle and subject matter, one of the best nd widest ranging introductions to the rt of the blues, and thereby to savor omething of the experience of being lack "in white America."

RNEST MARVIN: A MAN DIES. Valerie Moun- in, Ricky Forde, The Strangers; Boys and Girls f St. James' Presbyterian church, Bristol. Capitol nports SX 1609 mono only, $4.95

ANYONE who thinks the church is dead ad better listen to this record and think over. Seven years ago Ernest Marvin, ne of the ministers of St. James' church Bristol, England, teamed up with actor wan Hooper to write a "modern mystery lay" in pop-music style. Since it was rst performed by the church's teen- gers at Easter 1960, it has been seen by illions on television throughout Eng- nd. Both book and record were on dis- lay in every religious bookshop I visited London last summer.

It is certainly the best thing of its kind nat has yet been tried on either side of e Atlantic. The tunes are more than tchy – they *rock*! Sometimes it strains the bit, exhibiting a slick surface punc- red by spikes of doctrine. Okay, so it not perfect. But most of the time it ts home again and again, making the ghlights of the gospel story shine with rning relevance for today. Conceived before today's great Beatle epidemic, *A Man Dies* recommends itself to every church that wants to be "with it" among searching youth. Its controversiality goes beyond the combining of gospel and the beat – this is far from mindless music. It is fun, but it is serious, too, and listeners will find here much to think about – without being preachy, it is the best kind of preaching. The sound is clear as a bell; every word comes through.

BENJAMIN BRITTEN: CANTATA MISERICORDIUM and SINFONIA DA REQUIEM. Peter Pears, Dietrich Fischer-Dieskau; London Symphony Orchestra & Chorus; New Philharmonic Orchestra, Benjamin Britten, cond. London 5937 mono, $4.79 and 25937 stereo, $5.79

FOR THE centenary of the Red Cross in 1963, Patrick Wilkinson took the trouble to write a text in Latin based on the gospel story of the Good Samaritan. I cannot quite see the point of doing this. The real problem, however, is the music. Written not long after the great *War Requiem*, it is curiously lacking in power and sense of direction; it relies too much on dramatic recitative held together with a few melodic motifs. The intention is noble and the performance apparently faultless, but these assets are not enough when the musical imagination is so muted. An abundance of power is to be found in the much earlier *Sinfonia da Requiem*, and it almost seems to have gained added maturity in this performance, which leaves even Britten's own earlier recording of it in the shade.

WHAT PASSING BELL. Various readers. Argo RG 385 mono only, $4.95

WORLD WAR I, by all statistics, broke the back of the English churches. Wilfred Owen's sardonic poem "Dulce et Decorum est," written from the trenches, is emblematic of the disillusionment, as is Arthur West's "God, How I Hate You." These are among twenty-eight selections in prose and verse commemorating the fiftieth anniversary of that war's outbreak. All but three of the sixteen contributors are soldiers; seven of the latter died in the war – including Owen, West, and Isaac Rosenberg, whose "Dead Man's Dump" is a classic to rank with Thomas Hardy's "Men Who March Away." The selections are somber, on the whole, and their choice shows the wisdom of hindsight. There are no jolly recruiting appeals, though these and the churches' blessing are resonant in the irony and outrage of those who bore the brunt. The testimony is not that of a pacifist tract; the patriot and the field marshal are also represented. But compare, for example, the accounts of Private Richards and Field Marshal French of Christmas 1914, when British and German troops fraternized in no-man's-land. An American, pondering the escalating casualties in Vietnam, may reflect that the face of war has changed greatly in fifty years, but the soul of it has not. – WILLIAM ROBERT MILLER

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In Brief

PERSONAL MENTION

Miss **Pauline Keiper,** an active member of the Hollidaysburg church and a public school teacher, was nominated as Pennsylvania's candidate for the 1966 National Teacher of the Year Award. . . . **Donald R. Flory,** who served as pastor of churches in Oklahoma and Ohio and Maryland, has become minister of music in the Washington City church. He has recently taken a position with Social Security.

Arthur L. Dean of Elgin, Ill., who served as Brotherhood church building counselor for a number of years, was recently accepted into membership by the Guild for Religious Architecture (formerly Church Architectural Guild of America). A member also of the American Institute of Architects, he is licensed to practice in thirteen states as well as in the District of Columbia.

. . .

Dr. Wesley DeCoursey, head of McPherson College's department of chemistry who is on leave for a Fulbright lectureship, has been transferred from Karachi, Pakistan, to the University of Tehran, Iran, because of political unrest and the India-Pakistan dispute.

After serving the District of Idaho for thirty-seven years, thirty-two as the treasurer, **Galen Bollinger** chose not to be renominated for membership on the board of administration this year. Because he was ill in October he missed for the first time district conference and district board meeting.

. . .

Herbert F. Ruthrauff of La Verne, Calif., chairman of Southern California Council of Churches' Church World Service Commission, took part in a seminar sponsored by the council to consider how the churches can meet the needs of the needy. The seminar also discussed the resettlement of the refugees from Cuba. Similar seminars were held in San Jose, Calif., Portland, Oregon, and Springfield, Ill., and one is scheduled for Tyler, Texas, in March.

Ira G. Blocher, ninety-two-year-old minister of Greenville, Ohio, died on Jan. 7. He had served in the ministry for sixty-one years.

. . .

C. Wayne Zunkel, pastor of the First church, Harrisburg, Pa., for the past nine years, was named the "outstanding man of the year" by the Harrisburg Jaycees, the first clergyman to receive the award. The presentation stated that Mr. Zunkel "did not fear controversial issues" and that he was "vitally concerned with religious idealism, the interfaith movement, Negro advancement, integration, political action, and the social interests of the day."

A testimonial luncheon honored **John H. Eberly** on the termination of his work as associate secretary of the National Service Board for Religious Objectors. He will continue half time as Washington representative of the Church of the Brethren and will serve part time as the interim minister of the University Park church.

. . .

Robert Heffley of Lancaster, Pa., was ordained to the ministry by the Springville congregation in Eastern Pennsylvania. . . . The Hurricane Creek church of Southern Illinois ordained **Roy Fulk** to the eldership in November. . . . Morley J. Mays and Bernard N. King conducted a licensing service for **William Shutt** on Nov. 14 at the Riggles Gap church, Pa. . . . **Dennis Lee Brown,** a sophomore at Manchester College, Ind., was licensed to the ministry on Jan. 2 by the Troy church in Southern Ohio.

Congratulations go to **Mr. and Mrs. Arlie Cline** of Waynesboro, Va., **Mr. and Mrs. W. W. Goodling** of Cocalamus, Pa., **S. Havel and Grace Krabill** of Denton, Md., who have celebrated their fiftieth wedding anniversaries, to **Harry E. and Hazel A. Herrick** of Nampa, Idaho, who observed their fifty-fifth, and to **Mr. and Mrs. Frank Older,** also of Nampa, who marked their seventieth anniversary. **Mr. and Mrs. C. H. Petry** of Ft. Myers, Fla., observed their sixtieth wedding anniversary in November.

. . .

Two Church of the Brethren attorneys, **Robert B. Myers,** Rockville, Md., and **Robert Keim,** Somerset, Pa., attended the Colloquium on the Role of the Lawyer in Strengthening the United Nations and the Rule of Law, New York City, in January. Mr. Myers has worked with the National Service Board for Religious Objectors for many years.

Donald E. Fancher, pastor of the Sylvan Church of the Brethren, Rockford, Ill., will join the Brotherhood staff to serve as ministerial vocation consultant, effective July 1. The new position is aligned with the Ministry and Home Mission Commission.

OPPORTUNITIES

The Historical Committee of the Church of the Brethren is interested in securing copies of **printed programs for congregational events** of special significance, such as the 25th, 50th, and 100th anniversaries and dedications of new major facilities. Such materials together with diaries, unpublished dissertations, letters, and rare Brethren books of historica
value, are placed in the Historical Li
brary housed in the General Office
building in Elgin and become a perma
nent part of the Brotherhood's historica
records. For information, inquire of Or
W. Garber, secretary, Historical Commit
tee, 1451 Dundee Ave., Elgin, Ill. 6012

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Jessie L. Stayer, 621 Main St., Col
legeville, Pa., is interested in purchasin
a copy of the **genealogy of the Brum
baugh families,** by Gaius M. Brumbaug
and also the **Steer genealogy,** by Jame
Pierce Root. Anyone having copies o
information concerning available one
may contact him at the above addres

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Western Michigan University at Kal
mazoo, Mich., is sponsoring an **institut
in sociology** for senior high school teac
ers June 20 to Aug. 12. For inform
tion concerning the curriculum an
course credits, the criteria for admissio
and the availability of stipends and othe
support as well as housing and me
facilities write Dr. J. Ross Eshleman, wh
will direct the institute. Address: D
partment of Sociology and Anthropolog
Western Michigan University, Kalam
zoo, Mich. 49001.

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Massachusetts Institute of Technolog
is planning a special summer **progra
on religion and community cooperatio**
in planning housing and architectur
scheduled for the week of July 18
22, 1966. Enrollment in the progra
is open to church officials and lay repr
sentatives as well as to government
and private professionals serving any rel
gious organization in a staff or a consul
ing capacity. Inquiries should be a
dressed to the Director of the Summ
Session, Room E19356, Massachuset
Institute of Technology, Cambridg
Mass. 02139.

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The Fellowship of Reconciliation
cooperation with the Center for t
Study of Democratic Institutions is c
rently helping to set up 100 convocatio
which will be held in major Americ

Calendar

Feb. 20-27	**Brotherhood Week**
Feb. 23	**Ash Wednesday**
Feb. 25	**World Day of Prayer**
Feb. 27	**Brotherhood Interpretation Sund**
March 6-11	**Brethren Adult Seminar**
March 20	**One Great Hour of Sharing**
April 3	**Palm Sunday**
April 8	**Good Friday**
April 10	**Easter**
April 24	**National Christian College Day**

cities. The **two-day conferences** will discuss peace on earth: moral and technological implications. Information can be obtained from the Fellowship of Reconciliation, Box 271, Nyack, N. Y. 10960.

The Southern Ohio District will sponsor a district **hymn anthem festival** on Sunday afternoon, May 1. The festival will be held in at least two area meeting places to be announced.

ON THE AIR

A series of twelve programs on **Christian ethics in today's world** is currently being shown over the NBC network at 1:30 to 2:00 p.m. (Eastern Standard Time) on Sundays. The series began on Feb. 6 and will continue through April 24. Participants in the discussion will consider how the ethical Christian must deal with the world he lives in today. Such topics as loneliness, snobbery, work, civil disobedience, freedom, and leisure will be considered. Topics for March are as follows: March 6, The Price of a Job Well Done; March 13, Snobbery Made Simple; March 20, The Pleasure Seekers; March 27, The Call of a Vacuum.

. . .

Two La Verne professors and two senors at the college appeared on station KNBC discussing "the not so ugly Amercan" on a **college report** series. All four of the participants, Dr. Herbert W. Hogan, William A. Keip, Karen Dunning, and Roger Holl, spent the 1964-65 academic year or part of it in Europe.

. . .

Morning worship services of the Dayon church in Virginia will be broadcast during the Sundays of May over radio tation WHBG in Harrisonburg, Va. Fred Bowman is the pastor.

NOTEWORTHY

Among the more than 700 students nrolled in McPherson College are welve **international students,** representing ten different countries and five religions. They come from Nigeria, Tanania, India, Syria, Greece, Germany, Venezuela, Panama, Mexico, and Canada.

. . .

President Harold D. Fasnacht of La Verne College reports that **gifts to the ollege** in the first half of the present ear totaled more than $407,000, an increase of $117,000 over the previous ear. Plans are under way for construcon to start soon on a chapel building. uture developments include a classroom uilding and expansion of the library.

On Dec. 12, 1965, the Spring Mount congregation, Middle Pennsylvania, celebrated the **one-hundredth anniversary** of the beginning of Sunday school work there. H. Paul Cox and Charles L. Cox participated.

The **First Grand Valley church** in Colorado moved into its new building at its new location on Dec. 12. A service of thanksgiving was held at which time the keys were presented to the pastor during the morning worship service. Formal dedication services are planned for this spring.

. . .

The Bedford church, Pa., recently voted to have an architect draw preliminary **plans for** a **sanctuary** to seat 176 persons plus overflow, with Sunday school rooms on the lower ground floor. During the past year a modern road has made the church more accessible to the relatively new residential area where it is located.

Several other Middle Pennsylvania churches report progress in **building and development plans.** The Juniata Park church has practically completed a new educational unit and has also refurbished its sanctuary. The new brick edifice at Riggles Gap church is being enclosed with the aid of volunteer labor during the winter months. The Leamersville church plans a dedicatory service for its new addition on March 6. The Tyrone church is building a parsonage, and the Bellwood church has voted to purchase a property providing for better landscaping and parking next to the church.

. . .

Among **contributions for the** Vietnam **program** of the Church of the Brethren was a gift from a member of the Hutchinson congregation, Kansas, who is serving as a helicopter crew chief in the U. S. army in Vietnam. Earlier a $50 gift from an air force captain was received.

. . .

Manchester College has received a gift of **$35,000 from the Lilly Endowment** of Indianapolis, which is available for unrestricted use in projects designed to strengthen the academic program. Bridgewater College received a gift of **$11,142 from the National Science Foundation** to conduct a summer science training program for high-ability secondary school students. The program will start June 12 and conclude July 26. It will enroll forty high school students from six states.

. . .

Messenger subscriptions continue to increase with each issue. A record printing order of 45,250 was needed for the Feb. 3 issue. More and more churches are becoming enrolled in the every-home subscription plan.

Contributors

Pastor of the La Verne congregation, Calif., **Harry K. Zeller, Jr.,** is a member of the General Brotherhood Board and of its Goals and Program Committee. . . . **Edith Lovejoy Pierce,** contributor to magazines, lives at Evanston, Ill. . . . Having completed a term of teaching at Hillcrest School for missionary children, Nigeria, West Africa, **Juanita Fike** is now attending a school of nursing. . . . **Elaine Sollenberger,** housewife and mother, church school teacher, and choir director, contributes a weekly column to a local newspaper. . . . **Dale Brown** is a member of the Bethany Theological Seminary faculty, Oak Brook, Ill. . . . **Edith Barnes,** now retired, was formerly assistant editor of church school publications.

DEATHS

Appel, Mary, Wenatchee, Wash., on Oct. 12, 1965, aged 83

Brandt, Paul K., Paradise, Calif., on Sept. 18, 1965, aged 78

Brubaker, Minnie, Mastersonville, Pa., on July 20, 1965, aged 80

Byers, Minnie, Aughwick congregation, Pa., on Sept. 12, 1964, aged 84

Deardorff, Minnie, Clarksville, Mich., on Aug. 28, 1965, aged 89

Edgin, Oscar J., Aughwick congregation, Pa., on July 11, 1965, aged 68

Fairburn, Nondas, Indianapolis, Ind., on Oct. 4, 1965, aged 62

Flora, Margie Ellis, Boones Mill, Va., on April 9, 1965, aged 77

Garver, Mary Weston, Aughwick congregation, Pa., on Feb. 24, 1965, aged 85

Ginder, Phares B., Manheim, Pa., on July 17, 1965, aged 78

Heffley, Miles J., Mastersonville, Pa., on Aug. 21, 1965, aged 75

Hinegardner, D. Eldon, Cando, N. Dak., on Sept. 8, 1965, aged 17

Houck, Wilmer Getty, Commodore, Pa., on Oct. 5, 1965, aged 48

Jones, Richard C., Greenville, Ohio, on Sept. 21, 1965, aged 77

Kiser, Sherman, Syracuse, Ind., on Oct. 4, 1965, aged 78

McKim, Russell, Aughwick congregation, Pa., on June 19, 1964, aged 20

Mann, Sarah C., Greenville, Ohio, on Sept. 20, 1965, aged 77

Petry, Andrew, New Madison, Ohio, on Oct. 9, 1965, aged 79

Price, Warren N., Aughwick congregation, Pa., on May 7, 1965, aged 23

Ryman, Sudie, Woodstock, Va., on Jan. 19, 1965, aged 74

Sanner, Ella, Rockwood, Pa., on April 27, 1965, aged 82

Schrock, Carrie, Rockwood, Pa., on July 23, 1965, aged 74

Shelly, John V., Williamsburg, Pa., on Oct. 6, 1965, aged 81

Smith, Mina J., Jacksonville, Fla., on Sept. 27, 1965, aged 86

Strom, Harry, Worthington, Minn., on Oct. 15, 1965, aged 82

Vollertsen, Charles G., Lititz, Pa., on Jan. 5, 1965, aged 77

White, Paul Oliver, Aughwick congregation, Pa., on July 8, 1965, aged 65

Interference with worship

THREE young ladies, all of them college graduates, went to a town in Delaware as workers for VISTA (Volunteers in Service to America). Among the activities they set up were evening classes for grade-school children, most of whom were Negroes. Many of the classes were held in their place of residence, but in order to help children on the other side of town, they arranged to use a church basement.

But early in January the pastor of the church asked them to move their thirty children somewhere else. He told them that there were complaints from some members of his all-white church — not, he assured them, because of race — but because "the kids weren't being kept under strict control and interfered with our prayer meetings."

Let it be reported at once that two other churches immediately offered their facilities, but somehow we cannot easily overlook the good people who were disturbed by one small skirmish in the war against poverty because the children being tutored to become better citizens and students "interfered with their prayer meeting." We can hear them justifying their complaints by insisting that the first great commandment is to love God with undivided attention. But Jesus was the one who insisted on placing a second great commandment adjacent to the first. This was the one about loving your neighbor as yourself. And when it came time to define the meaning of "neighbor" he was just as explicit as he could be.

We would certainly like to see worship given the priority it deserves, whether in a midweek prayer meeting or at times when a congregation assembles. But we recall that Jesus also insisted on some strange priorities. If you come to worship, he said, even bringing your gift to the altar, and suddenly remember that "your brother has something against you," before you offer your gift — in worship — you must *first* be reconciled to your brother.

It may be only a coincidence that the World Day of Prayer, an annual observance at the beginning of Lent, falls this year near the end of Brotherhood Week. But it seems appropriate to suggest that most Christians may need to review their relationships with their brothers — affluent or poverty-stricken, distant or near at hand — before they approach God's altar in an attitude of prayer. — KM

As we push our peace offensive

FOR A few days last month it looked as if every available diplomat our government could muster had become a roving ambassador pushing President Johnson's peace offensive. The ceasing of bombing, the attempts at short periods of truce in Vietnam, the emphasis given to negotiation, the persistence with which Americans probed for peace — all of these offered a welcome change from the dismal course of war talking and war making that marked the late months of 1965. There was still talk of escalation, but at last the escalator seemed to be moving in another direction.

We hope that not only the President's supporters but also his critics took the trouble to express appreciation for the change in direction. At this writing no one knows what the outcome of this peace offensive will be. We hope and pray for a cease-fire that will end the slaughter at once and provide a lull in which necessary relief and aid for the suffering Vietnamese can be made immediately available. Even a stalemate might permit an honest effort to formulate the bases for a more durable peace, but first, of course, the fighting must stop.

Perhaps it seems a little ungrateful, but we must honestly question the effectiveness of a "peace campaign" that is carried on in much the same spirit that we prosecute the war. Some o our spokesmen, applauding our efforts for peace point out that our peace drive is aimed entirely a the North Vietnam president, Ho Chi Minh, and his prime minister. They say that we have thrown a the enemy a whole basket of proposals. The nex move is up to them.

But in all these proposals is there any recognition that legally and morally we have no right to be in Vietnam, that we failed to support the Genev agreements of 1954, that we have bolstered tottering governments not supported by the Vietnamese that we have by our military action actually destroyed the lives and property of thousands o those we are supposed to be protecting fro communism? Not until these and other questio are honestly faced can we say that we have do everything possible for peace. — KM

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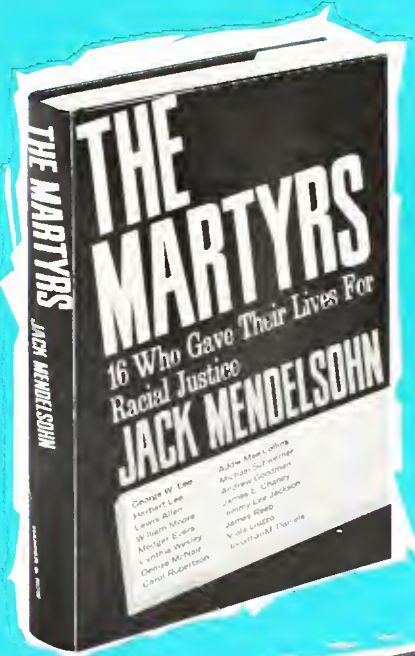
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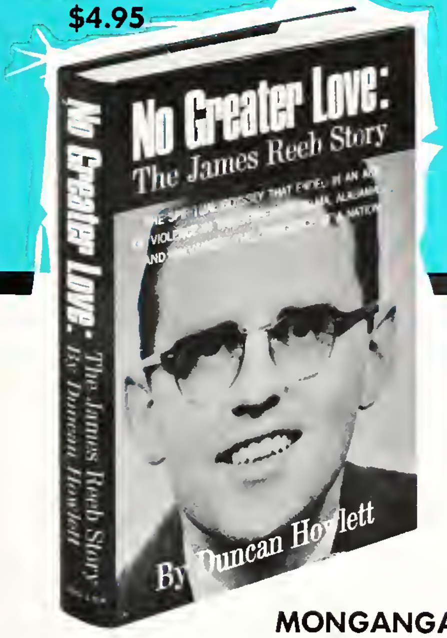
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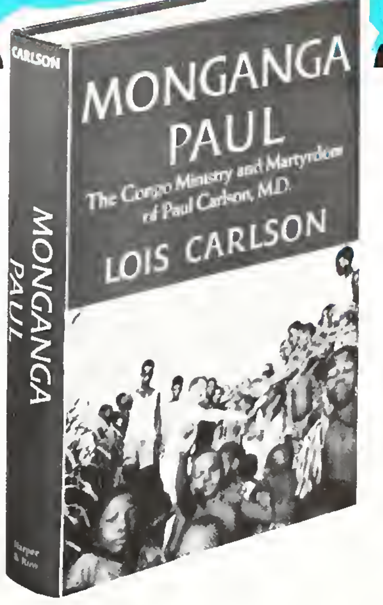
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LOOK FOR THESE FEATURES IN THIS *messenger*

THE DEEPENING STREAM *begins at the place of worship but eventually flows out to meet the needs of the age. Reflections prompted by a focal church anniversary.* by Harry K. Zeller, Jr. page 1

ALL WAR IS SIN. *Annual Conference has said so often, but text and pictures make the point with new emphasis.* by Ora Huston. page 4

ONCE IN A HUNDRED YEARS, *said Arturo Toscanini, you may hear a voice like Marian Anderson's. Faith as well as natural talent helped make her a great singer.* by Evelyn Bauer. page 10

THEOLOGICAL FERMENT: THE GOD-IS-DEAD TALK. *Are some modern theologians as subversive as they sound? A current issue put into proper perspective in a special news report.* by Dale Brown. page 16

GET ME TO THE CHURCH ON TIME *might be the refrain for many a family with small children during the hours before worship.* by Elaine Sollenberger. page 21

OTHER FEATURES include a poem by Edith Lovejoy Pierce (page 2), a news story (page 13), and a book review (page 27) regarding the faith and service of women, "Signs for Faith," the story of a Pennsylvania Dutch artist (page 23), poems by Emily Sargent Councilman and Ernestine Emrick (page 24), and a page for children (page 26).

COMING NEXT

Elton Trueblood thinks that if Christians recognize that they are a minority movement they will be better prepared to seize new opportunities for effective witness. . . . Harry A. Brandt describes the influence that a beloved college teacher, now retired, has exerted on hundreds of students. . . . Richard Bollinger discusses the "dynamics of divorce." . . . Clarence Jordan offers another excerpt from his "cotton-patch" version of the New Testament, "When Jesus Came to Georgia."

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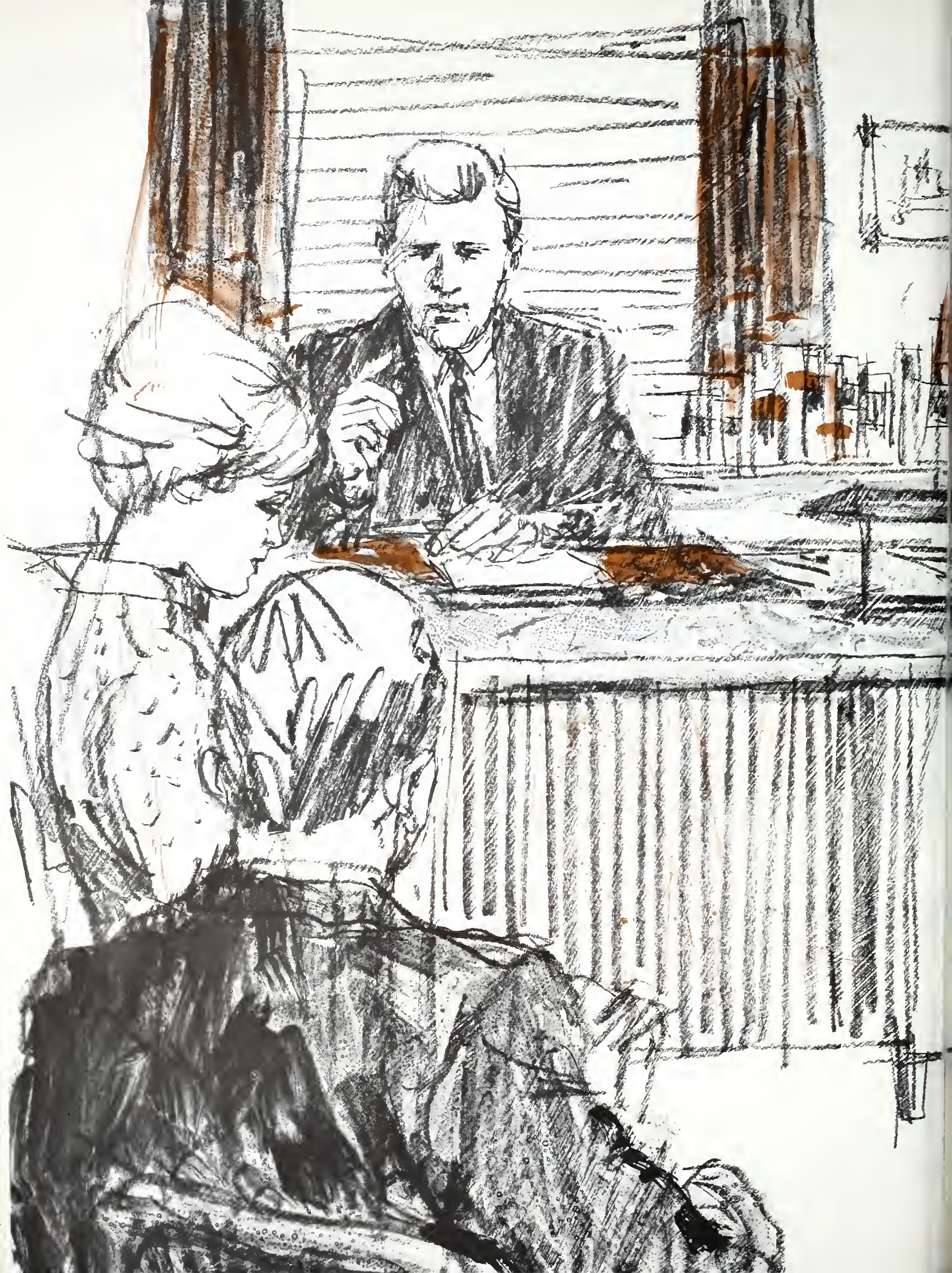
CHURCH OF THE BRETHREN 3/3/66

And they shall beat their swords into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more. Isaiah 2:4



by RICHARD A. BOLLINGER

The Dynamics of Divorce

Divorce has been compared to radical surgery — conservative measures are used whenever possible, but if it is a question of saving a life, you operate. Divorce has some of the same meanings to the organism we call marriage.

I do not know whether every reader will grant that divorce, entered into as a last resort, has a place in our society. I suspect that more will agree to that than to the proposition that the church should recognize divorce as an inevitable consequence of man's sin and, hence, a situation to be contended with among church members. Since the primary focus of this article is not on the theological dimensions of divorce but on the meanings of divorce to persons caught in severe marital stress, let me simply acknowledge my own acceptance of divorce for some marriages as necessary from a human point of view and legitimate from a Christian perspective.

Few knowledgeable observers doubt that divorce is a serious problem (it is estimated that in 1960 the lives of 780,000 adults and their 460,000 children were affected — a typical year), but there is widespread confusion about actual divorce trends. The commonly asserted one-in-four ratio (one divorce for every four marriages) is misleading, since current divorces in this comparison are being linked to current marriages, whereas in fact a current divorce has to do with a marriage that took place some time in the past.

A more accurate indicator is a rate based on the number of divorces per 1,000 married females aged 15 years and over. For example, 45 years ago (1920) the rate was 8.0. It dipped somewhat during the depression (6.1 in 1932-33), then began to accelerate, reaching an all-time high right after the second world war (17.9 in 1946). There was again a dropping off during the late 40's and early 50's, with a leveling out at 9.2 in 1960. Between 1920 and 1960 there has been an overall rise of 1.2 (figures based on "Trends in Divorce and Family Disruption," August 1963, U.S. Department of Health, Education, and Welfare).

This gives a one-dimensional view of the problem. One begins to see

The Dynamics of Divorce

CONTINUED

contrasts in the picture when specific factors are taken into consideration. One of these is age — a higher rate of divorce is associated with early marriages in contrast to marriages contracted when the partners are older. Again, divorces are more likely among lower socioeconomic group than among higher ones. Also, childless couples tend to be more prone to the termination of marriage than those with children. Certain occupations, especially those that expose people to frequent unrestricted contact with members of the opposite sex, have a higher degree of divorce proneness. People living in the northeastern region of the United States have a low rate compared to persons living in the South and West and so on.

But none of this says much about the individuals who are the target of all these statistics. It is one thing to read an unknown name under the divorce column in your local newspaper and quite another to recognize there the name of a near neighbor, a relative, or a friend. When contact becomes that close, we are likely to forget abstract data about divorce trends and turn instead to personal questions. What made them do it? we ask. Or the reaction may be, "Aha, I told you so; they were always fighting." In any case our attention fastens on the heartache, the recriminations, or the fate of the children — all pertaining to a particular family in crisis.

Divorce is a condition of stress, a symptom of conflict, evidence of interpersonal breakdown. And like every other human situation, one needs to look not only at the extent of the problem but at its depths also, the parts not easily seen which illustrate the workings of personal emotions, intellect, and will. Tolstoi once wrote, "All happy families resemble one another; every unhappy family is unhappy in its own fashion." Family counselors working with conflicted marriages know what he meant.

Suppose we try to understand these personal meanings first of all through a fictitious case example, taking cues from this material to develop a broader understanding of the dynamics of divorce.

The precipitating incident that brought Barbara and Jim to the counselor's office seemed innocent. Jim had belittled his wife in the presence of friends, a mild complaint Jim thought. Why couldn't she take a joke? These "jokes," as Jim called them, were regular fixtures in this marriage relationship and represented a deeper source of conflict than Jim realized — or Barbara herself for that matter. All Barbara felt at the time was a sudden eruption of feelings that had been building up a long time; she had had enough of Jim's criticism.

Tolstoi once wrote, "All happy families resemble one another; every unhappy family is unhappy in its own fashion"

In counseling, several aspects of the marital conflict became clearer. On Barbara's side there was unburdening of negative feelings that she was not aware she had, reaching all the way back to courtship days eight years previously. There were many real, and some imagined, grievances about the mean way Jim had treated her. What came at greater emotional cost was the partial recognition that she herself had allowed this to happen, that she sometimes brought on her husband's attacks as if she needed to be treated roughly.

Jim, on the other hand, found it hard to see his part in the conflict. "Sure," he would tell the counselor, "I've made mistakes; just tell me where I've been wrong and I'll change. I want to do the right things." These brave words, however, covered other feelings Jim could not share, even though his actions sometimes betrayed him. It was as if he needed to be boss, to have a wife he could push around. And as his wife demanded more mature behavior from him, he became even more rigid and domineering, fearing that she would win out over him.

The problem in this marriage is that Barbara no longer wants the kind of relationship with her husband which characterized the relationship when they were first wed. She now expects more for herself and changes in her husband and tends to see all the disappointments in the marriage — their not having children, for instance, or the low family income — as resulting from the unhappy marriage. Barbara is seriously considering divorce.

In at least one major respect, Barbara and Jim are no different from the thousands of others who each year obtain divorces in our country: *They are both involved in the marital failure.* The adversary system which requires one partner in a marriage to bring suit against the other is a legal method which often obscures this fact. In reality, the "innocent party" is only relatively innocent if one looks at deeper causes. Barbara illustrates this. She wins our sympathy for refusing to "take it" any longer from a dominating husband, but her part in setting up the conflicted situation should not go unnoticed. She and her husband are both responsible, both "caught" in the conflicted situation.

How, then, are we to understand the "reasons" for divorce? Legal grounds for divorce are not the same as reasons. In this country, cruelty and desertion are the two most common legal grounds (about 50% and 25% respectively), but at best these are labels covering a multitude of sins. Since it is next to impossible to identify accurately the specific causes of the breakdown of such a complicated relationship as marriage, let me rather suggest three major aspects of the problem.

The first has to do with *individual life experience*. Each partner to a marriage brings with him a personal history that may or may not augur well for happiness. Jim and Barbara, for instance, "needed" each other in ways indicating strong overdetermining influences stemming from earlier life experiences. They found a solution for these needs in the marriage, but because changes occurred (especially in Barbara) that solution did not last. All marriages have — and should have — built-in patterns of mutual dependency. What creates difficulty is when the individual life experience of one or both of the partners sets in motion destructive forces that cannot be contained or results in needs that cannot be satisfied. It is these "neurotic" conflicts which, according to psychiatrist Edmund Bergler, always are the reason for divorce. Without going that far, it is safe to say that the quality of the life experience which a spouse brings to the marriage is a key ingredient helping to determine subsequent success or failure.

A second key ingredient is the *marital relationship* itself. Marriage is an organism in its own right (a case of the whole being more than the sum of its component parts) and as an organism enjoys a life of its own. This is one of the reasons why two apparently "neurotic" individuals can have a good marriage. It is also the reason why two apparently healthy individuals can get involved in serious marital struggles. When the marriage is out of tune, the individuals in it suffer. It is not hard to understand why, marriage being what it is. So much of our gratification as married persons is achieved through the intimacy and interaction of husband and wife, a splendid blend of desire and devotion, eros and agape, work and play. When marriage cannot fulfill these purposes, especially in a society like ours where there are so few chances for close personal relationships in spite of the ever-increasing human contact, it is a major loss. People become eager to achieve happiness elsewhere, even when that happiness may be illusory.

Yet a third underlying factor in divorce is the *social context*. A century ago there was neither the inner compulsion to seek better marriages or the social instruments for terminating marriage on a large scale. The social institution of marriage itself was on a different footing, depending not so much on interpersonal need satisfaction as on economic, social, and religious necessity. Women had no vote, which carried over into marriage to some extent as well. Today divorce has a social utility and availability unparalleled in our history. The full implications of this fact have not yet been demonstrated, and some students of the family predict greater trouble ahead for the family on that account.

Put all of these influences together, and one begins to see why divorce is such a complicated phenomenon. One also gains some insight into the kind of response that will meet the needs both of the individual sufferers from divorce and the system that helps to produce the conditions for divorce. Proper love and nurture in the home for children is as basic a need as any. How else can marriageable young people have adequate grounding for making important life decisions and coping with the stringent demands of marriage? Another response is to do a better job in premarital guidance. Yet another is to make counseling and education resources available to newlyweds and those going through particular times of marital stress (the family court which departs from the adversary system is one promising development).

Will divorce help? More often than not it will not, because the persons who do the divorcing have not understood themselves or their partners. They will choose another unsuccessful marriage, unconscious of why they are doing so. For some, divorce will help, not in the sense of getting a cure but in the sense of recognizing a harmful situation — one that tears down the husband and wife and damages their children — and making the move out of the marriage with self-awareness and responsibility. There are second marriages which do work, which create a better climate for children, and which provide a constructive alternative to the futility of an unfortunate first marriage.

If we value our family system the stakes are very high. Divorce is not likely to be done away with, nor should it be. But a great deal can be done to understand why divorce occurs and what steps may be taken to improve the chances for happy marriages. The church should play its part in that undertaking. □

AN OPEN

Christianity is bound to be a minority movement. Small groups of disciplined Christians find many new challenging opportunitie

by ELTON TRUEBLOOD

DOOR

■ THE LONGER I live the more truly I am convinced that events are a commentary upon the Bible, even more than the Bible is a commentary upon events. It seems to me that in my lifetime I have seen many developments which make the words of the Bible come alive.

For example, in the dread days just prior to the second world war, the book of Revelation came to mean much more to me when I knew something of what went on in concentration camps, in the strategy of terror, and in the consequent development of a secret underground movement. Nero suddenly seemed modern, because modern men were Neronic.

Now we are in a time different from that of the second world war, yet, in some ways, equally disturbing. We are in a time which is especially hard for anyone who seeks to be a faithful Christian. Never in my life have I known a time when the attacks on the gospel were as vicious as they are now. I see about me a far more militant atheism than I have ever known, and I see it pressed with evangelistic fervor. I recognize that some of the most damaging attacks on the validity of the gospel are coming from those who claim some kind of marginal connection with Christianity. I see a widespread impersonalism which is frankly based on the idea that Christ was wrong in addressing the heavenly Father as "thou."

At the same time that I note these vicious onslaughts and hear them almost every day, I also am aware of an exceptional vitality in the Christian cause at certain specific points. I see a marked growth in the concept and practice of the lay ministry. I see a development in the direction of reality of membership, according to which, in a few congregations, it is beginning to be expected that every member should participate seriously in the Christian cause, engaging in witness, in financial sacrifice, in daily ministry, and in study. There are, indeed, a few churches n which a small number undertake to conduct a highly demanding experiment for a limited period of time, with the thought that it may become continuous after a trial period.

Another great thing which I see is the acceptance, on the part of some, that the Christian faith cannot be genuine unless it includes both the inner life of devotion and the outer life of service. A good many now realize that inner devotion can be self-centered or even self-indulgent, while mere service can become sterile and superficial. It is good to know that some can see that social protest without a tender and moving spirit is essentially self-contradictory. In short, in the brightest spots in the Christian cause it is truly understood that the roots and fruits of the Christian faith must be held together in one context. Many of the far-out people reject prayer and engage only in what they call "action." Others so emphasize prayer that they have no energy left for action. The hopeful spots are those in which people see that prayer and action are two sides of the same Christian coin.

When I think of the attacks upon Christianity and the small groups which represent great vitality, I have a better insight than ever before into the great biblical passage of 1 Cor. 16:9, "A wide door for effective work has opened to me and there are many adversaries." What this text says has always been true of the Christian cause, but the events of our bad time make the truth unusually evident.

It is well-known that we usually need to see more than one thing in order to tell the truth because the truth is essentially complex. This is especially the case when we talk about the prospects for the Christian faith. The coming year and years will be dark times and they will be bright times, and they will be both at once.

One of the most important things to say about the Christian movement in the time immediately before us is that Christianity is bound to be a minority movement. It is important that we should know this because any failure to recognize our true situation will be bound to lead to weakness. As Lincoln taught us, we are more likely to know what to do if we know where we are and whither we are tending. Nothing makes for weakness more than does optimism or complacency when the conditions do not sustain it.

The superficial judgment of most of our people is to the effect that Christianity is strong in our country. This judgment is based upon the number of church buildings and the number of members on the church rolls. We do not need to have very much experience, however, to know that this strength is nothing like as great as it appears to be. Vast numbers who call themselves Christians are not participants in the ongoing work at all. Most are not regular in prayer or Bible reading or do not think of themselves as called upon to minister for Christ and their fellowmen. It is also important to see that the majority of men in any large city quite evidently think that what goes on in the churches is truly irrelevant to their lives.

There is more open ridicule now than there has been for many years. The characteristic faculty members in characteristic universities are openly contemptuous of anyone who takes the gospel seriously. The general idea is that those who do so are back numbers.

If Christians can know that they are in a minority they will be better prepared to take their right places in the struggles of the coming days. They can be helped by remembering that the most glorious periods of the Christian faith have often been those in which the faith has had a minority status. This is conspicuously true of the Christianity of the New Testament period which has, in many ways, never been equaled. If we know that we are surrounded by many enemies, we are far more able to understand the words of 2 Tim. 2:3, "Take your share of suffering as a good soldier of Christ Jesus." Our great call is not a call to popularity or to ease but to loyalty in the face of persecution. It is important to know that there can be real persecution, even without physical violence. There are many places, especially in the intellectual life of America, in which it takes real courage to stand up as a loyal follower of Jesus Christ.

I do not mean that Christians should get out and wave banners and draw attention to themselves by letting their beards grow. One does not make his Christian witness by drawing attention to himself or by censorious and self-righteous judgment of others, but by the humble and unostentatious firmness of one who tries to do a decent job in the ordinary world and to put as much as he can of the spirit of Christ in his daily conduct.

As we face honestly our minority status we shall soon learn that we have to carry on Christian work in new ways or at least in ways new to *us*. I believe we shall carry on for a long time the Sunday morning gathering of the Christian forces, and for this I am glad since it is better than nothing, but my prediction is that other expressions of Christian life and thought will tend to be relatively more important. It may be helpful to try to state what these are.

One is the increased use of the printed word. Churches have long had libraries, but only a minority have had regular book tables presided over by knowledgeable persons who make the spread of good books a genuine ministry. I think we shall see in 1966 and in subsequent years a significant growth of this particular form of Christian ministry. The sad truth is that most people do not know how to buy books and very few ever order them. The only practical alternative, therefore, is to put books where people are almost forced to encounter them. They must be made to understand that ownership is important because it permits both marking and loaning to others. The really vital congregations will be those in which the characteristic members build up excellent libraries. Only by such an operation will they be able to have answers to those who challenge them about the hope that is in them.

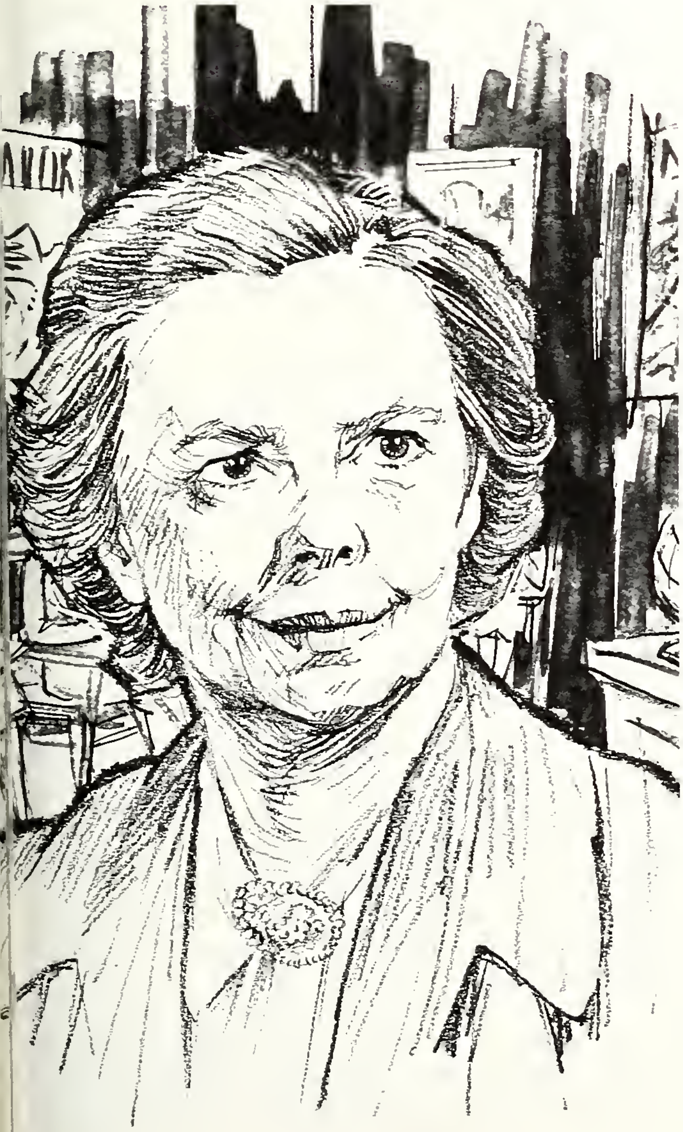
Important as book tables in church buildings may be, they will never be sufficient because great numbers of those who need the ideas represented in the books will never darken the doors of the church buildings. Therefore, the Christian book service must be taken to the places where the people are. Perhaps these will be airports, perhaps shopping centers. A Christian book center in a busy airport in which people are often forced to spend unexpected hours may become a far more effective way of penetrating the world than is the conventional building on the corner with the pointed windows and the doors locked on weekdays. In any case, the Christianity that is effective in the coming time will be the Christianity which can learn imaginative ways of making its message understood.

An ideal setup, which we are already beginning to see in a few places is that of combination lounge and bookstore. It is a combination of a Christian Science reading room and commercial bookstore minus any denominational label or intent. Many will respond in a situation in which books can be purchased but need not be. Those who do not wish to buy anything may sit and read, wholly without embarrassment, while for those who want to buy there will be the possibility of frankly commercial transactions.

There will, of course, be a good many Christians who will try to proceed with business as usual, as though there were no cultural storm, but their effectiveness will be less and less. The effectiveness will be shown by those who, on the one hand, are firmly rooted in a living connection with the living Christ, but who, on the other hand, are not willing to keep this experience to themselves. The novelty, which is important, will not lie in the field of theology but in the field of effective witness. There is enough of this already to make ours a time of greatness.

Meet Gladdys Muir—

Portrait of a beloved teacher



"I PROBABLY learned more from that one course under Dr. Muir than from any three or four other courses of study."

"I had never been challenged to be a good student before meeting her."

"Possibly my best year in school was my senior year . . . and the teacher who influenced me most was Dr. Muir."

"We named our son Muir because we thought a lot of Dr. Gladdys Muir."

You hear comments like these from former students of a beloved teacher, who, although she has retired from active college teaching, still keeps in close personal touch with hundreds of students she learned to know in California and in Indiana. And, no matter how far distant they are scattered around the world, they continue to write to Dr. Muir and report to her — and through her to their fellow students and friends — concerning their activities.

For example, in a typical semiannual letter which went out last January over a mailing list of more than two hundred, this teacher shared news of former students in many states and a number of foreign countries. In this particular letter there was news from New York, Massachusetts, Ohio, Nigeria, India, Malaya, Mississippi, Indonesia, Ecuador, Puerto Rico, Spain, Germany, Washington (D. C.), Turkey, Illinois, Indiana, Virginia, Pennsylvania, Connecticut, Kentucky, North Carolina, Canada, Michigan, Kansas, Iowa, Tennessee, and Oregon. And what were these people doing? A variety of things usually registering some effect of having taken work under the beloved teacher. Many of the older ones are now established as pastors, as doctors, and as teachers in our colleges and seminary. Many among the younger ones are finishing

by Harry A. Brandt

"Dr. Muir's magic was a contagion of enthusiasm the student could n

GLADDYS MUIR

CONTINUED

graduate work. A few are in social work and in the Peace Corps.

How was it that humble teaching beginnings of fifty years ago were parlayed into abilities remembered and appreciated by generation after generation of college students? Since the role of the teacher grows ever more important as the fields of knowledge explode, it follows that some attempt should be made to answer this question. And especially since it has been said that the education of teachers is at the nerve center of our whole educational system and that, if this education fails, then the system fails.

Gladdys Esther Muir came to La Verne College in the fall of 1916 to teach Latin and Spanish. In 1919 she was listed as professor of history and Spanish. But as the years passed she became more and more a teacher of history. It was in this field that Dr. Muir made her most significant contribution. In 1948 she went to Manchester College to develop a curriculum of peace studies. This curriculum she directed for eleven years, or until her retirement in 1959.

However, the mere summary of her years as a teacher in two colleges does not answer the question as to how Dr. Muir became the beloved teacher so many delight to honor today. It may be like picking the petals from a flower to try to answer, yet it is important to try.

Gladdys Esther Muir had the right heritage for one destined to become an unusually successful teacher. Her mother was a woman of deep religious insights. Her father was both a musician and an artist. Years later in writing of how she came to teach history, this daughter could say: "I began to see how art often furnishes the clue to history. I was always thankful for this insight, for later I was able to take this approach to the history of civilization and found that many of my students for whom political developments seemed dull came to life when they had the door opened to them in these interesting areas."

It is here that we begin to discover one of the secrets of the real teacher. It is that of the teacher putting herself in her students' shoes. She would be a student with her students. In what had helped her to new insights, she saw a means of challenging the interest of her students. Yet *challenge* is not quite the right word. Dr. Muir's magic as a teacher was more that of a contagion of enthusiasm in which the student could not escape being caught up and carried along. Even *enthusiasm* does not quite have the nuances of meaning we are after. The beloved teacher was more like an explorer in the realm of truth with her students following hard after. Of course, it was with groups of from a dozen to a score that these more intimate and exciting adventures in learning succeeded best.

Dr. Muir's courses were demanding in time and energy. All her students agree on this characterization. But they were rewarding. The student could be sure of getting something out of a course under Dr. Muir. In writing of one course Dr. Muir says: "The course was not easy, but I have found it better to overestimate a student's ability than to underrate him, for he usually rises to what you expect of him." How did a student react to stern treatment as an equal in the quest for knowledge? "Such was our respect for her that we would accept the assignment and give it a genuine effort."

The special fascination of Dr. Muir's courses lay, at least in part, in the way they were projected. She did not slavishly follow one text. She did not repeat herself year after year. Her history courses were essentially reading courses geared to a flexible outline. Thus the student not only knew where he was going but was also exposed to a total survey of the pertinent materials. The thoughtful student would not lightly pass up such opportunities.

For all her seeming modesty, Dr. Muir was not one to
retire from life, letting the world go by. Let her relate her
reactions to the traumatic events of her lifetime. "Anyone
who teaches history is sure to develop an interest in the
war-peace question. This was greatly stimulated in my
case by the fact that I lived through World War I, which
involved many of my college friends and acquaintances
At that time I became much interested in the League o
Nations, and it was largely because of this that I went t
Geneva in the summer of 1929 that I might learn firsthan
more about it. It was illuminating to me, too, to lear
more about the British viewpoint on such questions i
Edinburgh that winter. On my return to La Verne I be
gan teaching a course in international relations, and w
organized an International Relations Club. This was als
about the time of the depression. The club stressed th
economic aspects of world problems, and it seemed neces
sary to move in that direction. Not long after the Sin
Japanese War broke out I had a chance to go to Berkele
to participate in a seminar on Far Eastern studies, whic
included studies in the philosophy and art of the Far East.
From this summary it will be observed that Dr. Muir ke
in touch with and, quite as importantly, related h
courses in history to what was happening in the co
temporary world.

From about 1934 Dr. Muir was in touch with the i
stitutes of international relations sponsored by the Societ
of Friends. The type of international figures she met i
these connections was heartening as well as stimulatin
"Hornel Hart was there the first year, and that institu

cape being caught up in"

changed my outlook on life. I began to believe again in the reality of the realm of the spirit and the validity of he religious approach to the war-peace question which I had come to discount. Through the Friends I came to know Pendle Hill, in which community I had the privilege of participating at different times."

The logic of interest and events led quite naturally to n opportunity to develop a curriculum of peace studies at Manchester College in 1948. As set up, "the curriculum stressed both social studies and the humanities. The core of the curriculum included several courses in philosophy and a reading course in the 'Great Books.'" The reading ourse based on important books had been tried out at La Verne College with marked success. Its pertinence to he peace-studies curriculum is obvious. "One cannot read the great books, particularly in the realm of philosophy, without raising the basic questions of life and death nd their meaning. And when one approaches the war-peace question from this angle, he comes out with a different perspective." To some the beloved teacher no doubt ppeared too idealistic, but surely no one can say she was fraid to try for the answers to the ancient questions which till trouble the hearts of men.

It is also important to observe that for Dr. Muir eacher-student relations did not begin and end in the lassroom. Those who were drawn into the orbit of real nterest in the materials she taught were frequently invited to tea and further discussion at Dr. Muir's apartment. Here were strengthened the personal ties that made it atural for one beloved teacher to follow the members of er academic family as they, too, went out into places of esponsibility. And a surprising number of Dr. Muir's tudents have done just that. Her works do follow her n the able and dedicated hands of professors of history, eligion, and sociology; in the hands of pastors, service roject workers, doctors, and public school teachers; and n the hands of many parents whose homes are different ecause of values received and now projected into the ives of their children.

Thus it is that the main lines of our portrait of a beoved teacher appear. The creative teacher is born as well s made. She is an artist in terms of dedication, in the ursuit of excellence, in her interest in life. She is a stuent with her students, expecting much but giving more. he sees her teaching materials as related to life, and she eely shares the meanings she discovers with others. She ollows those who respond with a teacher-mother interest. uch qualities cannot be purchased in the general teacher arket where hirelings may be for sale. They are not deendent on more and more fancy equipment. They are e natural responses of a creative teacher. ☐

THAT'S WHERE

Reprinted from *Catholic Home Messenger*

Not here!
But in some over-there place
On the other side of somewhere else,
Beyond the fences
And far away,
That is where
The green grass grows.

I saw it
Carpeting the hills and valleys
Beyond the mountains
By the sea
In a land where spring
Comes early and always.

They say you can have
The wealth of tomorrow there
Without waiting past today:
There you are paid much
For doing a little
And later for doing less

You are paid more,
And when you are old
You receive quite an amount
For doing nothing.
They did not say
If you should go to get
Or come to give,
In this land of promise.

My heart is set on going
Beyond rivers
That have no crossings
And mountain snows
That have no passes.
I am dreaming
Of a land of opportunity,
Restless to be going
To that somewhere else,
The place of the green grasses.

Will someone with bifocals,
Or not so farsighted,
Please tell me,
What is this verdant stuff
Blowing in the gentle breezes
At my feet?

by Arlo K. Gump

Questions You Ask

BY PAUL M. ROBINSON

Question: **Is our Christmas pageantry, which pictures the shepherds and wise men together at the manger of Bethlehem really Biblical?**

Answer: According to the account of the birth of Christ presented in the second chapter of Luke, the shepherds in the fields near Bethlehem received the annunciation of the nativity the very night Jesus was born, and they went immediately into the village where they found Mary and Joseph, and the Babe lying in a manger. After spreading abroad the news of the birth of the child, they returned to their flocks probably the same night or early in the morning.

Little is told us about the wise men. They were likely learned scholars of their time, astrologers or members of a priestly caste. While we have traditionally assumed there were three, probably because of the three gifts they bore, the scripture does not give any indication of their number.

Matthew makes no effort to identify these men except to indicate they came from the East, which could mean Arabia, Mesopotamia, or regions beyond. They were obviously not of the Hebrew faith because of the questions they asked at Herod's court.

Following their star, they arrived at Bethlehem, but the time is not given. It was likely sometime after the visit of the shepherds. Tradition has associated their adoration of the Christ Child with the Epiphany, some twelve days after his birth. This would likely mean that they were not present at the manger in Bethlehem and certainly did not appear at the same time as the shepherds.

The spiritual significance of the visits of both the shepherds and the wise men to the Christ Child, however, is far more important than a literal interpretation of the events surrounding his birth. To place the wise men and shepherds together in Bethlehem certainly does not detract from the poetic beauty of the nativity.

Question: **What is the origin of the Hanukkah celebrated by the people of the Jewish faith?**

Answer: Hanukkah is the popular name for the feast of dedication or, more specifically, the feast of rededication of the temple in Jerusalem, inaugurated by Judas Maccabaeus.

Festive celebrations of dedication among the Hebrew people, especially in relation to the temple, probably date back to the reign of Solomon (1 Kings 8). However, following the desecration of the temple by the Greeks, in the year 165 B. C., a ceremony of reconsecration under the leadership of Judas Maccabaeus occasioned the annual celebration of what is now known as Hanukkah.

The feast lasts eight days and begins on the 25th day of the Jewish month of Chislev (John 10:22-23), which corresponds in time to the Christmas observance of the Christians.

The celebration is sometimes known as the Feast of Lights since the ceremonial lighting of eight candles, an additional one on each day of the feast, has figured prominently in its observance.

Question: **What was the per capita giving for members of the Church of the Brethren last year?**

Answer: The last year for which this information is available, according to the Department of Interpretation, was 1964. The average per member giving for that year was $76.08. This ranked thirty-second among denominations reporting.

Question: **I know that if we repent and believe the blood of Jesus will cleanse us from all sin and that the scourging Jesus received I deserve. But what is meant by the words, "By his stripes we are healed"?**

Answer: These words from the lament of the suffering servant Yahweh in the 53rd chapter of Isaiah are a poetic expression of the deep mystery of Christ's atonement for the sins of the world.

The pains he endured were for the salvation of the world. His "stripes" refer to the wounds he suffered in the cruel scourging which was endured that we might be made whole.

The word healed in the Hebrew in this context is quite broad in its implications and denotes both physical and spiritual well-being. Simply stated, "By his stripes we are healed" is another way of expressing Christ's vicarious suffering.

NEWS

Dialogue on war and peace...and religion

In a concerted drive to mobilize religion in the United States for peace, the first National Interreligious Conference on Peace will convene March 15-17 in Washington, D.C.

More than 500 clergymen and laymen are expected to participate, among them a dozen members of the Church of the Brethren. Four of the Brethren are on strategic conference committees.

The event will mark the most intensive effort thus far to bring churches together to assess the relation of religious bodies to peace. Heretofore, most pronouncements and actions on world order have been denominationally based or issued from church councils rather than from across interfaith lines.

Workshop sessions will delve into three monumental issues for world order:

— Confronting the changing communist world.

— China and the conflicts of Asia.

— Forms of intervention: moral responsibilities and limits.

In tackling these broad areas delegates are expected to come to grips with the specifics of the war in Vietnam and the commitment of the United States in foreign crises.

Planners foresee the program paralleling in the realm of international concern what the National Conference on Religion and Race of 1963 contributed to a religious consensus on racial justice and involvement in civil rights.

Brethren engaged in conference planning are Andrew W. Cordier, New York, a sponsor; Norman J. Baugher and W. Harold Row, Elgin, Ill., executive committee members, and John H. Eberly, Washington, D.C., on the secretariat.

Cochairmen (l. to r.), top, Bishop Wright, Dr. Greeley; center, Bishop Lord, Rt. Reverend Hines; lower, Rabbi Eisendrath, Archbishop Iakovos

Also to represent the Church of the Brethren at the conference are: Nevin H. Zuck, Elizabethtown, Pa.; LaMarr Gibble, David Waas, North Manchester, Ind., Miss Caren Cogswell, Alexandria, Va.; and Ora I. Huston, Ralph E. Smeltzer, and Howard E. Royer, Elgin, Ill.

Co-chairmen of the conference are Unitarian Universalist President Dana McLean Greeley of Boston; Roman Catholic Bishop John J. Wright of Pittsburgh; Rabbi Maurice N. Eisendrath of New York, president of the American Hebrew Congregations; Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America; and Presiding Bishop John E. Hines of the Episcopal Church and Methodist Bishop John Wesley Lord, both of Washington, D.C.

Impetus for the conference has come from the current ecumenical spirit, the late Pope John XXIII's *Pacem in Terris* encyclical, the peace efforts of Pope Paul VI, the work of the World Council of Churches, and the longtime peace pursuits of the historic peace churches and religious-oriented peace agencies.

Declared one spokesman for the conference: "We can't leave to world figures alone" the questions of international relations. "We need to work out an American religious consensus on the side of peace."

On banning school prayer

Another skirmish in the battle over school prayers occurred when the U.S. Supreme Court left standing a New York City school principal's ban on "voluntary" prayers.

To many observers, the upshot of the action was, "We are being told by the Supreme Court where we cannot pray."

Not so, writes Louis I. Maddocks in "Memo," a release of the Washington Office of the National Council of Churches. While pointing up the complexity of interpreting the rulings on school prayer issued by the Supreme Court, he asserted, "The courts have said only that the state cannot *require* a person to pray in a public school, nor can it establish a prayer to be recited corporately as part of a devotional exercise in a public school.

"No one can forbid a person from praying individually to God in a public school or anywhere else," he added.

The school prayer controversy was renewed when parents representing an interfaith group in New York City failed to get the high tribunal to reverse a New York Circuit Court of Appeals ruling which banned such a grace as the following, used by kindergarten children at snack time:

"God is great, God is good, and we thank him for our food. Amen."

Snack time . . . prayer time too?

In the brief filed with the Supreme Court, school officials cast doubt on the voluntary character of the prayer. "It is reasonable to assume that five-year-old kindergarten children would recite a single, particular prayer only under instruction from and at the direction of their teachers," the brief argued.

In effect, the Supreme Court agreed with New York's Second Circuit Court of Appeals in its ruling that neither the freedom of religion nor free speech clauses of the Constitution "requires a state to permit persons to engage in public prayer in state-owned facilities wherever and whenever they please."

The other side of the coin, it would appear, would leave the door open to any state to allow voluntary prayers in public schools if there is no local or state ordinance or court order against it.

On the whole, the Church of the Brethren, in its Annual Conference action last year, supported the 1962 and 1963 Supreme Court decisions which ruled as illegal the imposing of a school prayer by the state or one of its agencies and the mandatory recitation of the Lord's Prayer and reading of the scriptures in public schools.

In time further tests likely will be put to the Supreme Court to gain more explicit rulings on school prayers.

In the meantime, the Supreme Court justices may turn their attention to other matters. But only after opening each day with bowed heads as the marshal prays:

"God save the United States and this honorable Court."

The silenced thirteen

In contrast to the liberalism of the Vatican Council in Rome, Catholicism in the United States is in the midst of a crisis of authority.

Not the least of the issues at stake is human liberty as exercised within the church's own hierarchical family.

Take thirteen priests as a case in point, thirteen who caught the central concern of Vatican II to initiate dialogue with the world, to become involved with the world's problems.

Most publicized is Rev. Daniel J. Berrigan of New York, Jesuit priest, poet, and pacifist who outspokenly protested United States policy in Vietnam and who was a teacher of David Miller, the first youth last fall to burn his draft card. A teacher in Francis Cardinal Spellman's archdiocese, a conservative bastion against change, Father Berrigan was "muzzled and exiled" by transfer to Latin America. Thousands of Catholics across the country protested.

The stories of twelve other priests similarly silenced or suppressed were chronicled by *Ave Maria,* a national Catholic weekly magazine. Their offense? One condemned California's Proposition 14, which removed a statewide ban on discrimination in housing. Two more opposed the United States military involvement in Vietnam. At least six led in demonstrations for racial justice. One opposed the new liturgy.

Through ecclesiastical disciplines the "troublemakers" were removed by their superiors from faculty or parish assignments. The *Ave Maria* writers, opposing what they saw as an arbitrary use of power by church authorities, warned that protests "will grow larger and more vocal with successive incidents."

The magazine further cited as the latest "debacle" the dismissal of thirty faculty members from St. John's University, New York, one of the largest Catholic universities in the country. The administration clearly was ridding itself of a rebellious faction who were opposed to what they saw as St. John's smothering paternalism. Said one of the philosophy professors who was demoted and then fired, "The place is impossible, intellectually and morally suffocating."

In strange contrast, the Vatican Council last November overwhelmingly adopted the Declaration on Religious Liberty, upholding the right of every man, in virtue of his dignity as a human person, not to be forced to act against his conscience in religious matters.

The declaration even stated that the right to religious liberty is not to be restricted in the selection, formation, appointment, and transfer of ministers.

Commented Methodist Bishop John Wesley Lord: "Surely if the church is to demand such freedom for itself from civil authorities and public officers, it cannot deny this same freedom of conscience to her ministers."

But until Catholic authorities everywhere respect this outlook, Msgr. J. D. Conway of Iowa, a columnist in many diocesan newspapers, counsels:

"[The priest] must let the world see clearly that he is on the side of the poor, the persecuted, the second-class citizen, and that even as his Master he serves the suffering and the sinner. And if the establishment is scandalized by it, he must be ready to be crucified."

CITIZENS RESIDENCE

Low-cost housing: Long Beach church, Pastor Doty seek to serve the elderly

Long Beach erects Manor for elderly

HOUSING FOR SENIOR CITIZENS of modest income is the objective of Brethren Manor, a nonprofit retirement center under construction in Long Beach, Calif. The unique church-sponsored development will provide rental facilities for 400 to 500 persons.

Among the plans offered will be one in which food, shelter, and medical care will be available for as little as $125 a month.

The six-story, $3.1 million project, to be completed this fall, is financed by a direct loan from the HHFA Community Facilities Administration. The Los Angeles press reported that the project represented the largest loan commitment n the Southwest for a senior citizens' housing project and one of the largest such commitments in the nation for housng under church auspices.

Explained the Rev. C. LeRoy Doty, pastor of the Long Beach Church of he Brethren and chairman of the board of Brethren Manor: "We started this project to provide adequate food, medical care, and other services for elderly citiens or pensioners with modest income. The Manor will meet these goals because t is truly a low-cost housing project ponsored by a nonprofit organization."

Persons sixty-two years of age and lder are eligible for residency.

The 297 all-electric apartments, available in studio, and one-bedroom plans, will rent from $60 to $105 a month, including utilities.

The concrete structure will feature glass-walled recreation lounges with color television and outdoor terraces on each floor, a landscaped rooftop garden, hobby shops, a library, dining hall, and elevators. Parking will be provided for 227 cars. The apartments will be unfurnished.

The Manor is located adjacent to the Long Beach Church of the Brethren.

Retirement activities to be offered include travel, theater, gardening, Bible study, and crafts.

"Governor Brown's Citizen's Advisory Committee on Aging has gone on record with the statement that the project represents a major breakthrough in the field of senior citizens' housing," said Mr. Doty.

The board of trustees for Brethren Manor is comprised of six volunteers in addition to Mr. Doty. They are: Mary Swift Beeks, Lowell V. Reed, Willard V. Harris, Robert E. Walker, Homer E. Fike, and Frank D. Howell, all associated with the Long Beach congregation.

For five years leaders of the Long Beach church have worked to launch the development, seeing it as a Christian opportunity to serve the elderly of the church and city.

District scoreboard

A DISTRICT MEETING in the East voted last fall on merger with two neighboring districts. Though the district board and the elders', moderators', and pastors' groups all endorsed the move, the proposal for merger lost.

One dismayed Brethren was heard to react: "How does one secede from the district and join the Brotherhood?"

While now and then disenchantment with district consolidation is heard from both sides, realignment toward fewer and larger district units continues. Developments during the last season of district conferences included:

- *Western Maryland – First West Virgina – Second West Virginia.* In formation is a single district, called West Marva, comprised of 54 congregations, 69 meetinghouses, 7,631 members, and office at Oakland, Md.
- *Washington – Oregon.* Union was voted 9 to 1 by Washington, 8 to 1 by Oregon, effective this fall. The merged district will encompass 21 churches, 3,756 members.
- *Eastern Maryland – Mardela – Middle Maryland.* The first two voted for three-way realignment by the fall of 1967. Middle Maryland declined.
- *Northern Illinois* and *Wisconsin – Southern Illinois.* Union was overwhelmingly voted by the northern unit, failed by four votes in the southern. Restructuring efforts are continuing.

Study of the composition of several districts is under way in the former Western Region.

The 1960 Annual Conference gave approval to the realignment study, which suggested that in ten years the number of districts be reduced from forty-nine to eighteen. With the mergers now voted or completed, the number stands at thirty-six.

Alumni en masse

THE BOOSTERS of the six Brethren colleges gathered 300 strong for a joint dinner in Washington, D.C., earlier this year. The event was the second effort of the colleges to assemble their constituents for a joint area meeting, the first being held a year ago in southern California.

Two officials of the U.S. Office of Education, the six college presidents, and a concert violinist comprised the Washington area program, held at the University of Maryland.

Reflections on communicating with youth

Does the church want genuinely free individual decisions by its youth? If so, can the church do less than present alternatives alongside its official position?

If ever in the past readers may have felt that the magazines issued from the General Offices were mere institutional handouts, imparting only the Brethren "line," today there are these who feel certain periodicals are not "Brethren" enough.

This was the one side of reactions to *Youth Horizons*' Dec. 5 issue and its treatment of "The Military and You." On the other side, largely among young people and church leaders closest to them, the response in one sampling ranged mostly from favorable to enthusiastic.

From among the critics, a Brethren college professor called the whole issue a "catastrophe." A Brotherhood staff member, an ex-Marine, observed, "If this is the message of Christian education, why not simply distribute armed services recruiting materials?" Another staff member, peace counselor Ora I. Huston, who had contributed the single article in the issue on conscientious objection, summed up the net effect as "a ton of war propaganda to an ounce of peace emphasis." A missionary scored the content for its "inconsistent, old-fashioned, deceptive pseudo-Christian message" which he saw as equating Americanism with Christianity. A group of district executive secretaries suggested it might have been wise to have withheld distribution of the issue; one Virginia congregation actually did.

But some of the commendations were equally effusive. "The issue helped me explain to some of my friends the value of being a C.O.," said a youth from Virginia. "The thoughts on the back cover were wonderful. It seemed as if I were seeing my own desires and thoughts written before me."

One Brotherhood staff person sent a copy to his college son and urged his careful reading of it. A pastor in Kansas asked for extra copies for his youth group.

An Arlington, Va., CBYFer, Glenn Sutter II, reacted as did a number of the some eighty young people polled: "The issue answered some of my questions which had not been answered by the Brethren literature sent to me. If anything, for me the magazine favored the Brethren position because it told of the hardships of military life but it told of none of the hardships faced by a person who became a C.O. I think both sides really though were fairly and adequately presented."

A youth counselor in California indicated his church youth had no question on the propriety of the issue; to them it was "information, not propaganda." And because of this, he said, it was read seriously.

AT 1451 DUNDEE AVENUE, the Christian Education Commission staff granted that the military issue was not handled fully in a manner they themselves would have prepared it. The issue came in a period of transition for the Brethren youth editorial staff, during an initial six-month interval when virtually no collaboration was being held with the editorial staff of the United Church of Christ in Philadelphia, producers of the magazine. Since then, periodic planning sessions have been launched.

It was the Christian Education Commission which, when faced with the choice of having its youth editor give major time to editing a magazine or preparing curriculum for Sunday morning use, chose the latter. The possibilities of publishing a senior high reading magazine cooperatively seemed more promising. *Youth* magazine was selected as the best resource for the interdenominational venture.

Interdenominational though it was, the Dec. 5 issue was not developed thoughtlessly or irrespective of Brethren peace views. The UCC's Herman C. Ahrens, Jr., wrestled with the planning, the articles, the pictures, the overall impact as he has with few other issues in his fifteen years of editing *Youth*. Himself an ex-infantryman, Purple Heart decorated, Ahrens in his present stance says he leans toward the peace position of the Brethren.

What Mr. Ahrens sought for this special issue was to catch up youth where they are in their thinking on the military, to bring them to ponder as they may never have done before the implications and realities of military service, and to suggest the alternatives of the draft. Admittedly, he underestimated the devotion – and emotion – with which Brethren embrace the peace witness.

BUT UNDERNEATH IT ALL the basic problem may not be Editor Ahrens' or *Youth Horizons*' or the Christian Education Commission's, but that of the individual Brethren, how he communicates what he holds to be the redemptive message to an audience not always eager to hear.

Had the Dec. 5 *Youth Horizons* followed the more expected angle of elucidating a staunch pacifist line and perhaps briefly citing other options but minimizing serious consideration of them, few would have been offended. But would such an approach have spoken with poignancy? To whom: to church leaders who feel the challenge of upholding a Christian perspective sorely needed, to high school youth who tend to suspect a hard-line account, to the Brethren in Vietnam who outnumber the Brethren pacifists there 10 to 1 or maybe even 100 to 1?

The problem is not in the validity of raising unpopular issues, but is one o approach, of how such issues are raise in order to speak to readers where the are. Conceivably, unbalanced though i seemed in the Brethren scheme of things the Dec. 5 *Youth Horizons* offered som readers – by their own testimony – i not an outright indictment of war a least some sobering thoughts about it

The chief kick felt by Brethren critic was from an article by a chaplain i Vietnam, who set forth views which pre cluded even the possibility that the "ulti mate duty" of a Christian might b anything but what the United State military defines as duty. On the othe side, certainly to the non-Brethren readers, the issue presented conscientious objection in a way many youth may not have read elsewhere.

The question stands, of course, as to what the church ought to publish and whether all that she publishes takes on the aura of sanction, even if it represents a contrary view. Perhaps still a deeper dimension is, how do we communicate, *really* communicate, with youth so as to involve them in thinking personally about their relationship to faith and to the world?

WHETHER THE QUESTION is war and peace or a myriad of other problems, the task of reaching readers of teen-age or any age is seen as becoming increasingly challenging. So much so that the purposes and approaches of church magazines currently are far different from ten years ago and certainly from a generation ago.

For example, there is less tendency today to dote on what might be termed "safe journalism" – that which is nice but also so innocuous as to stir no one. "Our religion should touch all areas of life and not just church on Sundays," wrote a Brethren reader from Pennsylvania, commending the contemporary outlook of *Youth/Horizons*.

"I see a magazine for youth causing its readers to reflect on the world in which they live as a prior condition to making responsible choices as Christians," said Christian Education Commission member Inez Long, herself a one-time *Horizons*' editor and currently a teacher of teens in an inner city high school. "I think *Youth* does this well. Its articles are a beginning point for dialogue, the type that help youth to look at themselves, that provoke serious questions. From here the youth fellowship, counselors and teachers, parents, the pastor all share a responsibility in helping youth to sharpen and apply the specific Christian claim."

Youth minister Ronald J. Langley, Fresno, Calif., reported that the Dec. 5 issue did just that. "If we are not willing to look at the military in a realistic way, we are saying to our youth that we are not sure we can deal with the military when we are confronted with it. This treatment has surely opened areas of discussion and dialogue for me with my youth."

"What youth resist," commented David B. Kreider, youth minister at the Ladera church, Calif., "is anything they interpret as an effort to subvert their own decision-making process. If we genuinely want free decisions in the area of pacifism, then we can surely do no less than present the alternatives to the position endorsed by the church as well as make a case for that position. I think the Dec. 5 issue did that job and did it well. Let us continue to present alternatives and not get trapped into becoming propagandizers."

Responded one youth polled in California: "I'm glad to see the Church of the Brethren finally grown up to the fact that by not talking about something you will not make it go away."

TO EDITOR AHRENS, *Youth* is a vehicle revealing how religion is relevant to the everyday lives of teens. He also sees the magazine as listening to young people, to hear them out as they speak on fads and fashions, conformity and sports, the Beatles and the Peace Corps, as well as on the more usual concerns of faith.

Youth magazine takes the problems that bother teens and tries to treat the problems with reality. Older readers sometimes object, appalled at the candor and intensity of feeling with which modern youth grapple with life decisions. But the line of open inquiry is commensurate with the mood of much of religion today.

While there is an occasional complaint to the contrary, it is believed Brethren have welcomed the convincingly existential bent *Horizons* has taken in recent years. The one lack, some lament, especially as they assess the new *Youth/Horizons*, is a more discernible Christian bias, a more prophetic word, a more radical New Testament ethic.

IN PARTIAL REPLY, new Brethren youth editor David R. McConnell questions whether, except rarely, a magazine can instill religion in individuals. "This must be done through parents and through the church itself. It is our hope to make the religion which is instilled by the home and church relevant to the world of the teen-ager," he explained.

He does not concur with critics who feel more scripture quoting is the answer. "I believe very strongly that the Bible has much to say to the contemporary world, but the brutal fact is that many teen-agers will not listen or read something that continually quotes the Bible. Others do read and apply the Bible to daily life. The articles and ideas presented in *Youth/Horizons* seek to help both groups, to help them see that the church is aware of their situation and is capable of speaking in that situation."

YOUTH MAGAZINE, in the mind of Pastor Harry M. Gardner, Arlington, Va., takes seriously the theme of the church turning to the world, of the church squarely confronting the meaning of "God loves the world so. . . ."

"The Dec. 5 issue did not escape facing the issues by appealing to utopianism or fanciful 'sidestepping.' Its substance is, Let's stop protecting our youth. Let's begin helping them face the hard issues of life in God's world which he loves. Let's help them think through the alternatives; no point in attempting to brainwash our youth of today as if they are not in the world.

"For me, I'd like to see more of this honest approach that will help honest-seeking youth, please. More *Youth* magazine, please!"

Youth
Youth
THE MILITARY AND YOU
Youth

Others may be less enthusiastic. Still, for this reason – for its seeking to chart a new level of communication with readers – *Youth* magazine is worth watching, worth reading, worth discussing. If readers are not always pleased with what they find on its pages, they nonetheless should be informed and stimulated by it and, hopefully, led to probe its meaning in light of the Christian's mission. – *H.E.R.*

DANUBE RELIEF. BVSers Dennis Sanger, Ken Jackson, Don Nagel, John Risdon with ladies whose Yugoslav home they helped rebuild after Danube flood.

ADULT LITERACY. Miss Edna Switzer, missionary to Ecuador, last year was a student in a six-week adult literacy course in San Jose, Costa Rica. A fortnight ago she returned, this year as a teacher to prepare new missionaries to engage in literacy training. She has been a Church of the Brethren missionary for ten years.

DENVER DIRECTORS. Mr. and Mrs. Francis M. Wampler o
Pottstown, Pa., adult Brethren Service volunteers, are the nev
directors of the Church World Service receiving center in Den
ver. At the right is W. Harold Row, Brethren Service heac

ON LOAN. Dr. and Mrs. Arnold T. Thompson, new missior
aries on loan from the Evangelical United Brethren Churcl
confer with missions executive J. Henry Long. The Thompsor
were to join Brethren medical work in Nigeria in Februar

DAY by DAY

a devotional guide for the family

THE Indian woman walking ahead of us last summer in Otavalo, Ecuador, carried a baby and a bag of unshelled corn on her back. Before daybreak she had begun her journey from her isolated mud-brick home in the country to the town miles away where the market would be held. Without a bus, an automobile, or even a bicycle available, she traveled by the oldest method known to man, by foot! Without shoes, she shuffled along the cobblestone streets and the dusty country roads.

Her feet were symbolic of her life. Calloused and cracked, gray-lined and caked with dust, they spoke of hardship, poverty, ignorance, and misery. To see them once was to remember them always. That same day, those tired, aching feet would return her to the miserable hovel she called "home."

To what destination are you traveling? In whose footsteps are you walking? Who gives your feet their "marching orders"?

"You have your shoes on the wrong feet," a mother told her two-year-old daughter who was learning to dress herself. "No, I don't," insisted the child; "these are the only feet I have."

Where are your feet taking you?

SUNDAY, MARCH 6
Job 23:1-12. How frustrating it is to walk in circles and not arrive anywhere. We may lose sight of God but he always knows where we are.

MONDAY, MARCH 7
Job 31:3-8. In his loving concern for each individual, God knows how many hairs we have (Luke 12:7) and how many steps we take in a day!

TUESDAY, MARCH 8
Psalm 1. "Birds of a feather flock together." "You tell on yourself by the friends you seek . . . " Choose your walking companions carefully.

WEDNESDAY, MARCH 9
Ps. 37:23-31. By faith, a man who is right with God can step into his car, an airplane, or the darkest night without a twinge of fear.

THURSDAY, MARCH 10
Ps. 91:10-16. "Truth forever on the scaffold, Wrong forever on the throne,/Yet that scaffold sways the future, and, behind the dim unknown,/Standeth God within the shadow, keeping watch above his own" (Lowell).

FRIDAY, MARCH 11
Ps. 119:97-105. In times of decision, the light obtained through reading God's Word prayerfully will guide us in choosing the right way.

SATURDAY, MARCH 12
Prov. 3:1-6. From a cartoon showing a couple driving n an isolated area: "I know we're lost, but we're making good time." Without God's direction, man's efforts are equally pointless.

SUNDAY, MARCH 13
Prov. 3:19-26. "Keep thou my feet; I do not ask to see/The distant scene — one step enough for me" (J. H. Newman).

MONDAY, MARCH 14
Rom. 3:9-18. "Doin' what comes natur'ly" will lead a man to physical and moral degradation. To change destinations, we must accept Christ's atoning love.

TUESDAY, MARCH 15
Luke 1:76-79. "Where we stand is not as important as in what direction we are moving." Do our actions lead toward peace?

WEDNESDAY, MARCH 16
1 Peter 2:17-25. "O Master, let me walk with thee/In lowly paths of service free;/Tell me thy secret; help me bear/The strain of toil, the fret of care" (Washington Gladden).

THURSDAY, MARCH 17
John 13:2-17. He who does not have enough love and humility to wash his brother's feet has not really caught the spirit of Christ. We are saved to serve — not to be served!

FRIDAY, MARCH 18
Rom. 6:1-4. Being a Christian should have a noticeable effect on our hands and feet. New paths, interests, and thinking habits will beckon us.

SATURDAY, MARCH 19
John 14:1-6. "Thou art the Way: to thee alone/From sin and death we flee;/And he who would the Father seek/Must seek him, Lord, by thee" (George W. Doane).

Keep looking up!

When a boy wanted to make a straight path through the snow from his front door to a telephone pole across the field, he began by looking steadfastly at the pole and walking toward it. Several yards later, he stopped, looked back, and admired the straight path he had begun. Then he continued his path looking down at his feet. Suddenly he became aware that the pole was several feet away — to his left. He had somehow veered off course. The path became crooked at the spot where he took his eyes off the pole.

Keeping her eyes on the music score and away from the troublesome foot pedals is one of the first and hardest lessons for a beginning organist. She must discipline herself to keep looking up!

In John 14:22-32 Jesus walked on the water and invited Peter to do likewise. Peter ventured forth fearlessly as long as his eyes were fixed on his Lord. When he looked around he noticed how windy it was. Looking down, he saw how deep the water was. Fear of sinking seized him, and he called frantically for help.

Clothed in rags, the humpbacked old man slowly shuffled along, looking down at the city's sidewalk and poking in the gutters. "Did you lose something?" inquired a concerned passerby. "Not exactly," was his reply. "I'm looking for things others have dropped." Sensing a spirit of understanding, he added proudly, "I've picked up one dollar and forty-two cents and a good pair of gloves this week." Heartsick, the passerby moved on, wondering how many of the beauties of life that old man missed as he focused his attention on finding "treasures" in the city's filth.

To live a life of victory and faith we must lift our gaze from the gutter level, stop looking down at our own feet, and start looking onward and upward — "Looking to Jesus the pioneer and perfecter of our faith" (Heb. 12:2). Fix your eyes upon Jesus!

Someone is following you!

Do you remember the story of the father who was horrified to turn around and discover his young son standing behind him at the bar in the tavern? "How did you get here?" he asked. "I left the house as soon as you turned the corner and walked in your shoe tracks in the snow. I want to go where you go," the little boy answered proudly. Wrapping his son's small hand in his, the father led him from that place and never returned again.

Who has fallen into temptation because you led him astray? Do you go anywhere that you would hesitate to take Jesus?

"If the shoe fits . . . "

Containing twenty-six bones, the human foot is a complex and vital part of the body. Who would argue with the Dutchman who claimed that "when your feet hurt, you hurt all over"?

When your feet lead you from the main highway, all of you gets lost. When your feet are cold at night, all of you is uncomfortable and wide-awake.

To drag your feet, spiritually, is to be too fearful to venture forth in faith. Wasn't it I.N.H. Beahm who always said he wished to die "with his boots on"? No retirement plans needed to be made for him!

A fitting symbol for this theme could be a pair of baby shoes or a silhouetted drawing on feet cut from black construction paper. A more ambitious project would be to cut the letters for the question, "Where am I going?" from an old road map and arrange them on your bulletin board.

Vary your worship experiences with the use of such poems as: "Jesus Christ — and We," by Annie J. Flint, and "Obedience," by George MacDonald, both in *Christ and the Fine Arts,* by Maus. From *His Pen in Her Hand,* edited by Mow, you may use "Walking," by Louise North Gray, and "Let Me Walk Closely," by Mildred Allen Jeffrey.

From *The Brethren Hymnal* sing together "I Can Hear My Savior Calling" (No. 248, verse 2), "Take My Hand and Lead Me, Father" (No. 298), "Lamp of Our Feet" (No. 242, verse 1), and "Walk in the Light" (No. 274). The first verses of "Christ of the Upward Way" (No. 278) and "Lead Us, O Father" (No. 291) could be read in unison as a family prayer. Try singing the chorus, "We're on the Upward Trail," in rounds, being careful to explain what the words mean. Otherwise, to young children, it is just another catchy tune. Inspiration could come from simply listening together to a recording of a soloist singing "I'll Walk With God" or "The Lord's Prayer." With younger children, the chorus, "Be Careful, Little Feet, Where You Go," could be used with its motions. You may wish to point out that Gen. 24:40a infers that God does watch us as we walk.

How do we follow Jesus in our daily walk? Where are some places our feet should not take us? Do we ever walk alone? What is the Christian's road map his source of guidance? What is the historic and present significance of washing another person's feet? — *Earl and Vivian Ziegler*

Dr. Katharine Kent answers

QUESTIONS ON THE UN

I have read with indignation that U Thant, chief executive of the UN, has suggested that we make "major concessions" as a way of establishing peace in Vietnam, a dangerous and irresponsible proposal. When has compromise ever worked with the communists? They simply walk all over you.

Where would we be in Cuba if we had compromised with Russia instead of forcing them to back down when they started to build missile sites there?

Where would we be? Exactly where we are now. The Cuban missiles crisis ended in compromise. Russia agreed to remove the missiles, and President Kennedy agreed "to remove promptly the quarantine measures now in effect" and "to give assurance against an invasion of Cuba." The second item of the compromise is especially important because eighteen months earlier we had helped some Cuban refugees attempt an invasion of Cuba, which ended in the Bay of Pigs tragedy. (Kennedy's statement is found in Sorensen's *Kennedy*, p. 715.)

Korea and the Nuclear Test Ban Treaty are other examples of successful compromises. Anyone who opposes compromise in a nuclear age has the death wish.

What is the difference between the stand taken against nuclear weapons by the recent Catholic Vatican Council and the position taken by Protestant churches? On this atrocity at least couldn't we all speak with the same voice?

World Christianity has spoken unanimously (almost) against the iniquity of nuclear war. How could it be otherwise? The Vatican Council declared that any act of war aimed at the destruction of cities and large areas along with their populations is a crime against God and man and merits unhesitating condemnation. The use of nuclear weapons is called "most wicked" and "an enormous crime."

World Protestantism affirmed the same at the New Delhi Assembly in 1961: "The use of indiscriminate weapons [those which do not discriminate be-

QUESTIONS ON THE UN continued

tween soldiers and civilians] must be condemned by the church as an affront to the Creator and a denial of the very purposes of creation." National and regional conventions of Protestants have similarly condemned nuclear bombing.

In the United States The Methodist Church has affirmed that "the use or threat of use of weapons which by their very nature are indiscriminate . . . cannot be morally justified." The peace churches have, of course, taken the same stand.

For prudential reasons perhaps, some leading Protestant churches in the U.S.A. have confined themselves to urging arms reduction and an international treaty banning all nuclear tests. But these denominations are a small minority in world Protestantism.

Which UN organization is chiefly responsible for promoting the economic well-being of the poorer countries, and in what way is their work superior to that of the missionaries who have for more than 200 years taught the less advanced peoples and helped them to help themselves?

It seems to me that the United Nations got into this game rather late. Yet everyone talks as if the UN work was something new and wonderful.

True, our missionaries have for years seen the tragic need in undeveloped countries. But they have been able to help only on a small scale, with little or no government cooperation. Therefore, their efforts though helpful to many individuals brought no far-reaching changes in economic conditions. Incidentally, of course, these conditions were never their chief concern.

The UN's work is global. It receives large measures of cooperation from governments which pass laws, provide funds and personnel, create special boards, regulate trade and currency to help the job along.

Chiefly responsible for promoting economic development are the countries themselves aided by the UN Economic and Social Council, a board of twenty-seven members elected by the General Assembly. This council studies the economic problems of various parts of the world and tells the General Assembly what needs to be done. The council then entrusts whatever work the assembly authorizes to specialized agencies and boards staffed by the UN Secretariat, the world's civil servants. Each agency is expert in one type of problem as their names indicate: the Food and Agriculture Organization, World Health, World Bank, Trade and Development, etc.

One organization, called the Development Programme, coordinates the work. It also helps countries which are still largely agricultural prepare for industrialization. It surveys the natural resources of an area, its minerals, sources of power, its available markets, and suggests what new industries are suitable. It then recommends the steps by which the changeover may be effected.

I have yet to meet one missionary who was not glad that the UN and the governments themselves are now working to eliminate poverty and misery.

I have read the materials you sent and have changed my opinion of the United Nations. I now value the peace-keeping idea, and admire most of the agencies, UNICEF, UNESCO, WHO, etc.

But I do think it would be entirely wrong to admit Red China to membership. She is not peace-loving. Besides she would veto everything and immobilize the organization.

If the People's Republic of China were admitted it would certainly be harder to get things done. The trouble over Kashmir, for example, would probably have to be settled outside the UN.

But still she should be admitted. Why? Because if we are to end war before it ends us, we must, in the next few years, have certain worldwide agreements, and these must include China.

We shall need a complete nuclear test-ban for a starter. But what earthly good would a test-ban treaty be if China, which controls one fourth of the world's people, remained outside? Then we shall need a treaty limiting each nation's armaments and looking towards disarmament under UN safeguards. But we cannot have such a treaty unless China also accepts arms limitation. It is better, therefore, to have limited agreements reached by a world organization than far-reaching agreements reached by a part-of-the-world organization.

The Indian government shows great wisdom in this matter. Even when her boundary disputes with China are at the boiling point the Indian delegation continues to press for admission of mainland China to the UN.

I think all these young men who are burning up their draft cards and refusing to fight in Vietnam ought to be horsewhipped as traitors and sent to the front lines.

I do not really see how our government could do this. In the war-criminals trials at Nuremberg we took a leading part in condemning to death many Germans who had obeyed their government instead of their consciences in the killing of Jewish people. Can we now turn around and tell our own young men to do exactly the same thing — forget conscience and obey the government blindly?

Let's not go overboard about the UN. I like it. But no thinking American can want to give an international organization the power to enforce and make laws and tell us what we can do. This would destroy our country's sovereignty. I am for the United Nations but only as a debating society where nations can bring up and air their grievances.

You speak of our government as sovereign but according to our great constitution it is the people, not the government, which is sovereign. We, the people, entrust our national government with certain limited powers; we give other powers to our state governments and still others to our local governments as best protects our interests, rights, and liberties. Now if we choose to entrust still another organization (the United Nations) with certain powers because we believe that organization can better protect our right to peace and security, we have not abandoned our sovereignty but exercised it in a rational and intelligent manner.

Please answer once and for all the constantly repeated charges made by rightists that the UN is an atheistic organization.

No one can answer the rightists' charge "once and for all" because the rightists think that they shall be heard for their much lying.

But the charge is absurd. There are very few atheists in the world and fewer in the UN. Nearly all the churches in New York have UN delegates and secretariat people as members. My own church has thirty although it is not particularly near the UN headquarters. The African and Asian delegations are heavily weighted with graduates of our own Christian missionary schools. They and their wives come frequently to the Church Center and are known to many of us.

Last spring we had a series of deeply moving Lenten services in our Church Center chapel. All the preachers were aymen — people in top positions at the United Nations. They included Lord Caradon, Great Britain's ambassador to the UN, Chief Adebo, the Nigerian ambassador, and Dr. Frank Graham, UN representative for India and Pakistan.

And do not let the rightists tell you hat there is no praying at the UN. Each ession of the General Assembly begins with a silent period which is described on the printed agenda as "silence for prayer or meditation." □

Faith Looks Up

*

I SPENT thirty years getting ready to be a college teacher for thirty-five years. I did not think of this as a hardship, for I felt that I should teach and this was just one of the requirements. During the years of my preparation it never occurred to me that I should be thinking of the fifteen or twenty years that I expected to live after retirement. Retirement is just as much a part of life as is any other period of time.

I saw many folks virtually ruin the reputation that they had built up by refusing to retire when the time came. I decided that I would retire at age sixty-five. It took a lot of prayer and meditation to make a decision like this, for I thought that I was a good teacher, and I liked my work.

Retirement is not only physical, but mental and spiritual as well. To completely quit one's physical activities generally means a rapid deterioration and often a premature death, but one should quit meeting deadlines, as nearly as possible quit climbing stairs, and learn to "walk not run." The same principle applies to mental and spiritual activities.

A retired person should try many of the things that he has always wanted to do but did not have the time for. He will fail in some of his attempts, but in others he may find himself surprised at what he can do. I believe that God helps you in your retirement to choose what you should do.

I never fought anything harder than I did the invitation (I believe now that it was a call) to accept the ministry and become a pastor. Every door seemed to open that I should go, and every door closed as I tried to turn away. I was past seventy when I became a minister. The acceptance led to two years of service as a pastor and to the holding of fourteen preaching missions. Both my wife and I feel that the entire family was blessed by our accepting the call. We had the satisfaction of seeing 184 persons unite with the church. We feel as if God had a hand in this.

A second call that has meant much to us in our retirement was the call to give of our means. We had for many years given more than ten percent of our income; so to continue to give was not hard. The acceptance of this call has resulted in our giving all we have made above our living for more than ten years to the church and allied organizations and in so arranging our affairs that the church college and other church institutions will get most of what remains after we are gone.

R. E. MOHLER has held many Brotherhood-wide as well as college responsibilities, having been a member of the General Brotherhood Board and secretary, for twenty-five years, of the National Council of Men's Work. Retired after many years of college teaching, he continues to be active in the McPherson church, Kansas, and recently helped to raise $285,000 for The Cedars, retirement home in McPherson. He has also been a bank director, farm manager, and school board president. The Mohlers have four children.

WHEN JESUS CAME TO GEORGIA

by Clarence Jordan

■ SO, bursting with a spirit of dedication, Jesus returned from the Chattahoochee River. He was moved to go, in the Spirit, into the backwoods for forty days, where the Confuser took some cracks at him. During that time he didn't eat anything; so he was hungry when the time was up. Then the Confuser said to him, "So you're God's boy, huh? Well, then, tell this rock to become a pone of bread."

Jesus answered back, "A man can't live on bread by itself."

Then the Confuser took him up and showed him, in the twinkling of an eye, all the countries of the civilized world. And he said, "Look here, all this power and glory has been turned over to me and anybody I want to share it with. Now if you'll just let *me* be boss, I'll put you in charge and turn everything over to you."

Jesus shot back, "The scripture says, 'You shall let the Lord your God be your boss, and you shall give your loyalty to him alone.' "

The Confuser then brought him into Atlanta and put him on the steeple of a church and said, "Okay, you're God's boy. Jump down from here, because you know the scripture says, 'He will give orders to his angels to keep close watch on you,' and also, 'They'll carry you along in their hands to keep you from stumping your toe on a rock.' "

Jesus told him straight, "It also says, 'Don't make a fool out of the Lord your God.' "

So when the Confuser got through giving him the works, he left him for a while. Then Jesus, spiritually invigorated, returned to south Georgia, and the news of him spread through the whole area. He was speaking in their churches, and the people respected him. But he went to Americus, where he had grown up, and, as he was in the habit of doing, he went to church on Sunday. They invited him to preach; so he got up to read the scripture and found the place in the book of Isaiah where it says:

"The Lord's spirit is on me.
He has ordained me to break the good news
to the poor people.
He has sent me to proclaim freedom for the
oppressed,
And insight for the blind (oppressors);
To help those who have been grievously
insulted to find dignity;
To proclaim the Lord's new era."

Then he closed the Bible and handed it to the assistant minister. The eyes of everybody in the congregation were glued on him. He began by saying,

"This very day this scripture has become a reality in your presence."

They all said, "Amen," and were amazed at the eloquent words flowing from his mouth. They whispered to one another, "Can this really be old Joe's boy?"

Then he continued, "Surely some of you will cite to me the old proverb, 'Doctor, take your own medicine'; let us see you do right here in your hometown all the things you told the folks in Columbus. Well, to tell the truth, no prophet is welcome in his own hometown. And I'm telling you straight, there were a lot of *white* widows in Georgia during the time of Elijah, when the skies were locked up for three years and six months, and there was a great drought everywhere, but Elijah didn't stay with any of *them*. Instead, he stayed with a *Negro* woman over in Terrell County. And there were a lot of sick *white* people during the time of the great preacher Elisha, but he didn't heal any of *them* -- only Naaman the African."

When they heard that, the whole congregation boiled over with anger. They jumped up and ran him out of town and dragged him to the top of the hill on which their city was built, with the intention of pushing him off. But he got up and walked right through the middle of the whole bunch and went on his way.

And he came to Macon, the county seat of Bibb County. And he was speaking there every Sunday. And they were quite amazed at his teachings, because there was a note of authority in his words. And one day at church there was a man who had the spirit of a filthy devil, and he bellowed out as loud as he could, "Hey, Jesus, you Sumter County squirt, what you got agin us? Have you come up here to stir up trouble for us? I know who you are, you holy Joe."

Then Jesus rebuked him and said, "Shut up and come out of that man." And the filthy spirit convulsed him right in front of everybody but came out of him without leaving a scratch.

And a wonderment came over all, and they whispered back and forth, "Well, what do you know about that? He orders the filthy devils around as though he has a right to, and they come out!" And news dispatches about him went out to all parts of the country.

So he left the church and went home with Simon. Now Simon's mother-in-law was sick with a high fever; so they spoke to him about her. He leaned over her and rebuked the fever, and it left her. She got up right away and started waiting on them.

As the sun set, all those who had loved ones who were sick with various diseases brought them to him. And he put his hands on each one of them and made them well. Even devils were coming out of a lot of them, calling and crying out, "So you're the Son of God, huh?" He got after them and wouldn't even let them say a word, because they really knew that he was the Leader.

When day came, he left and went to a remote place. But the crowds were looking for him and came to where he was. They held on to him to keep him from leaving them. But he said, "I've got to spread the good news of the God Movement to a lot of other cities This is what I've been sent to do." And he was preaching in the churches of Georgia.

The fourth chapter of Luke put into the contemporary language of the "Cotton Patch Version"

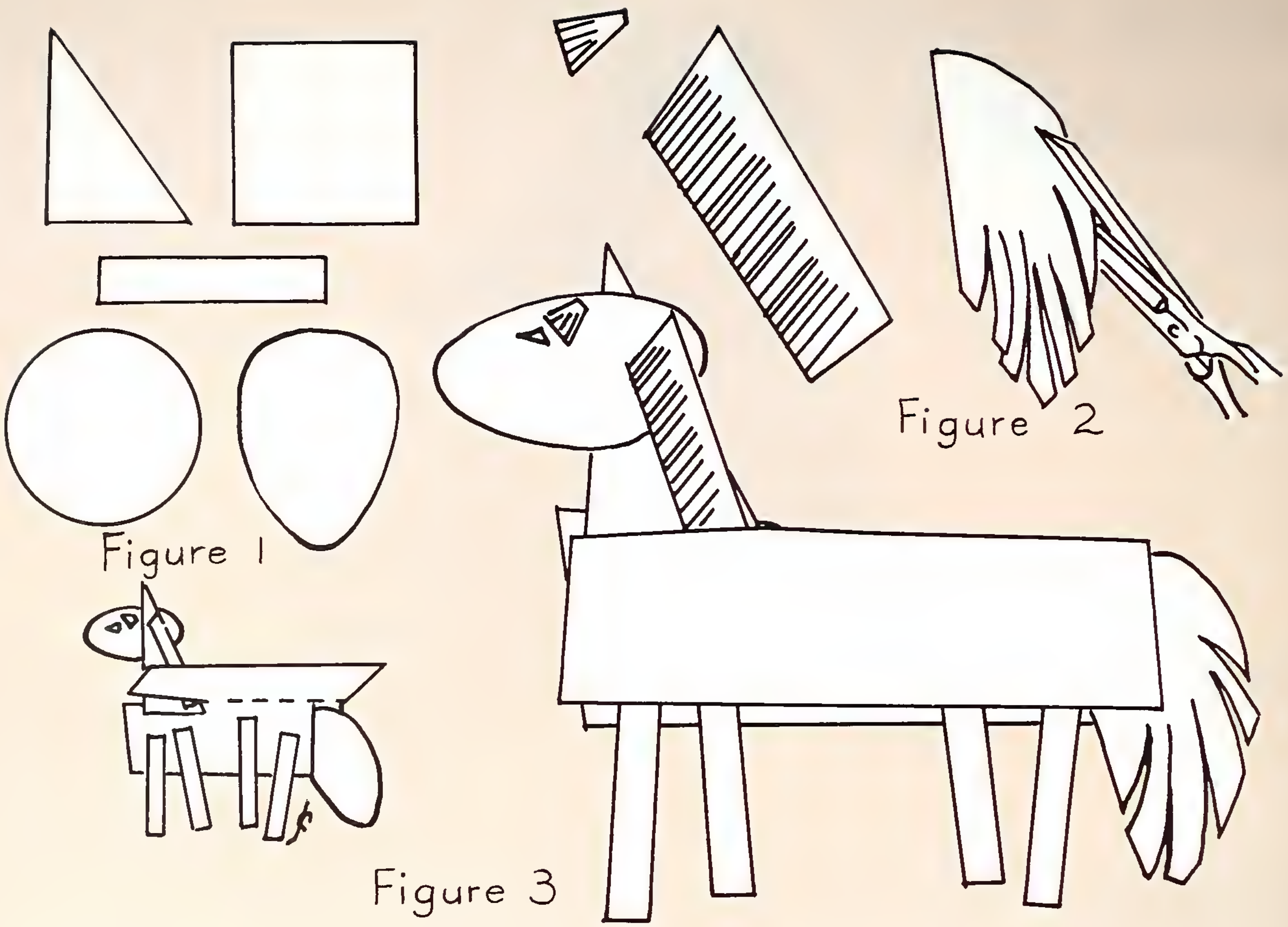


Figure 1

Figure 2

Figure 3

Paste a paper horse

by Carol Conner

A paper horse is fun to make, especially when you make it all different colors. One girl I know gave hers pink legs and body, a turquoise mane and tail, red neck and head, and a yellow eye. See what colors you can put together to make a lively horse.

The only things you will need besides construction paper are scissors and white glue or paste.

Figure 1 shows the simple shapes you cut from construction paper to make this horse. Fringe the tail, mane, and forelock by making cuts in the paper as shown in Figure 2.

Figure 3 shows you how to put the pieces together. When they are all glued in place, press the horse under a heavy book until the glue is dry.

Nonviolence in theory and in practice

Gandhi on Non-Violence, edited by Thomas Merton. New Directions Publishing Corporation, 1965. 82 pages, paper, $1.75

Democracy and Nonviolence, by Ralph T. Templin. Porter Sargent Publisher, 1965. 334 pages, $4.00

Conquest by Suffering, by Harvey Seifert. The Westminster Press, 1965. 207 pages, $4.50

Instead of Violence, edited by Arthur and Lila Weinberg. Beacon Press, 1963. 486 pages, paper, $2.75

NONVIOLENCE as a tactic or method was first demonstrated in modern times on a large scale by Mahatma Gandhi, though Gandhi himself denounced it as hypocritical and ineffectual when used merely as "a policy and not a creed." More recently it has been the dynamic of the civil rights movement, and still ater it has been more or less present n the protests against the military draft and the Vietnam war. Some of these developments are so recent that the authors have not been able to take advantage of what they might add to the subject.

One should begin with Gandhi. What can any book, or all the books written about Gandhi, do in adequately presenting a man so strange as a personality and the modern teacher of a doctrine trange for modern times? Never since he days of the early Christian church has the spirit of nonviolence become flesh and blood as it did in Gandhi. He is its greatest teacher outside of Christ (he learned it from the New Testament) and his influence in the peace movement continues to be felt in all lands.

The little booklet listed here is a collection of selected texts from his *Non-Violence in Peace and War*. All of these texts are great and often classical statements of Gandhi's creed of nonviolence and are worthy quotes for appropriate se. One fourth of the eighty-two pages is given over to an introduction by the ditor and it is equally interesting reading. Without some biographical knowledge of Gandhi the collection of statements would have little meaning.

He makes clear that nonviolence is not to be equated with nonresistance. For him it was action, opposition, and often vigorous resistance even to the point of offering his life, but all nonviolent and without malice. This is nonviolent force which he called *satyagraha* (truth force). He even referred to a satyagrahi army, a group of resisters, unarmed except with goodwill and determination. The strength of this force is derived from love, forgiveness, and a heart free of hatred. This he called *ahimsa*. Nonviolence as a way of life must have this inner resource (soul force) to be strong and to prevail, for without it it is only a tactic and therefore lacking its genuine element.

Dr. Templin gives the setting for *Democracy and Nonviolence* in the beginning lines of chapter one. "Democracy is on trial for its life. Its survival and the survival of Western civilization are so harshly threatened that no person remains outside the struggle. Revolution is the order of the day. . . ."

He speaks and writes like the professor he is. His material comes from many sources as well as from his own experience. He participated in CPS during World War II, was a missionary for some time in India and a college teacher, and did research on community life and human relations. Each chapter of his book is a separate assignment in which the teacher is giving a lesson on that particular phase of his course. One could guess that these chapters had been used as lecture subjects by the author in his many speaking engagements.

Dr. Templin himself was taught much by Gandhi and by his experience in India. He relates well to the social conditions of the Western world and to modern times. He is not idealistic and impractical as peacemakers and pacifists are often accused of being, but he deals with the subject as a teacher and researcher would. He does not preach, but the doctrine is known to him, and he approves it. He knows he deals with sluggish learners.

The Seifert book would seem to approach the subject of nonviolence in a limited aspect by defining it in terms of suffering. But he treats it pretty much in its total and broad application. This is undoubtedly an attractive title as far as books go and should lead readers to much fruitful speculation. It suggests much about Christ and the "suffering servant" but it is not a theological treatment, even though references are made to specific passages of the New Testament.

The author has learned much from Gandhi and refers to him often. He sees satyagraha as the power resulting from sacrificial suffering for a cause and ahimsa is both positive and negative. It not only refrains from injuring another, but it actively works to win and reconcile an opponent. This is the principle of overcoming evil with good. Dr. Seifert sees the advance by pacifists and the advocates of nonviolence as the foremost thrust of civilization rather than science as might popularly be thought.

The Seifert book further suggests its theme in the word *conquest*. Nonviolent conquest uses such techniques as the boycott, the strike, marches, and sit-ins, etc. It may go as far as civil disobedience. It must not overlook negotiation as a method. The process calls for an appeal to the public through publicity and the distribution of leaflets.

The question of success and failure of

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these methods is thoroughly considered. Gandhi felt that success was inevitable if those participating in the nonviolent resistance met the standards of goodwill and love. Perhaps the greatest criticism heaped on Gandhi was for his naive belief in absolute success. However, he did call off one of his salt marches because he felt the people lacked the inner resources necessary for success.

By the time you get to the fourth book — *Instead of Violence* — you may be oppressed by the weight of the logic in favor of peaceful human relations and in condemnation of the brutality of violence. This book gives the writings of more than a hundred distinguished persons in condemning violence. Many of these are contemporary and speak to modern conditions. It is a library itself on the subject. The selections are not long and are easy to read. On a subject so disturbing to the human race, men speak their deepest and most brilliant thoughts. These are all classical selections.

The fact that there is an increasing amount of writing on these related subjects of nonviolence, peace, dissent, civil rights, etc., indicate the urgency of the times and the response to the problems they represent. The nuclear age started in 1945, and the world has been threatened constantly by destruction since then. A new day is possible if man will act on the truth he knows and on his better human impulses. Albert Camus is quoted in this book as saying, "All I ask is that, in the midst of a murderous world, we agree to reflect on murder and make a choice." — John H. Eberly

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REVIEWS/FILMS

The Little Ones

Two boys' ability to charm an adult world — both the world of the film and the world of the observer — is the crux of this engaging and delightful import from England.

Jackie (Carl Gonzales) and Ted (Kim Smith) are nine-year-old London boys whose rebellion against slum lives leads them to try to make their way to Jamaica. They stow away in a van going to Liverpool. Once there, they steal a suitcase out of a car in order to get money for food while waiting for a boat to Jamaica.

The Liverpool police, in all-out search since the suitcase belonged to influential Lord Brantly (John Chandos), capture them. Upon learning of their home situations, Inspector Carter (Dudley Foster) decides to be lenient with them and sends them back to London. This crushes the boys' hopes, but the ending — while simple and expected — is a nice twist from the boys' point of view that, for the moment, puts them on top.

Elements of social commentary are here, but they are not obtrusive, nor are they essentially the film's purpose. Jackie's mother is largely promiscuous — his father having left them to return to Jamaica some years before. Ted's mothe
is hateful and distrustful while his fathe
is apathetic (these two characters ar
overdrawn and not quite real). Hi
mother's attitude about Ted playing wit
Jackie, who is a Negro, establishes th
rising concern over racial prejudice i
England.

The inequities of status between ric
and poor are demonstrated in the ir
spector's obsequious attitude towar
Lord Brantly and his initially harsh reac
tion to the boys' crime. In fact, th
film is in danger of becoming a minc
chord on a *Les Miserables* theme, unt
a child welfare officer (Cyril Shap
helps to soften Inspector Carter's attitud
toward the boys.

This social commentary aspect reach
a crescendo when an angry Cart
berates Jackie, ending with "you litt
nigger . . . " Jackie is stung; the inspect
eventually apologizes. As the boys leav
this dialogue takes place between Cart
and the child welfare officer: "You mu
think I'm a fascist." "I don't think
fascist would have apologized. Anywa
you'll get over it." "Yes, I'll get over
the question is, will he?"

However, these elements are secon

ry to the basic theme of two nine-year-lds trying to find meaning in their erception of a pretty barren adult vorld. Writer and director, Jim O'Con-olly, has done well to keep the focal oint consistently from the boys' view-oint. Moreover, he has worked fine erformances from Carl Gonzales and im Smith, who manage to become real eople and not clichés of child actors.

The Little Ones could not be called monumental film, but its simplicity and ubtle humor will engross the viewer.
-DAVE POMEROY

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Invest in lives dedicated to serve

In Brief

NOTEWORTHY

Protestant and Catholic churches in the area of Grand Junction, Colo., joined together for a week of **"prayers for Christian unity"** in January. Nine services were held with capacity crowds in attendance. The services were held at nine different churches throughout the week. Four clergymen and two laymen participated in each service. Ernest R. Jehnsen, pastor of the local Church of the Brethren and president of the Grand Junction Area Council of Churches, reported that it was a time of renewal for the churches participating.

PERSONAL MENTION

At the recent meeting of the Council of Protestant Colleges and Universities **A. Blair Helman,** president of Manchester College, was elected vice-chairman and chairman-elect of the organization. The CPCU is a voluntary association of private church-related colleges and universities and a subsidiary organization of the Department of Higher Education of the National Council of Churches. Dr. Helman has been a member of the board of directors of CPCU since 1961 and its treasurer for a number of years.

. . .

Weyland M. Beeghly, a member of the Kingsley church, Iowa, and son of the pastor, Milford Beeghly, left the first of February to serve as a training associate in agricultural information with the Ford Foundation's office in New Delhi, India. He is a recent graduate of Iowa State University with a major in agricultural journalism. The foundation's training associate program supplies young men and women to assist in developing countries.

At the end of 1965 **Frank S. Carper** of Palmyra, Pa., retired as executive vice-president and secretary of the Valley Trust Company of that place. He had given fifty-two years of service to the bank and "his name was synonymous with the institution for more than half a century." **Earl S. Smith,** an Elizabethtown College graduate, a former schoolteacher, and moderator of the Palmyra Church of the Brethren, was recently appointed secretary and treasurer of the bank. He had been assistant secretary and treasurer.

Friends and acquaintances of the late **Ross D. Murphy** will be glad to know that a picture and a short biography of him will appear in the National Encyclopedia of American Biographies. Mrs. Florence F. Murphy now lives at 411 Franklin Heights in Shippensburg, Pa. . . . **C. H. Cameron** began pastoral service with the First church, Roanoke, Va., on Feb. 1. He had formerly served the Myersville congregation in Middle Maryland.

. . .

John Bower, a member of the Kansas legislature and chairman of the House Education Committee, injured the lower part of his right leg so severely that it had to be amputated below the knee. Mr. Bower also serves as part-time minister for the McLouth Church of the Brethren. . . . A contributor to Messenger, **Lois T. Paul,** is heading the new department of religious education for Twyman Films, Inc., of Dayton, Ohio. Mrs. Paul is a member of the Southern Ohio district board and of the commission on Christian education; she also heads the district women's fellowship.

. . .

Harry K. Zeller, Jr., pastor of the La Verne congregation, Calif., has been chosen as one of the thirteen ministers of the United States to preach in the British Isles for eight weeks in July and August. This summer pulpit exchange is arranged by the British and National councils of churches. Mr. Zeller is the second Church of the Brethren minister to represent American churches. After the two months in Britain, Mr. and Mrs. Zeller will tour the continent and the Middle East and visit their daughter, Marie Ann, a former Peace Corps teacher in Turkey and now a bilingual secretary in Ismir.

. . .

Chief Kiutus Tecumseh, who served as the elected chief of the Wenatchee tribe of Indians since 1932, died recently. The chief and Mrs. Tecumseh were married in the Wenatchee Valley Church of the Brethren. . . . **Russell McInnis** was installed as pastor of the Cherry Grove congregation, Northern Illinois and Wisconsin, on Sunday, Feb. 6.

Congratulations go to **Mr. and Mrs. Jess Markley,** of Plymouth, Ind., who celebrated their fifty-seventh wedding anniversary, and to **Lester and Melieta Parks,** who marked their fifty-fifth anniversary. . . . Observing their fiftieth anniversaries were the **Iram Lentzes** and the **Pierce Edrises** of Lebanon, Pa., **Mr. and Mrs. Roy Mathews** of Indianapolis, Ind., **Mr. and Mrs. Edwin Jacoby** of Coopersburg, Pa., and **Leonard and Cora Mattox** and **Walter M. and Elizabeth Young** of Custer, Mich.

CALENDAR

March 6-11	Brethren Adult Seminar
March 20	One Great Hour of Sharing
April 3	Palm Sunday
April 8	Good Friday
April 10	Easter
April 24	National Christian College Day

ON THE AIR

The National Council of Churches has developed a series of TV spot announcements in color for nationwide distribution. They carry the simple message that "God is alive, living and caring for all people." After a trial run at Columbus, Ohio, in February the twenty- and sixty-second TV spots were to be made available to stations across the country through state and loca council of churches. The spots are scheduled for release on a market-by market basis beginning in April. One of the producers, Nancy Carter, said "The purpose is to make people thin about God. We are trying to rais some of the basic theological question for our prime time audience and ac custom them to encountering them i this context."

OPPORTUNITIE

There is an **opening for a coupl** interested in semiretirement servic caring for the old Castañer property i Puerto Rico, including guest housin and apartment rental for a period one, two, or more years. Persons inte ested should contact Forrest Groff, B 17, Castañer, Puerto Rico 00631, once.

A college related to the Church the Brethren is interested in finding pe sonnel for two positions. They a seeking a mature and experienced wor an who prefers to work with colle students as an **assistant dean of wome** Send a brief resumé including educ tional background, specialized trai ing, and experience. Write in care Messenger. The college also wants mature lady to serve as **director of re dence** for a girl's dormitory on the c lege campus. Age, education, a experience are essential consideratio Write in care of Messenger.

A number of New Testament letters and portions have already been translated in the "Cotton Patch version," prepared by Clarence Jordan (see page 24 in this issue). The ones currently available are Ephesians and Philemon, Hebrews, Galatians and Philippians, Sermon on the Mount and James, and First Corinthians. The price of the booklets is 35c each or three for $1 or all five for $1.50. Send orders to Koinonia Farm, R. 2, Americus, Ga. 31709.

ANNUAL CONFERENCE INFORMATION

Registration forms and housing information have been sent to all pastors. If you are planning to attend the Louisville Conference, June 21-26, contact your pastor for a Conference information-registration folder.

For those interested, private housing is being arranged through the Louisville Council of Churches at a basic price of $5.00 per double per night.

Trailer accommodations are being made in a newly developed park for 100 trailers. Driving time is approximately eighteen minutes to the Convention Center.

Apartment accommodations are not available through the Conference office. This is due to the fact that apartment owners refuse to hold advance reservations. However, there are many apartments listed for rent in the Louisville Courier-Journal and one should not have too much difficulty securing such accommodations.

There is adequate parking in the immediate area of the Convention Center for 35c to 75c per day. All downtown hotels provide free parking. The Convention Center is easily accessible by the way of a network of interstate and intercity thoroughfares.

Louisville, a city of 400,000, is a cultural, religious, and educational center providing excellent facilities for the Conference and a wide variety of interests for the family. Write to: Conference Manager, Church of the Brethren General Offices, Elgin 60120, to register your interest in private housing, trailer parking, or an information-registration folder if you are a nonresident member.

THINGS TO COME

Dr. Paul B. McCleave, director of the epartment of medicine and religion of the American Medical Association, will be the visiting lecturer at an **institute on the ministry to the sick** to be held at The Johns Hopkins hospital, April 18, 19, and 20. Sessions are open to the clergy of all faiths. For registration information write to: Chaplain Clyde R. Shallenberger, Director, the Chaplaincy Service, The Johns Hopkins Hospital, Baltimore, Md. 21205.

. . .

The Elizabethtown College concert choir and the Juniata College choir will offer a **special joint concert** in the Elizabethtown Church of the Brethren on May 14. Both choirs have been presenting concerts of sacred music in churches this season.

. . .

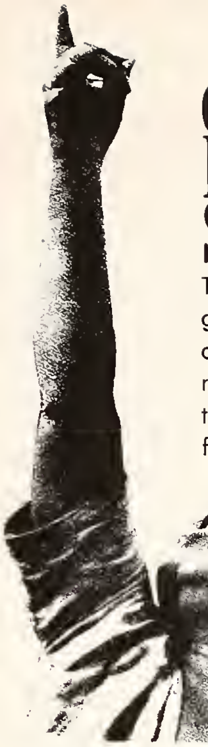
A **reunion of persons** who have worked at the Falfurrias, Texas, project is scheduled to be held in Warsaw, Ind., on June 19 before Annual Conference. Anyone who would like to receive information about the reunion or knows of those who should receive this information should write to: Mrs. Fortino Saenz, 10103 Glenwood, Osceola, Ind., or Mrs. Lyle Metzger, R. 3, Warsaw, Ind.

. . .

In 1965 **commodities and cash contributed** to the Christian Rural Overseas Program Food Appeal surpassed $1,745,000, representing an eleven percent increase over 1964. CROP is responsible for both the food and clothing appeals for Church World Service. The two top counties in the Nation in contributions were McPherson, Kansas, and Elkhart, Ind.

DEATHS

Adams, Clara E., Lititz, Pa., on July 20, 1965, aged 61
Albrecht, Henry, Homedale, Idaho, on May 1, 1965, aged 75
Angle, George W., Boones Mill, Va., on Aug. 15, 1965, aged 72
Annon, James M., Thornton, W. Va., on Nov. 30, 1965, aged 83
Arendall, J. N., Covington, Ohio, on Oct. 20, 1965, aged 88
Arnold, Dollie C., La Verne, Calif., on Sept. 24, 1965, aged 86
Austin, Neile Eugene, Bent Mountain, Va., on Oct. 17, 1965, aged 24
Barner, Grant U., Loganton, Pa., on Dec. 4, 1965, aged 86
Barnhart, Lizzie S., Lititz, Pa., on Jan. 2, 1966, aged 88
Barton, Rosa Belle, West Plains, Mo., on Oct. 7, 1965, aged 83
Bashore, Russell, Lewistown, Pa., on June 29, 1965
Bergey, Llewellyn D., Souderton, Pa., on Jan. 21, 1966, aged 52
Biser, Savilla, York, Pa., on Nov. 4, 1965, aged 86
Boone, Elmer H., Floyd, Va., on Dec. 19, 1965, aged 76
Boone, Nannie, Collinsville, Va., on Nov. 23, 1965, aged 75



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Cassel, David H., Vernfield, Pa., on Oct. 21, 1965, aged 79
Cassel, Emma N., Vernfield, Pa., on Oct. 8, 1965, aged 82
Cox, Danny Joe, Sabetha, Kansas, on Oct. 28, 1965, aged two months
Crumpacker, Nina May, La Verne, Calif., on Oct. 5, 1965, aged 68
Dershem, Glen W., Covington, Ohio, on July 12, 1965, aged 76
Doyle, Lura, Waterford, Calif., aged 74
Faust, A. Ray, Chambersburg, Pa., on Aug. 30, 1965, aged 72
Fischer, Edward C., Covington, Ohio, on Nov. 9, 1965, aged 83
Fischer, Owen H., Wirtz, Va., on March 5, 1965, aged 76
Flora, Harvey B., Boones Mill, Va., on Oct. 25, 1965, aged 81
Frey, Richard N., Chambersburg, Pa., on Oct. 8, 1965, aged 40
Foust, Clarence W., Chambersburg, Pa., on Oct. 27, 1965, aged 69
Hamilton, Mildred, Middletown, Ohio, on Oct. 16, 1965, aged 62
Harr, Arthur E., Perrysburg, Ohio, on March 6, 1965, aged 82
Heisler, Frank, Shannon, Ill., on Oct. 24, 1965, aged 80
Hunter, Charles Roy, Kansas City, Mo., on Oct. 29, 1965, aged 74
Miller, J. Wilbert, South Waterloo, Iowa, on Oct. 19, 1965, aged 85
Turner, Joseph L., Richmond, Ind., on Sept. 28, 1965, aged 54
Wenger, Violet Irene, Mt. Joy, Pa., on March 18, 1965, aged 42
Wise, Joe D., Covington, Ohio, on May 12, 1965, aged 51

EDITORIAL

Journey into a far country

AND behold in those days an uncertain man set out for a far country in search of God. As he stopped near a city he asked a stranger where he might find a guide to lead him. The stranger immediately pointed to a tall spire that towered over the skyline, saying, "I have heard that in the shadow of that steeple live the men who know the way to God."

On reaching the doorway of the building that pointed skyward the seeker knocked, but the door was shut. He found a side entrance and soon came face-to-face with a man whose garments proclaimed him to be a man of God. And, indeed, he welcomed the seeker, saying, "Come with me. I have the keys that can open the way for you to come into the presence of God, for I am his representative." And he took him into a vast sanctuary where daylight streamed through varicolored windows, and he pointed to a high altar which only a man of God could approach.

The seeker was impressed. But as he left the building raised to the glory of God he heard the cries of the hungry, and he saw the desolation of the poor in spirit, and he wondered why they were so deprived when they lived so close to the dwelling place of God. So he turned next to the university, where a lecturer was speaking to students who faithfully copied his precepts in their notebooks. The professor insisted that God was already dead. At one time mankind needed a God to explain the mysteries they could not understand. God had been useful when he was called upon in emergencies. But now the world was coming of age and men must recognize the absence, indeed the very death of God, before they could be open to finding meaning in life.

Still uncertain and even more confused, the seeker turned to a storefront which advertised inexpensive editions of a Guidebook that claimed to have God's own stamp of approval upon it. On purchasing his black-leather copy, he fell into conversation with the salesman, a friendly man who not only commended the regular reading of the Guidebook but also offered to unravel many of its mysteries. He invited the seeker to step into a back room in which he displayed a series of charts and diagrams, timetables and schedules. By following these, he claimed, it was possible to discern the plans of God from the beginning of creation until the end of time. He spoke with enthusiasm about dispensations and decrees, about periods of the past and promises for the present, but mostly about predictions for the future. He seemed to be certain that quite soon the ancient prophecies would be fulfilled, that the chosen people of God would be snatched away from the time of the world's tribulation, and that God's kingdom would come when the Son of God returned to rule as king of all the world.

Determined to read the Guidebook but bewildered by the salesman's many charts and schedules, the seeker after God walked down the street. Once more he listened to the cries of the hungry, the sobbing of mothers whose sons had gone to war, and he wondered why they had not found an answer for their plight in the Guidebook he carried. He stopped in a coffeehouse that someone had recommended and began talking to a genial and sophisticated host. This counselor assured him that he should not take the Guidebook too literally; it had served well enough in past ages, but now it was more important that anyone looking for God should be able to discern God's action in the present world. He turned, for example, to the bulky Sunday edition of the *New York Times,* and, as he reviewed the latest developments in foreign affairs, in literature and the fine arts, in entertainment and serious drama, in community action on social problems, he pointed out how one could see God at work in the secular world of urban man. When he had to leave hurriedly to introduce the next number by a folk-singing group, the seeker was left alone to look for his Guidebook underneath the seventeen sections of the *Sunday Times.*

VENTURING outside once more he sensed the heartbreaking anguish of people who were as nameless figures to him, and he wondered if they, too, were still looking for God. Then he observed among them a young man who seemed to share their pain. Some of them turned to him as to a leader whom they could follow; others resented his efforts to help them. Indeed, even while the seeker watched from the side, he observed how the young man was being pushed ahead of the crowd until finally he stood with his back to a wall while some of his enemies pelted him with rotten fruit and his friends looked on helplessly. The seeker thought he heard the man say, "O God, forgive them," before his agony was over and the crowd dispersed.

The seeker after God wanted to query the young man about the meaning of his prayer and his strange behavior, but someone had already called an ambulance to take him away. There was nothing to do now but to meditate on the turn his quest had taken. When he looked to the top of the church spire he saw a cross that resembled the spread-out arms of a man against a wall. And when he opened his Guidebook he could not forget the strange young man. Nor could he dismiss him from his mind as he read all about the agony of mankind in the Sunday edition of the *Times.*
— KM

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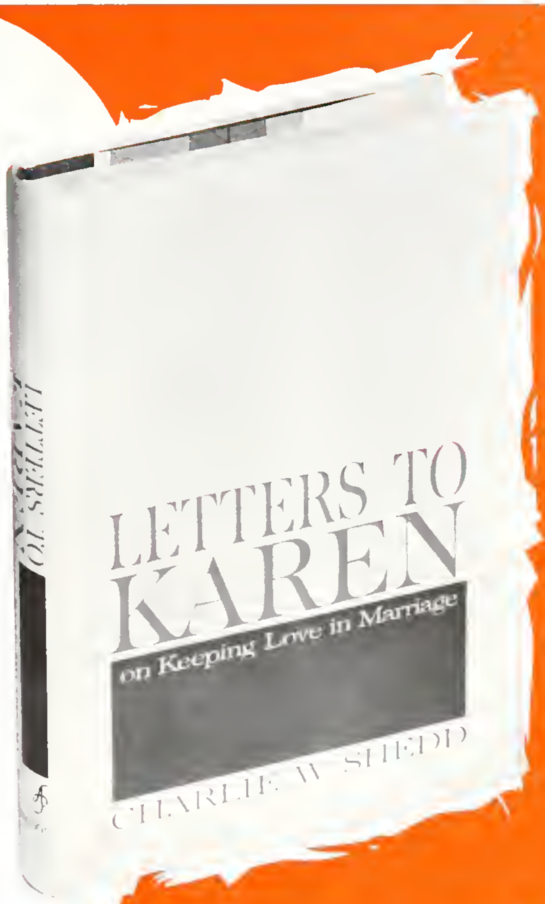
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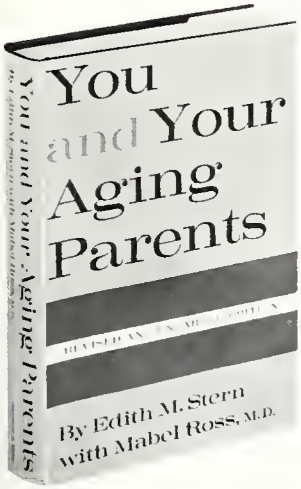
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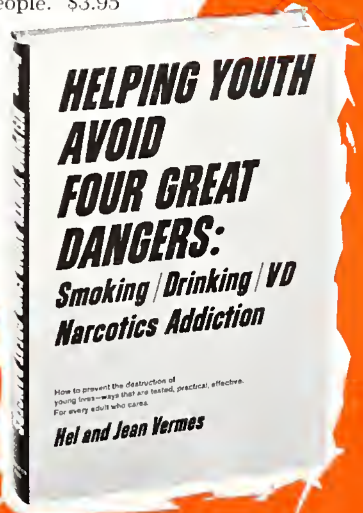
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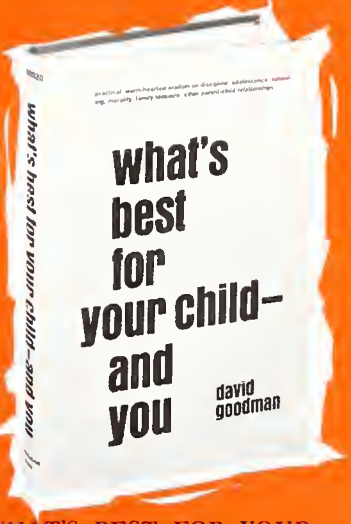
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LOOK FOR THESE FEATURES IN THIS *messenger*

The dynamics of divorce. *A condition of stress, a symptom of conflict, an evidence of failure in personal relations – however you define it, the seriousness of divorce must be understood.* by Richard A. Bollinger. page 2

An open door. *Christianity may be a minority movement, but new opportunities for witness and service are becoming apparent.* by D. Elton Trueblood. page 6

Portrait of a beloved teacher. *Hundreds of former students continue to correspond with Dr. Gladdys Muir, who taught at La Verne and Manchester colleges.* by Harry A. Brandt. page 9

Reflections on communicating with youth. *A special report examines varied responses from youth and adults to a recent issue of YOUTH HORIZONS.* page 16

When Jesus came to Georgia. *Here is another timely paraphrase of scripture (in this case Luke 4) in the "cotton-patch" version.* by Clarence Jordan. page 24

OTHER FEATURES include poems by Roy Z. Kemp (page 1) and Arlo Gump (page 11), news of a retirement center in California (page 15), answers to questions about the UN (page 21), Faith Looks Up, by R. E. Mohler (page 23), a review of books on nonviolence (page 27), and an editorial in parable form (page 32).

COMING NEXT

The first of a series of forum discussions on church union issues introduces the question of the authority of scripture and tradition. DeWitt L. Miller and Richard Gardner comment on the basic questions. . . . Murray Wagner, Jr., describes graphically the program and purposes of the Urban Training Center in Chicago. . . . An article by economist Barbara Ward and a special report on the possibilities of famine should stir the consciences of affluent Christians.

PHOTO CREDITS: 1 Rohn Engh; 13 Authenticated News; 14 Three Lions; 15 Southern California Edison; 18 (upper left) Dale Ott, (upper right) John Horning; (lower) Don Honick; 20, 21 H. Armstrong Roberts; 22 Religious News Service; 25 H. Armstrong Roberts

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VOL. 115 NO.

messenger
CHURCH OF THE BRETHREN 3/17/66

MISSION TO METROPOLIS

A new look at the city

HURCH UNION ISSUES: SCRIPTURE AND TRADITION

First of a series

WORLD POVERTY AND CHRISTIAN CONSCIENCE

How close to famine?

Readers Write

ARE WE UNIQUE?

There are some questions I should like to have answered. How will such a merger affect our existing institutions, such as our seminaries, our schools, and our districts? What will be done about our previous commitments? What have we to lose? What will we gain? Is the Church of the Brethren the only denomination that is unique in the understanding of faith in Jesus Christ?

Would it be best to continue to accentuate our peculiarities as the world passes by? Do we have peculiarities as a church or only as individuals?

If we have so much more to offer than other denominations why it it so hard to sell Brethren philosophy? Our children grow up in the fellowship of the Fruitland church, and we are proud, and I think justly so, of the training we give them. We are just a small rural community, and they must leave home to find employment, and very few of them find congregations of the Brethren where they move; so they ask for their letters to be sent to other churches, and they go to work and are happy in doing so. And I do not believe that many of them feel that they have compromised themselves any by attending other churches. One can do the work of the Lord in any place he happens to find himself.

Ralph Mitchell

Fruitland, Idaho

COOPERATIVE ACTION, NOT ORGANIC UNION

The highest values in ecumenical Christianity can be developed by the cultivation of the ecumenical mind. All of my professional church work has been with and for many Protestant denominations. For more than forty years, my closest personal friends have been Episcopalians, Presbyterians, Methodists, and members of a dozen other denominations. I plead for a denominationwide effort to develop a greater unity of mind which is patterned after the mind of Christ and which is expressed through joint cooperative action in the community, rather than to proceed along varying paths which may lead toward organic church union.

Notwithstanding my background and experience in cooperative Christianity, I love our little Church of the Brethren and I don't want to be a party to any movement which will help to tear it apart. I have faith to believe that 150,000 other people – more or less – feel the same way. If we ever find our tiny little group mixed together with from twenty to twenty-five million other Christians, there will be a good many things which some of our former Brethren people will not prefer. . . .

I plead especially with laymen and churchwomen to make sure that delegates are sent to Conference who see a great and bright future for the Church of the Brethren and who will refuse to travel any farther down the road toward some unknown plan of organic church union. . . .

If there is widespread dissatisfaction with the basic beliefs and organizational structure of our church, there are established patterns for making constructive changes. If any person is too much annoyed about its small membership or other things which he does not like, I commend to such a person the idea of "shopping around" in the hope of finding a church which will suit him better, rather than to depend on Annual Conference action in favor of his particular point of view for the whole Brotherhood.

Minor C. Miller

Bridgewater, Va.

PRESERVE OUR HERITAGE

Certainly nothing can be more true than "that the convictions which led Alexander Mack and those early followers to found our denomination are as valid and as relevant in our day as they were in his" (Wayne Zunkel, Dec. 23). Do we prize this heritage as something to be preserved for the good of our future generations? Or do we consider that we are an obsolete group which is willing to be dissolved in this massive union? Have we reached such a high state of intelligence and maturity – far greater than those who sacrificed so much to preserve the truths and understandings of our faith? How much of a challenge would this be for our young people who are laboring abroad or in stricken areas at home or for those who are giving the best years of their lives on the mission fields? It is a tragic thing that after so many years of loyalty to this heritage and to these principles as taught by Jesus (and stressed as being important according to the teaching of the Bible) to come to the realization that they have been disillusioned in their concept of love and service to their fellowmen. These things never, never change. How can these biblical interpretations ever change?

Mr. and Mrs. Avery M. Stouffer

Waddams Grove, Ill.

SHARE – AND BE OPEN

I would like to respond to a point made by C. Wayne Zunkel in a recent letter giving four deep concerns on the merger-participant issue. While I share some of his concerns, I disagree that we should become a participant only if, beforehand, we set down in writing an official policy of the positions we will not compromise.

If each denomination would do this, then we would not need the expense of the consultations. Each denomination would submit its own uncompromising principles, and a computer could easily come up with the points of doctrine and polity which are held in common and which are disputed.

I remember from sessions of a metropolitan council of churches how frustrated the delegates felt when one denomination reported that their delegates were bound by a vote of the church on a particular issue Under these conditions debate was really futile as far as the outcome of the issue was concerned.

If we decide to enter such consultations I hope it will be with a great deal of openness to what the Holy Spirit may do as we share our deeply held convictions with one another. Participants to such a consultation ought to come ready to share a heritage which is deeply loved and respected but, as we share the truth as we have grasped it, we need to be open to the truth as it comes from other perspectives.

Dean M. Miller

Lombard, Ill.

LIVING EXAMPLE

Give us more living examples about how to "turn to the world" in Christian servic such as "Butch Via: Volunteer on the Rescue Squad," by Richard Bohn (Jan. 6). I has occurred to me that this is one of th best ways to help Brethren implement ou current Brotherhood theme.

Carl H. Zigler

Brookville, Ohio

BYLINES: A Bethany Seminary graduate, **Murray Wagner, Jr.,** is now assistant pastor at First church, Harrisburg, Pa. He served in the BSC European program for two years, part of which time was spent in Poland. . . . **DeWitt L. Miller** is pastor of the Hagerstown church in Middle Maryland. . . . **Richard Gardner,** a 1965 graduate of Bethany Seminary, is an instructor in philosophy and religion at Bridgewater College, Va. . . . **Neil Wyrick, Jr.,** is a Presbyterian minister, presently with the Palmetto church in Miami, Fla. He is a contributor to religious and secular magazines and a writer of film scripts. He also has radio programs on Miami stations. . . . **Barbara Ward** (Lady Jackson) is an English economist. She was a speaker at the recent World Order Conference at St. Louis. . . . **David Kreider** is the minister of education at the Ladera church, Los Angeles, Calif. . . . **William E. Faw** is pastor of the Douglas Park church Chicago, Ill.

COVER: "In the Welfare Shelter for the Homeless," by Kathe Kollwitz.

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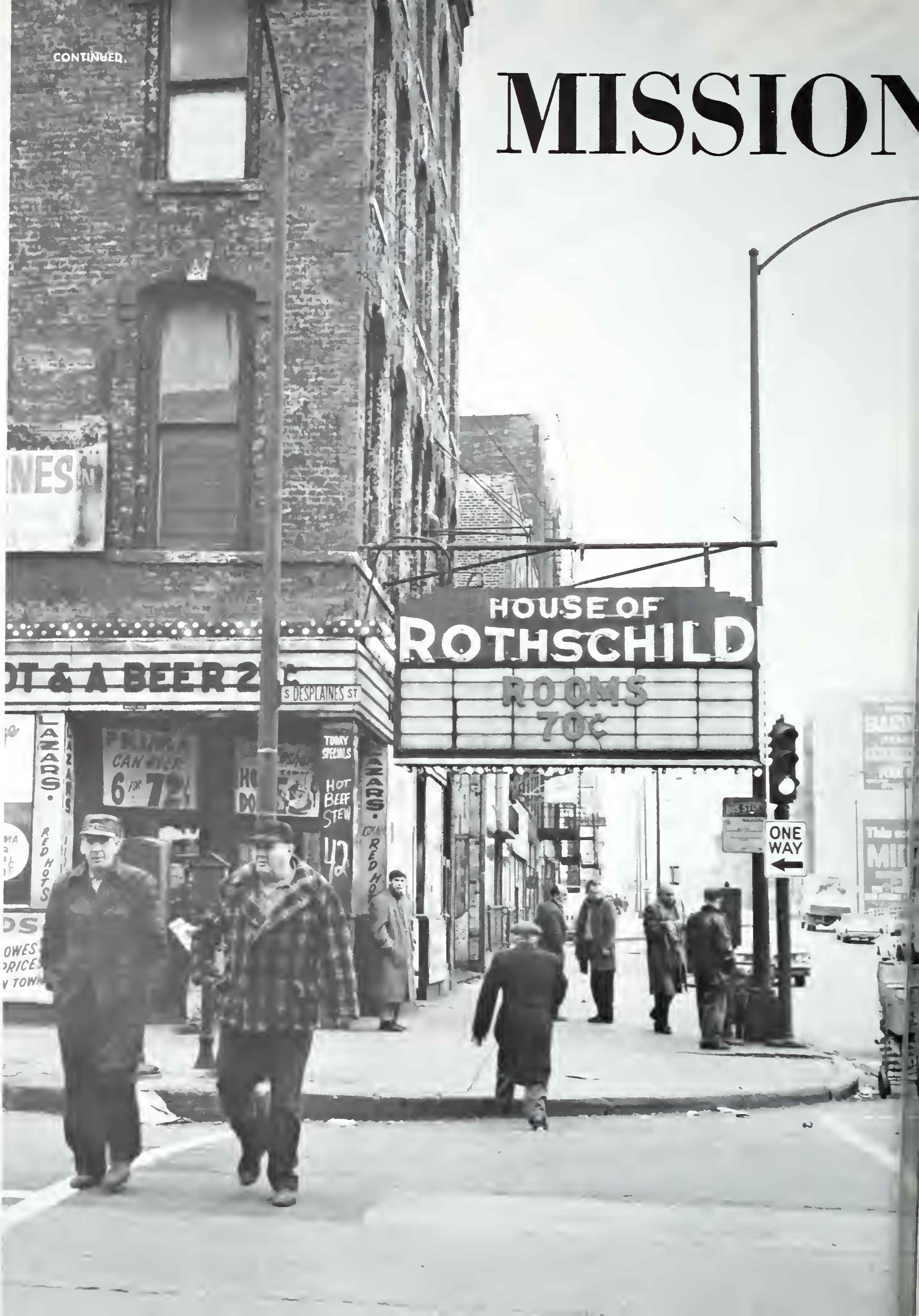
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ONE WAY
BUS STOP

TO METROPOLIS

by Murray L. Wagner

WITH a three-day beard, oversized coat and shoes, and five one-dollar bills, I headed down Madison Street toward the Loop. This stretch of asphalt is lined with cheap bars, bug-ridden flophouses, gutters that are never cleaned, and rescue missions which trade Spam sandwiches for souls. The street is known to the pimps, prostitutes, derelicts, and the tourists who travel the route in sightseeing buses as "Skid Row."

It was noon, and the rain was coming down in a drizzle. I wandered the street with a new friend from Birmingham who was out of work and full of wine. He told me I could get a flop and a bowl of bean soup at some "religious outfit" down the street. I got there after he preaching had begun and was turned away. They did hand me several tracts telling me how late it was.

At 2 a.m. I splurged my first ninety cents on a "sack" or the night. The sheets were filthy, the blankets reeked, and the air was like garlic soup. I awoke to the sick ounds of cheap wine hangovers. I fled the flophouse to ind some bright daylight and black coffee. I became part of that aimless brotherhood of lost men who wander opelessly and endlessly from one street to the next, moving on and on and going nowhere. I began to undertand the man who defined faith as anything that gets ou through the night.

By midmorning I had to eat. After bean soup and otato pancakes I headed for the hiring hall for day aborers. At four p.m. I went on the night shift at Helene Curtis. For eight hours I packed cases of "Head and Shoulders." I wore an orange badge with a number which meant scab laborer. No one talked to me.

The next day I cashed a check for one day's work: 8.35. I got the minimum wage after taxes. The hiring gency got the rest. This wage arrangement can continue definitely and unchecked by law. This rank form of xploitation of the oppressed is a part of the overpowerg, inaccessible power which conspires to hold men in overty and despair. The doors to Madison Street are mmed from the outside.

ame part of an aimless brotherhood f men who wander hopelessly from treet to the next, going nowhere."

With eight dollars, I thought I was off the bum. I headed for State Street and a good meal. I was kicked out of a café, and so I headed back past the middle-class stares of rejection and disgust to my friends on the skids. I was glad to get back.

On Sunday morning I went to a rescue mission for services. Most of the men came to sleep off a drunk and get a sandwich. Before the preacher came on with his stained-glass voice, the dreary hall was graced with several well-scrubbed, well-dressed families who obviously had prayed together and thus stayed together. They carefully came down the aisles and sat in the front. And there for all the bums to behold were firsthand examples of Protestant virtue and the American way. Then they got in their cars and left for their respectable neighborhoods. They were the phoniest people on Skid Row. They represented the church's failure to grasp even a foggy notion of the oppression and exploitation that keeps places like West Madison in desolation. I joined with the other bums, and we laughed at them (after we got our sandwich).

What I witnessed in my few days on Skid Row was a kind of rice Christianity that would result in an American missionary abroad being expelled from the country. The gimmick is alive whenever church people discuss their programs of social services as devices for hooking new members and winning converts.

One man stood up in the meeting and stomped out of the hall, saying, "I will not sit through this drivel just to get a bowl of soup!" That was cause for personal rejoicing to me. There are men on Skid Row and around the world who live in abject poverty but will hurl such

CONTINUED

Photos by Bob Dorsett

EMPLOYMENT NOW
WEST SIDE ORGANIZATION
EMPLOYMENT NOW
WEST SIDE ORGANIZATION
FOR FULL EMPLOYMENT

"Organized by leadership from the neighborhood, West Side Organization aids and unites those without job or income."

'WE ARE CALLED TO THE MINISTRY OF RECONCILIATIO

MISSION TO METROPOLIS

CONTINUED

pretentious "assistance" back into the faces of the spiritual cannibals who offer food in exchange for souls.

A few short blocks from Skid Row a majestic steeple pierces the soot and smog of the near west side. It stands atop a great sandstone church which houses a magnificent organ and empty pews. The thousands which once worshiped at this place have fled the city to find "respectable neighborhoods" in green suburbia. Negroes and Latins now crowd the proud town houses of yesteryear. Slum lords control the property around the church.

The stately edifice of stone and stained glass stands as a tombstone to the church's failure to minister to metropolis. It symbolizes the growing conviction of many, that the present form of the church is the major impediment to the servanthood of Jesus Christ. The congregation refused to lose its life to the world that crowded against its fortress walls. Now it is dead.

But men of faith believe in resurrection. Today this once abandoned relic of the past is the center of a bold new experiment in Christian mission. At 40 North Ashland Avenue frustrated pastors, bewildered professors, and hungry laymen gather to stake their lives in the ne church in the new city which Christ is creating in thi day of his visitation. Men and women representing som thirty denominations and agencies including such divers groups as the Episcopal Church, the Missouri Synod - Lutheran, and the Church of the Brethren are taking hard look at the explosive troubles of the inner cit Segregation, the open conflict between the city and th suburbs, slum and ghetto housing, and inferior schoo are studied through intensive seminars and direct i volvement in metropolitan life. Participants are thru into the agony of hopelessness, dependency, and oppre sion and are asked what it means to be faithful discipl in such circumstances.

The National Urban Training Center introduces st dents to the stark realities of Chicago by plunging the into a four-day bout with rock-bottom poverty and u employment. But the plunge does not end with th return from Skid Row. The curriculum of the Traini

"Participants in NUTC are thrust into hopelessness and asked what it means to be faithful in such circumstances."

"The painting of Lazarus on the wall is the symbol of NUTC for many because God is raising the dead city."

ND ALSO TO REVOLUTION’

enter immerses the student in the social order at the enter of the present struggle for justice and peace.

Unlike the earlier churchmen who followed the “social ospel” of Walter Rauschenbush, the current crop of nilitants guard against the idealistic identification of a articular political or economic scheme, like pacifism or ocialism, with the kingdom of heaven on earth. Not nly have world wars tempered the optimism and idealsm of former generations, but so have the clubs of Bull onnor and the jails of Jackson. Today's socially active hurchmen see the church as a leaven in the loaf of a novement already under way. In the vanguard of the ction are the secular and the unbaptized. Through these ervants of the world, God is acting to bring good news o the poor, release to the captives, and liberation to the ppressed.

Among the secular agents sounding out the cry of he ghetto for a decent life in Chicago is the West Side rganization. Organized by leadership from the neighorhood, WSO was formed to aid and unite those withut jobs and adequate income.

In the afternoon of a chilly, overcast day in late utumn an indignant woman came to the WSO office on Vest Roosevelt. She reported the eviction of a mother ith ten children. We found the woman, the kids, and he furniture on the sidewalk. Police in a squad car ere there to enforce the slum lord's order. The house as unfit for human habitation. The property owner, in he true character of a colonialist, ventures into the ghetto ist long enough to collect or evict but never to correct is violations of the housing code. His connections with he political bosses of the neighborhood usually allows im the criminal luxury of never having to keep his nters in housing that even approaches decency.

In this instance, the slum lord is also the precinct ptain. Personified in one man is the power of both onomic and political exploitation. His crimes are perpeated from his comfortable residence in suburbia. The en of WSO informed him that they were in business to n him out of the west side. They meant exactly what ey said.

On a Saturday morning, poor white Appalachians om Chicago's north side joined poor Negroes from the est side in an all-day rally. Color barriers were broken the common bond of suffering which poverty creates. heard the voices of welfare recipients represent the ntiments of their neighborhoods. I heard the poor say ey were tired of a welfare system that brutalized their manity and reduced their dignity. I heard them tell the futility in being trained for scab labor and urban plantation jobs. They said they were tired of the endless dependency that provided no opening to the economic mainstream. I heard them laugh at the “war on poverty” whose myopic understanding of the problem only serves to perpetuate a divided city of the rich and the poor. I heard them say they would break through the economic barriers of a society which can overproduce but cannot distribute. I heard them call for a unity of power and purpose. They sang, “We Shall Overcome,” and I joined them. I knew they meant what they said.

But I heard these people make a radical demand. They want a guaranteed annual wage. The very notion is blasphemy against the sacred cows of free enterprise and the open market. How was a churchman, let alone a Brethren, to justify his participation in such revolutionary activity? As I read the gospel, the Christian is under two paradoxical commands. We are called to the ministry of reconciliation and also to the ministry of revolution. We are to hold the world together but also to turn it upside down.

The Brethren have been sensitive as an agent of reconciliation. Wherever there is disharmony, distrust, and disunity we have heard the call to heal the broken. But all our efforts at reconciliation will be superflous if they are not accompanied by revolution. The idols of Baal must be smashed! Unless the entrenched and idolatrous institutions of society are directly challenged and changed, then good news for the poor, release for the captives, and liberation for the oppressed will never become a reality.

When the shores of the Great Lakes were still occupied by Indians, much garlic grew at the mouth of the river that emptied into Lake Michigan. Indians named the area with the peculiar odor Chicago. It means “the big stink.” Chicago has stunk ever since. It stinks just as Lazarus stank after death and rigor mortis had set in. But down in the ghetto the graveclothes are being folded. Lazarus is coming out. A new city is emerging because God has called it forth.

The Brethren are called to participate in the action that is replacing the old city with the new metropolis. But Christmas baskets sent in from the outside will be rejected by many. Youth groups can come in to pick up glass in the alleys, and college students to supervise totlots in the summer, but a band-aid will not heal the brokenness of segregation, and an aspirin will not cure the cancer of poverty.

The church needs men who will respond to the full command of the gospel. We must hold the world together, but we must also turn it upside down. And if we must despair of the past unfaithfulness of the church, let us not despair of the faithfulness of God. If he uses us once again to bring good news to the poor, release to the captives, and liberation to the oppressed, then we can at least know that this tattered remnant still belongs to him and he has not despaired of men. □

NEVER ANYONE LIKE THIS MAN

Dear Abraham:

Today in Jerusalem they crucified the man named Jesus, the one you heard preach that afternoon on the side of a mountain. Pilate said, "I see no wrong in this just man," but the crowd seemed intent on only one decision. It was obvious some had been paid to shout, "Let him be crucified," but we both know how this is. Life is cheap in our day and love a commodity not easily found.

You said you had never met anyone like this man, and I agree. He had more dignity carrying the cross than some men can muster sitting on a throne. And when he reached the cross, he proved his mettle. It was not that he spoke often, but what he had to say. I have forgotten some of his words, but others I will never forget. "Father, forgive them, for they know not what they do." How he could say this at such a time escapes me. That love he has been preaching for three years, he meant it.

"Today thou shalt be with me in paradise." He said it to one of the thieves, yet, for some strange reason, it seemed he said it to me and that he had the right to say it.

I do not make a habit of crucifixions. I have never before stayed to the bitter, painful end. But I heard him when he said, "It is finished." And let me say this, strange as it may sound, at that moment it seemed more like a beginning than an end. Even I am not sure what I mean by this statement; I only know what I felt, and I share it with you as a friend.

One day men will outlaw this way of execution. There is not a point to [illegible] agony. It proves no deterrent to either murderer or thief. It certainly is no way for a God to die.

There, I've written it. The thought has been quietly [illegible] in my mind, and now it is almost a reality. The [illegible] such a possibility stagger my imagination, [illegible] "Father, into thy hands I commend my

by NEIL WYRICK, JR.

spirit," I know that when he said, "Father" it was not the same as if I said it. He was calm when he spoke. There was almost a smile on his face, like someone going back home. One of the soldiers cried out, "Surely this man was the Son of God." The sky took on a darkness such as I have never seen before.

"The Son of God" — the phrase seems to echo over and over in my mind. Why should the Son of God come to live among men only to die on a cross? I think I have some answers. I dare not share them with many, but I hereby share them with you, Abraham, my friend of many years. I wonder if God wanted us to know he cared. Perhaps there was special meaning in this death, and the world has not heard the last of it. . . . Caiaphas walked away in triumph. Could it be his victory will be brief?

I am no prophet. For all my schooling I am not that wise. You were always the better student. But I know what I feel, and what I feel is God.

I shall be leaving here in the next several days and traveling by way of the road to Emmaus. May God bless you and yours.

Your friend,
David

SHALL BRETHREN JOIN THE CONSULTATION ON CHURCH UNION?

—*a look at central issue*

The Authority of Scripture and Tradition

In June delegates to Annual Conference will be asked to decide whether th Church of the Brethren should become an active participant in the Consultatio on Church Union, a movement looking toward the eventual merger of six denominations. In order that readers ma better understand the various ways of viewing the central issues being discussed by the Consultation, MESSENGER *wi carry a series of forum features, each of which will summarize the findings already reached by the Consultation an offer reactions by Brethren writers. Following is a statement regarding Scripture, Tradition, and the Guardian of Tradition prepared by the Consultation. The reactors are DeWitt Miller, pastor at Hagerstown, Maryland, an Richard Gardner, instructor at Bridgewater College. — Editor*

1.

THE SIX churches represented in the Consultation on Church Union recognize and acknowledge that the Holy Scriptures of the Old and New Testaments have a unique authority.

The Holy Scriptures witness to God's revelation, fulfilled in Jesus Christ, and to man's response to the divine revelation. They testify to God's almighty acts of creation and re-creation, judgment and mercy; they declare God's saving purpose; they proclaim the gospel which is the power of God for salvation; they point to the glorious consummation of his kingdom which has no end. They are the inspired writings which bear witness to the divine deeds in our history by which God has called into being and sustained his people and by which God calls all men to unite in his service and share in his reconciliation of the world himself.

Jesus Christ, crucified and risen, the living Lord an Head of the Church, is the center of the Holy Scripture: In him, the promises of God are fulfilled; to him th apostolic writings bear witness. Because we confes Christ alone *(solus Christus)*, in this way we affirm Scripture alone *(sola Scriptura)*.

The churches represented in this Consultation affirr the Holy Scriptures to be canonical, that is, the norm c their total life, including worship and witness and teaching and mission.

2.

The members of the Consultation are agreed that ther is a historic Christian Tradition. Each of our churches inevitably appeals to that Tradition in matters of faith an

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Scripture is central but not alone

by DeWitt L. Miller

IN THE ECUMENICAL discussions of our time there is no more important question than the question of authority: authority for personal conduct; authority for the mission of the Church; authority in matters of faith and doctrine.

Too often Brethren have dismissed this problem with the statement, "We believe the Scriptures (or the New Testament) to be our ONLY [caps mine] rule of faith and practice." This is all too frequently said, as if there is something unique about this. The truth is that most of Christendom subscribes to this tenet of faith. We need to recognize the difficulties inherent in such a claim.

In the first place, it invites the criticism tha we have a paper pope. If we are consistent in doin what some of the Brethren have claimed: "On tha upon which the Scriptures speak, we speak; on tha upon which the Scriptures do not speak, we kee silent," then the criticism is valid.

Let us freely and gladly recognize the centralit of the Scriptures in the self-revelation of God. H spoke to men in olden times, and they wrote dow the message. He came in the person of Jesus, an the written word witnesses to the ministry expresse in his life and teachings, his death and resurrectio Through the Scriptures we learn of God's might acts of creation and redemption; they proclaim th good news of his forgiveness and salvation, and the evoke within us a hope for the glorious triumph c his kingdom which shall have no end. They te how God calls men into his kingdom of love an service that they might share in the reconciliatio of the world unto himself.

As magnificent as the teaching of the Scripture

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practice. But the clearer delineation and characterization of that Tradition is a task still to be completed.

The members of the Consultation, however, are aware that our preception of the relation between the Scriptures and Tradition is taking on new forms and new dimensions. A new understanding of Tradition is making it increasingly clear that Tradition cannot simply be equated with "the traditions of men" – teachings and practices which obscure or corrupt rather than express the revelation to which the Scriptures witness. By Tradition we understand the whole life of the church, ever guided and nourished by the Holy Spirit and expressed in its worship, way of life, and order. As such, Tradition includes both the act of delivery by which the good news is made known and transmitted from one generation to another as well as the teaching and practice handed on from one generation to another. Thus the Evangelist writes: "Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered [traditioned] to us by those who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also . . . to write an orderly account for you. . . ." (Luke 1:1-3).

In such a sense, the Christian Tradition antedated the formation of the New Testament canon. The New Testament canon appears not as separate from or opposed to the Christian Tradition but rather as an expression of it. Certainly it is the case that in the church, Scripture and Tradition are found together.

3.

There are at least three relations between Scripture and Tradition (understood as the whole life of the church) which deserve consideration. (1) Scripture is itself included in the Tradition. The reading of and listening to the Scriptures in worship and the authority of the Scriptures over the teaching of the church are essential in the life of the church. (2) The Scriptures are interpreted in the light of the Tradition. The Church does not set itself above the Scriptures, but the Church reads and listens to the Scriptures as a community of faith. (3) The Scriptures are the supreme guardian and expression of the Tradition. This is what the Church intends by its acknowledgment of a canon of Scriptures.

4.

The members of the Consultation are aware that we are confronted not only by Scripture and Tradition (understood as the whole life of the Church) but also by Scripture, Tradition, and the traditions – those individual expressions of the Tradition which more or less characterize particular churches and those customs of the churches which have arisen in various times and places.

We have no doubt that such traditions must ever be brought under the judgment of the Scriptures. To bring its traditions under the judgment of the Scriptures is an inescapable obligation of the Church.

The Church acknowledges its responsibility for its continuing guardianship of the apostolic testimony to God's act of reconciliation in Jesus Christ. For that guardianship, the whole Church is responsible. The Scriptures, illuminated by the Spirit in the Church, are the fundamental guardian as they are the source of new life and light.

The Consultation expects to explore further the role of symbols, such as creeds and confessions, and the role of the ministries which have special responsibilities for guarding the Church's total life from distortion and corruption.

Scripture is unique, more than a witness

by Richard Gardner

The provisional statement of the Consultation on Church Union study commission on the authority and relationship of Scripture and Tradition goes something like this: (1) Jesus Christ is the fulfillment of God's redeeming and revealing work in history. (2) The living Tradition of the Church bears witness to Jesus Christ. (3) Scripture is that part of witness-bearing Tradition which guards and tests the validity of the rest. (4) Particular churchly traditions are fragmented expressions of the total Tradition and must constantly be judged by the whole, especially by Scripture.

Though Brethren – and Protestants in general – have not been accustomed to thinking of Scripture as standing within Tradition, a good case can be made out for this understanding on the basis of the New Testament. For there we encounter the apostles as bearers of tradition about Jesus Christ – and the New Testament is, indeed, a product emerging out of this *tradition-bearing witness* of the apostles. This does not deny the divine inspiration of the New Testament; it simply notes the historical process in which divine inspiration came to expression. As a basic perspective, this view of Scripture and Tradition has much to commend it. At certain points, however, its implications are uncomfortably fuzzy and lead one to raise the following questions:

(1) Does the COCU statement stress sufficiently the uniqueness of the New Testament *canon* of tradition? Does it not fail to emphasize the utterly unique role of the *apostles* as witnesses to Christ, a role possessed by commission from Christ and equipped by inspiration of the Spirit? Does it see, as

Continued on page 10

MILLER Continued

is and as important as it is that we read them, study them, and come to know them that they might be a light to our path and a lamp to our feet, to leave it at that is to ignore some very basic Christian truth.

The second criticism is inherent in the word of Jesus when he said he had not told the disciples everything they needed to know but that when the Holy Spirit came they would be guided into all the truth.

That which has come into the life of the Church as a result of the guidance of the Holy Spirit is commonly thought of as Tradition. It has two chief elements. (1) New and fresh insights into the meaning of the Scriptures for any given day and age. (2) Christian understandings of questions, problems, and relationships not specifically covered in the Scriptures. Dr. Albert C. Outler has summarized it in these words, "By Tradition we understand the whole life of the Church, ever guided and nourished by the Holy Spirit, and expressed in its worship, witness, way of life, and order."

We also need to remember that before the Scriptures were written word they were part of an oral tradition, for the most part. Furthermore, if we are honest, most of us interpret the Scriptures in light of the tradition to which we have been exposed. While theoretically we may be bibliocentric, practically we have given a large place to tradition in our lives and in the conduct of church affairs.

As we seek a sharper delineation of what we believe about the basic authority for our faith and works as Christians let us never forget what Soren Kierkegaard has pointed out so clearly, that is, that God never wants any of us to be "disciples at second hand." Our religious experience must always be authenticated by the witness of God's ever-living and ever-present Spirit and tested in the crucible of the fellowship of committed persons.

Therefore, let us look upon the Scriptures as God's revelation of himself, his love and his redemptive purpose in the lives of people whose lives were open to him and especially as they tell of his self-disclosure in the person of Jesus. Then let us pray for that openness of mind and spirit which will make us receptive to further understandings and insights under the influence of his Spirit's presence. Finally, let us be bold to witness to the faith within us but humble and teachable as we listen to the testimony of others who have studied his Word and have prayed for the further guidance of his Holy Spirit.

GARDNER Continued

the New Testament itself sees, the *qualitative* difference between the apostolic "traditioning" which constitutes the New Testament message and all later "traditioning" by the Church? And, consequently, does it recognize the qualitative difference between the authority of Scripture and the authority of extra-biblical tradition?

(2) Why does the COCU statement hedge at the point of speaking of the biblical message as itself being revelation? Does the Bible *only witness to revelation*, or does it not rather, in that very witness bearing, *also constitute revelation?* Are not the words, concepts, and understandings of the biblical message themselves a part of the very event and structure of God's revelation in Jesus Christ, and hence the *revealing* Word of God?

(3) While the biblical message does indeed bear witness to God's redeeming work, is *witness* a comprehensive enough term to suffice for designating its character? Will not Brethren want to insist also that the biblical message — in its entirety — *infallibly interprets* the covenant purposes of God fulfilled in Jesus Christ? Must we not, in this way, sharpen up the sense in which the COCU statement speaks of Scripture as norm?

As a church committed to the biblical message as its very foundation, the Church of the Brethren should wrestle in earnest with such questions as it decides what role, if any, it will play in the COCU.

VISITING WITH SPRING

Today I visited a while with spring,
Walking down country lanes in the warm air.
Above, the sky was dotted with white clouds;
New signs of burgeoning were everywhere.

Spring spoke to me with green on leaf and grass,
With swelling buds all ready to unfold.
How mighty is the hand of God to change
The earth each year from white to crocus gold.

by Louise Darcy

PERENNIAL OPTIMIST

The woodchuck saw
his shadow;
The weatherman
says snow.
But I know winter
will not stay.
I heard a robin
sing today,
And I have
trusted robins
Since many
springs ago.

by Emily Sargent Councilman

THE CALM WITHIN
A Parable

Outside March is wild. The reckless wind
Rolls down the dark sky, whips protesting trees,
Strains under shuddering roofs, deaf to their pleas,
Rapes garbage cans, kicks doors, undisciplined.
It claws my windows with twig-fingered din,
Mad that it cannot smash the calm within.

by Ernestine Hoff Emrick

We must understand the world

If Brethren are to take seriously their theme for the last half of the 1960's, "God loved the world, so . . . ", we must consider it our first obligation to intelligently and sympathetically *understand* the world in which we live. And that is neither easy for us, nor typical of us. Much more typical of us than any coherent approach to understanding the world is our desire to *serve* it.

When the cultural milieu in which we live and move and have our being was largely static it was possible for us to serve the world for generations without seriously reexamining our understanding of the world or the premises of our service within it. If there is one fact about the world of which we are a part which seems incontrovertible, it is that it is changing at a dizzying pace. And that fact leads directly to the conclusion that our service in the world must continually be predicated upon evaluation of our understanding of the world. If we do otherwise, we may well be faced by two unpleasant possibilities. We may find that the world does not wish to be served in the way in which we seek to serve it. The other unpleasant possibility is that we may not serve the world effectively.

Let me try to illustrate my concern in two ways. As our young people at Camp La Verne last summer pondered their response to the Watts' riots the immediate reaction, not only of the young people but of their leaders as well, was to seek a way to assist in "cleaning up" some portion of the area which had been burned. Two carloads of young people left the camp, leaving the security of the family provided them by the camp, and ventured into the world to serve it. Because of the sensitivity of the leaders who accompanied them the primary value of the experience was to increase their understanding of racial problems. Some service was clearly rendered, but it was quite insignificant when seen alongside both the task to be done in Watts and the understanding which resulted on the part of our young people.

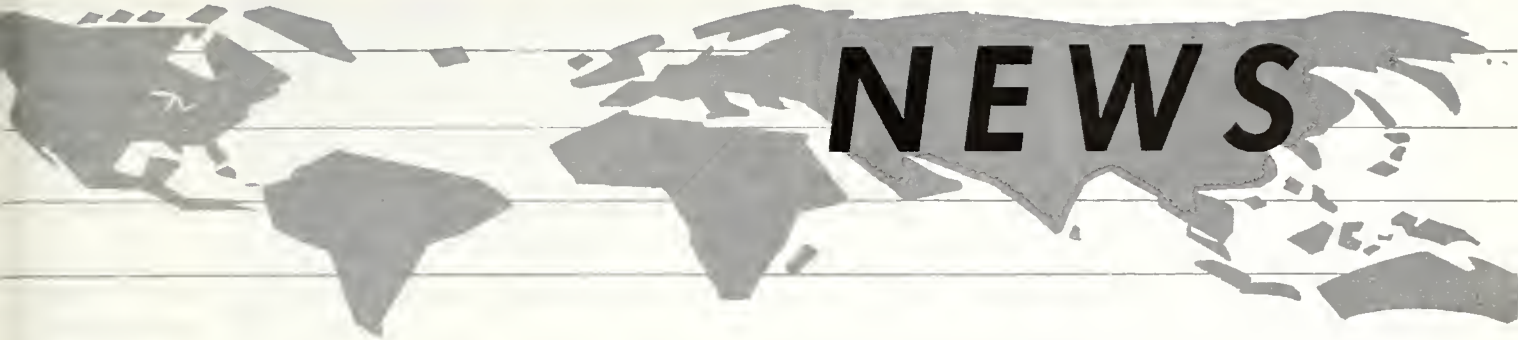
The second illustration is of a somewhat different sort. It has to do with the demonstrations against the war in Vietnam and the effort of our Brethren Service Commission to establish some service project or reconciliation program in Vietnam itself. It must be acknowledged that the decision might ultimately be no different from those currently being made regarding our witness in relation to that conflict, but the point at which our understanding seems often to be faulty is that we act as if the world were somewhere "out there" rather than in our very midst.

The world is as much in Berkeley and Oakland as it is in Saigon and Hanoi. It is as much in Philadelphia, Chicago, and Los Angeles as it is in India or Ecuador or Nigeria. It is as much in those of us who have grown up in the church as it is in those who have never heard of Jesus Christ. If we take seriously the "world" in our midst and understand it accurately, then might we not make our witness concerning peace in Vietnam by helping those whose only avenue of protest seems to be by violent demonstrations and the burning of draft cards to understand that there are legal and constructive alternatives to participation in that war? Perhaps we must do both as witness to our convictions, perhaps neither is adequate, but, if our understanding of the world is genuine, then we must find alternatives to our instinctive reflexes as Brethren.

The difficulty for us is at the point of how we are to understand the world. It has not been easy for us to affirm the goodness of creation and the need for our own involvement in the world. As a denomination we remain more than a little bewildered by such things as the rapid mobility of people and the impact of urbanization upon our young. But it serves no useful purpose to bemoan either social mobility or urbanization. They are facts of life in the twentieth century. Indeed, they can be the means through which much can be accomplished.

If we are to arrive at some intelligent and sympathetic understanding of our world we need to be on the beaches and in the bistros, in the political campaigns and pool halls where the action is. But we dare not show up with patent medicine remedies for the world's ills but with open ears and open minds that we may hear clearly what the world has to say to us. We must seek together for viable alternatives to existing patterns of action and behavior, in Watts, in Vietnam, and in ourselves. — *David Kreider*

NEWS



New York to host fourth youth conference

National Youth Conferences have an eye for beauty. Not the least significant aspect of recent conferences, in 1962 in the Rockies at Estes Park, Colo., and in 1958 in the Smokies at Lake Junaluska, N.C., has been the spectacular settings to which 2,000 to 3,000 Brethren young people have converged.

This August, for the fourth National Youth Conference, central New York's Finger Lakes region will be the host. More specifically, Cornell University at Ithaca, an Ivy League school with a campus bounded by streams and waterfalls and scenic trails overlooking Cayuga Lake.

Coming Aug. 16-20, between summer and fall sessions at Cornell, the Brethren will have wide range of the dormitories, cafeterias, fieldhouse, chapel, swimming pool, student union, and other facilities on the 480-acre campus.

The conference program will center on the theme, "You in the World," accenting the current Brotherhood emphasis on the church ministering to the world.

According to Donald L. Lowdermilk, Robert C. Tully, and Wilfred Nolen, triumvirate planning the conference under the Christian Education Commission, the conferees will be confronted "with the task of evaluating the mission of the church within the context of the world they know best."

"Briefly stated, the theme stresses that youth are to be 'worldly' Christians – the body of Christ right in the midst of the world."

Dialogue, encompassing small group discussions, panels, and talkbacks, will be used in exploring the theme. A study guide will be available in the June *Leader*. The theme will be interpreted further through professional drama, folk and traditional music, and creative worship.

Rallying point for Brethren youth . . . Cornell University campus, Aug. 16-20

Eligible to attend will be teens in the tenth, eleventh, and twelfth grades next fall, other youth through age twenty-two, and adults officially related to local youth groups. Unlike the Estes Park conference, this year there will be no limitation on the number who may attend.

The expectation is that the attendance will be the largest gathering of Brethren youth ever assembled, the planners indicated.

For all conferencegoers, advance registration is required by July 1. A fee of $40, to cover room and board at Cornell, insurance, and conference fee, is to accompany the registration. Registration forms will be available in local churches by April 1.

National Youth Conferences have been held quadrennially since their inauguration in 1954 at Anderson College in Indiana.

Cornell, this year's host, was founded as a land-grant college and continues in that status. At the same time, it is privately endowed, in the main, and also receives support from New York state for four of its sixteen divisions of study. The enrollment totals approximately 12,000 students.

Religion's war on poverty

A coalition of Roman Catholic, Jewish, and Protestant leaders has put its support behind the nation's war on poverty.

Norman J. Baugher, general secretary of the Church of the Brethren, will have a lead role as one of six cochairmen of the new organization, known as the Inter-Religious Committee Against Poverty. The effort was launched in Washington, D.C., when forty-five clergy and lay leaders of the National Catholic Welfare Conference, the National Council of Churches, and the Synagogue Council of America entered into league.

The organization's goal is to "rally the full weight" of the sponsoring bodies and their constituents behind the antipoverty campaign, including the efforts of both voluntary and governmental agencies. The group issued a joint demand for increased federal appropriations "to strengthen and broaden the nation's programs to eliminate poverty" and upheld the requirement of "maximum feasible participation" of the poor in planning antipoverty programs.

Dr. Baugher, along with Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A., are Protestant cochairmen.

Jewish cochairmen are Louis Stern of New York City, a layman, and Rabbi Seymour Cohen of Chicago, president of the Synagogue Council.

Poverty foes: Humphrey, Blake, Baugher

Catholic cochairmen are Archbishop Robert E. Lucey of San Antonio, Texas, and Bishop Raymond J. Gallagher of Lafayette, Ind.

Vice-President Hubert H. Humphrey, in addressing the group, called the move "a manifestation of the most fundamental beliefs of our three faiths."

He recalled that these same religious groups were a prime force in mustering support for the Civil Rights Act of 1964, the Voting Rights Act of 1965, and much of the social legislation passed during the last term of Congress.

The persistence of massive, involuntary poverty in American society is a blight which is "economically and politically indefensible and morally intolerable," IRCAP spokesmen said.

"The problem of poverty and its solution have been the concern of Judaism and Christianity throughout the ages," a committee statement added. It cited as spiritual concepts supporting this goal the idea that man has the "obligation of trusteeship" over the natural resources of earth and that the will of God for man embraces "abundance of life, justice in human dealings, and sharing of his gifts in charity and equity."

Appeals to conscience

Several hundred Brethren were among signatories to a statement by the International Committee of Conscience on Vietnam, a new peace effort with supporters in twenty-five nations. Its sponsor is the Fellowship of Reconciliation.

The recently formed committee directed urgent appeals to leaders and people of the United States, North Vietnam, South Vietnam, Communist China, and the Viet Cong to halt the war in Vietnam.

The message also was carried in a two-page advertisement headlined "They Are Our Brothers Whom We Kill," published in the Sunday *New York Times* on Jan. 23. Including names of only initial signatories A through L, the advertisement listed seventy-five Brethren who had endorsed it from across the country. Also listed as one of the key supporters of the movement was W. Harold Row, executive secretary of the Brethren Service Commission.

Dr. Row, who visited Vietnam last fall, also is among sponsors of an inter-religious group known as the National Emergency Committee of Clergy Concerned About Vietnam. The committee sought nationwide action by clergy regarding Vietnam in favoring continued cessation of bombing and continued efforts to negotiate, including negotiation with representatives of the National Liberation Front, and in opposing vigorously the pressure for further escalation of the war.

Also on the latter committee are such religious leaders as John C. Bennett, Eugene Carson Blake, Robert McAfee Brown, William Sloane Coffin, Jr., Edwin T. Dahlberg, Abraham Heschel, Martin Luther King, Jr., Martin E. Marty, Howard Schomer, Joseph Sittler, Colin Williams, and others.

Glick named college head

New president of a liberal arts college for women in New York state is a Church of the Brethren minister, G. Wayne Glick of Lancaster, Pa. The appointment is effective June 1.

Related to congregations of the American Baptist Convention, the four-year school enrolls 724 students. It is located at Keuka Park in upstate New York's Finger Lakes region between Rochester and Ithaca.

Dr. Glick has been dean and vice-president of Franklin and Marshall College, where he has been on the faculty since 1955. He also has held a professorship in the department of religion, directed the planning of a ten-year long-range program, and coordinated such special programs as the Knox Seminars for Educational Management and the Precollege Enrichment Program for the culturally disadvantaged.

A Bridgewater, Va., native, he is a graduate of Bridgewater College, Bethany Theological Seminary, and the University of Chicago. He is married to the former Barbara Zigler and has three children.

He previously has served as a school administrator in Virginia, as a Bible instructor at Juniata College, and as minister of the York Center Church of the Brethren, Lombard, Ill.

Among his various writings is a forthcoming book on Adolph von Harnack, one in a series by Harper and Row on "Makers of Modern Theology."

Open hearing at First church, with Pastor Tom Wilson presiding, Martin Luther King, Jr., speaking

On launching a civil rights campaign in Chicago

When Bethany Theological Seminary relocated to a greener and more spacious site outside Chicago, many a Brethren sat back and swallowed hard. Were Brethren once again succumbing to the Protestant tempo of retreat from the inner city?

Had these same observers been on hand in the former Bethany neighborhood of Chicago's near West Side on Jan. 26, the night Martin Luther King, Jr., came to town, they would have looked twice. For there in the sanctuary of old First Church of the Brethren Dr. King formally launched his crusade for better Negro housing in Chicago.

First Church pastor Tom Wilson chaired the session, billed as a Hearing to End Slums in East Garfield Park. The event was not an isolated occurrence at First church. On a following Sunday *Ebony* senior editor Lerone Bennett, Jr., spoke there on "The Reconstruction of the Negro Image." The congregation, with the direct financial assistance of sister church York Center, earlier this year employed part time on its staff Mrs. Emilye Fields, a detached worker, to develop programs of guidance to expectant teen-age mothers, better living for adults, "3 R's after 3" for schoolchildren, and readiness training for preschoolers. Still other tangible efforts are under way by Brethren of First church and area churches to relate to the Garfield Park community.

At the January hearing some 1,000 persons were gathered at First church to listen to Dr. King and to testify to the evils of slum housing. The grievances which representative spokesmen voiced ranged from destruction by teen-agers to vote-buying by precinct captains. Marshall High School students talked of overcrowdedness and better education.

Dr. King, who moved into the area to live as a neighbor while conducting the campaign against the ghettoes, told the First church assembly that a slum was "robbery, complete and absolute robbery."

"Robbery of adequate, standard housing, robbery of good education, and most important, robbery of a person's own dignity and selfhood," he declared.

The civil rights leader urged slum dwellers to unite in order to do collectively what they cannot do individually. He said the Civil Rights Act is pointed only to the glaring social wrongs of the South but that the attention now must be turned to the North.

As to a strategy for the Northern campaign, a principal King aide, the Rev. Andrew J. Young, was quoted as indicating that the Southern Christian Leadership Conference lacked a clear-cut plan for Chicago for "the issues are never clear-cut in Northern cities."

He indicated that the yearlong drive will be aimed at knocking out "economic exploitation and community colonialism" of Negroes through improved education, housing, and job opportunities. Street demonstrations and possibly economic and school boycotts may be used, he said.

"The evil is not the politicians; it is the system," Mr. Young said at the University of Chicago. "We are coming to Chicago, risking our organization's security. The whole future of the SCLC depends on whether we are successful here. We'll just have to fold up if we fail."

In this struggle for economic and racial justice, First church, Chicago, also has laid itself on the line.

Folk music, pleas against vote-buying, school crowdedness were expressed in open forum

SPECIAL REPORT

Today's World -- how close is it

How shall Christians respond to problems of hunger and world poverty "so vast that no limited campaign or crusade can be expected to resolve them?"

"IT IS UNTHINKABLE that countless millions should live deprived when an all-provident Creator has placed in the soils of the earth the elements of food for even the smallest child . . . the ignorance and greed of the few in exploiting land spells impoverishment for millions . . . but land is something special . . . it is above race, politics, nationality, or creed . . . we must work now for a meeting of the best minds in education, science, and religion to plan for the well-being of mankind."

These were the thoughts uttered in 1915 by Ohio State University agriculture dean Alfred Vivian. So visionary were they that they could be said today with still greater urgency. So challenging were they that they helped stimulate OSU student I. W. Moomaw to make a career of agricultural missions, a movement dramatically recounted fifty years later in Dr. Moomaw's newest book. "Crusade Against Hunger" (Harper and Row, 1966, 199 pages, $3.95).

Thrilling as the story is of the unsung pioneers of agricultural missions, compassionate as the outreach is of denominations through One Great Hour of Sharing and other relief ministries, massive as the "Food for Peace" and related programs of the U.S. government have been, measured against the vast hunger of today's world these efforts seem only to have made a dent in the problem.

For the future, the near future, the specter of starvation is a momentous global concern. If Dr. Raymond Ewell, former adviser to the government of India and now with State University of New York at Buffalo, is correct, "the world is on the threshold of the biggest famine in history."

"If present trends continue," Dr. Ewell adds, "it seems likely that famine will reach serious proportions in India, Pakistan, and China in the early 1970's. Latin America will fall in the category by 1980. Such a famine will be of massive proportions, affecting hundreds of millions, possibly billions of persons."

ALREADY THE PROBLEMS of hunger and world poverty "are so vast that no limited campaign or crusade can be expected to resolve them," declared a carefully researched Resolution on World Hunger adopted last June by the General Board of the National Council of Churches. It called for united action by church and government agencies posited on a new framework of international action.

A few startling facts reveal why:

- Two billion persons (two thirds of the world's population) live in areas of nutritional deficiency, and one billion of these suffer daily or recurrent crippling hunger.
- In fifty-seven countries, the average income is $100 a year. And one half of the world's population is in these fifty-seven countries.
- In Africa, there is one doctor to 60,000 people. Half of the children die under the age of five.
- U.S. assistance to India, totaling 20,000 tons of wheat a day, may be the only barrier to large-scale famine and open rebellion, some observers contend.
- Latin America increased its total food production over the last five years, but with twenty-five million more people, the average individual had some seven percent less to eat.

On this latter point, impressive gains in food production and agricultural exports have been made in a number of developing nations over the past ten years, the United Nations Food and Agriculture Organization reported. It went on to note that the production increase was in the main wiped out by the rapid growth of population, and the rising volume of trade meant little in the face of falling prices.

Two courses for simultaneous action are recommended. The first is to increase the food supply in this country and particularly abroad. The second is to come to grips with a skyrocketing population which mounts faster than farm production.

An increasingly hungry world likely will turn more and more to the bounty of the United States for food. Unless actions are taken to step up production here, those who come asking may find the surplus cupboard bare. Already the once mountainous food warehouses across the nation are now largely down to a normal inventory required for reserves. The wheat stock, according to one observer, is less than our domestic needs for a year.

IN LIGHT of the dwindling surpluses, formidable opposition is expected in Washington to continued food assistance abroad and particularly to expansion of food production or technical assistance programs.

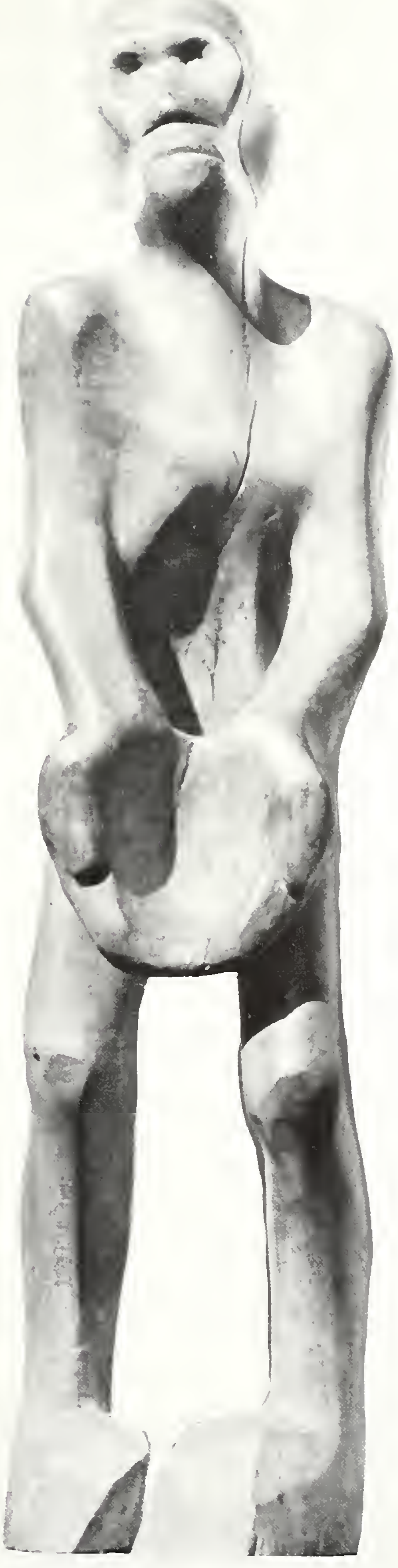
From the positive wing, a series of affirmative legislative proposals are an-

e threshold of famine?

ticipated. Already the push is on for relaxation of U.S. planting controls to spur production for overseas needs and to loosen the reins on agriculture here. Key sections of Public Law 480, the Food for Peace Act based on surpluses, are due to expire at the end of this year and will be up for extension in the current session of Congress. Partly out of self-interest, partly out of altruism, farm groups, grain and machinery dealers, and fertilizer producers are among those lobbying for a further shift of emphasis from mere surplus disposal toward meeting world hunger. A broadly representative Committee on World Food Crisis has been formed to coordinate the Food for Peace lobby.

Lest the United States be looked upon as permanent charitable breadbasket of the world's hungry, certain of the legislative proposals will stress foreign self-help rather than direct aid. One congressman upheld this premise recently by citing a Chinese proverb: "Give a man a fish and he will eat for a day. Teach him how to fish, and he will eat for the rest of his life."

President Johnson in his State of the Union address promised to "place the matchless skill and the resources of our own great America — in farming and fertilizers — at the service of those countries committed to develop a modern agriculture." On Feb. 10 the President outlined to Congress a new Food-for-Freedom Program, seeking to gear the national farm plant not only to domestic needs but to helping the underdeveloped poor of the world feed themselves. Countries to be helped would have to build up their own farms, offer incentives and monitor progress, change attitudes and habits, and in time accept responsibility for feeding themselves.



"Hunger," carving by Njau, Africa

American church leaders are alert to the mounting famine and other impending disasters forecast by the experts. Such tangible expressions of Christian concern as One Great Hour of Sharing, Church World Service, CROP, Heifer Project, and agricultural missions merit expansion and greater support of church members.

But simultaneously church people must see that foremost thought is given in public debate and action to the morality of limiting farm production in the midst of mass starvation, of subjugating foreign aid to military aid, of letting a burgeoning population go rampant.

TO COPE WITH THE SITUATION, the National Council resolution points out that both long-haul and short-run measures are required and validates direct relief for the interim period until agricultural production and the population growth reach more of a balance. It stresses further that so real a problem as mass hunger must be lifted out of the arena of normal trade and national and political interests. It suggests a new orientation to the domestic farm policy, scaled to the world's needs and not to our own parochial patterns.

The National Council resolution infers that time is running out, that this country may not awaken to the magnitude of the disaster until the disaster strikes. The signs seem to be saying disaster is near.

To Brethren schooled in concern for their neighbor's good, the church's place, without reservation, is in the front ranks of a war on hunger. A kindred mind on the matter, Bishop J.A.T. Robinson, describes why.

"Bread for myself," he said, "is a material concern. Bread for my neighbor is a spiritual concern." — *H.E.R.*

Growing edges

Cuba, N. Mex. — Among developments at the Lybrook Navajo mission have been the following involving youth:

Eleven Navajo juniors and junior highs attended Church of the Brethren camps in Colorado. Of the seventy-five children in the local school, all except those from one family attend a weekday Christian education class at the mission. Seventeen Navajo kindergarten-age children are enrolled in the mission's first preschool program. The mission-sponsored 4-H Club earned $202 in prizes at two fairs, and a plaque by the Navajo Tribal Council for having the best 4-H exhibit at the Navajo fair at Window Rock, Ariz.

Saxton, Pa. — Churchmen named by Middle Pennsylvania's commission of service and social welfare are visiting forty-one churches to counsel youth on draft alternatives and procedures. The coordinator of the program is R. Eugene Miller, pastor of the Waterside church.

Waka, Nigeria — How can a blind man teach? walk? play ball?

These are frequent questions asked of R. Logan Carson, new Bible teacher at Waka schools. Mr. Carson, blind since birth, sometimes is a source of wonder in a culture where traditionally the sightless have no work and, hence, beg for alms.

"How do you know where the ball is when it is thrown high?" his pupils quiz him. Not altogether certain of the answer himself, the missionary theorizes on the matter, which leaves the children still wondering, then demonstrates his skill, which leaves them wondering even more.

Champaign, Ill. — An expanding ministry to the more than forty Church of the Brethren students at the University of Illinois has been undertaken by the Champaign Church of the Brethren and the Southern Illinois district.

Directing the program are Pastor Galen L. Miller and Mrs. Robert Pittman, both of the Champaign church.

Run fast, Brother layman

Eight Brethren were among the 450 delegates from across North America who gathered in Chicago to focus on the ministry of the Christian laity. Here were some of the viewpoints examined in the cold light of 1966:

There exists a "cancer of selfishness in the church. If you ask a group of laity to talk about their life in the world, within ten minutes they are talking about the problems of maintaining the institutional church."

— *Mark Gibbs*
Association of Lay Centers in Europe

◆

"Rebellious" theologians who proclaim "religionless Christianity" are correct in rejecting the idea that Christians choose their own God.

"The essence of religion is to choose God. But the essence of Christianity is *to be chosen* by God.

"Our response is to a living God and not to an image which can be safely enshrined in a temple.

"Our job is to run fast and try to catch up with God, who is already at work out there in the world. He has chosen us, not we him. . . .

"The ministry of the laity in the world is not a question of how laymen can best serve the church. It is not even a question of how the laity and the clergy together can serve the institutional church in its mission to the world.

"But it *is* a question of what God is doing in the world and how we can identify with his purpose and serve it here and now, whereever we may be."

— *Bishop Stephen F. Bayne*
Protestant Episcopal Church

◆

"The major crisis confronting all people not only in Chicago but throughout North America and the entire world is that of widespread economic injustice. . . . The church of Jesus Christ, long a dependable source of 'guilt money' for 'charitable enterprises,' must now equip itself to stand shoulder to shoulder with the exploited in seeking to form the corporate structures that will guarantee a just economic order. . . . The entire church must now bring its funds and best minds into the radical planning and action needed to meet the crisis."

— *Chicago West Side Organization*

◆

"Christians must not disengage themselves from this world, denouncing it as an alien world which they must either conquer or leave alone." Rather, Christians "are called upon to understand the nature and changes of this society better than secularism can do it, and to help men become truly human in involvement and reflection."

Modern society is in a state of continual flux, but society lives by being questioned. The "antagonism of church and world" is "one of the dynamic tensions" which makes society go.

Among the marks of Christian life is *dissipation* — even "with its bad connotations of squandering, wasting, disorderliness. God is a squanderer of gifts and graces. Yet, much too often Christians are pinchpennies. If our churches are to take seriously the ministry of the laity to the world, they have to give it away. . . . Neither the excellency of the Christian cause nor the order of the church will be their ultimate criterion, but love, understanding, and service in concrete circumstances, including a certain disorderliness which love may create at times."

— *Dr. Hans H. Walz*
German Kirchentag Movement

DAY by DAY

a devotional guide for the family

Have you ever wished you had been living in Jesus' day? What did the people he met think of him? Listen to their testimonies:

"If I only touch his garment, I shall be made well" (Matt. 9:21).

"He has done all things well; he even makes the deaf hear and the dumb speak" (Mark 7:37).

"Lord, now lettest thou thy servant depart in peace,
according to thy word;
for mine eyes have seen thy salvation" (Luke 2:29-30).

"Come, see a man who told me all that I ever did. Can this be the Christ?" (John 4:29).

"A great prophet has arisen among us!" "God has visited his people!" (Luke 7:16).

"The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight. . . . Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see" (John 9:11, 25).

"Certainly this was a righteous man" (Luke 23:47, KJV).

In more recent times hymn writers have proclaimed, "What a wonderful change in my life has been wrought Since Jesus came into my heart!" (R. H. McDaniel).

"I came to Jesus as I was,
Weary and worn and sad;
I found in him a resting place.
And he has made me glad" (Horatius Bonar).

Has this been your experience? How has knowing Jesus changed your life?

SUNDAY, MARCH 20
Mark 10:46-52. To be spiritually blind is the worst blindness of all. "Open my eyes, that I may see Glimpses of truth thou hast for me" (Clara H. Scott).

MONDAY, MARCH 21
John 3:1-12. "The aim of religion is not to get us into heaven but to get heaven into us" (Ulysses G. B. Pierce).

TUESDAY, MARCH 22
John 1:35-46. Andrew brought Simon Peter to Christ. Philip brought Nathanael. Whom have you brought?

WEDNESDAY, MARCH 23
Luke 10:38-42. "Busyness," rather than performing genuine and necessary service, may become a bid for sympathy, an escape, or defense against listening to God's word.

THURSDAY, MARCH 24
John 12:1-11. Love is extravagant, lavish, withholds nothing for self. Consider the high cost of loving. It cost Jesus his life!

FRIDAY, MARCH 25
Luke 8:26-39. Minds that are sick, distraught, and troubled find healing and peace, when they know the love and forgiveness of Jesus.

SATURDAY, MARCH 26
Luke 7:1-10. Christ attracts men of all races and cultures. A converted Auca Indian may understand God's love better and appreciate it more than you do.

SUNDAY, MARCH 27
Mark 10:17-22. Christianity does not depend on what we *do* but what we *are.* The world is not ignorant but "loves darkness rather than light."

MONDAY, MARCH 28
John 8:1-11. Instead of looking around, look up! "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?" (Matt. 7:3).

TUESDAY, MARCH 29
Luke 5:27-32. "He left all." "That man is no fool who gives that which he cannot keep in exchange for that which cannot be taken away" (Jim Elliot).

WEDNESDAY, MARCH 30
Luke 19:1-10. Zacchaeus proved his repentance, love, and sincerity by giving away half his wealth at one sweep and making a 400% restitution . . . *joyfully!*

THURSDAY, MARCH 31
John 13:4-11, 36-38. Men brag most about the virtues they lack! "Those who can hurt Jesus most are not the skeptics and scoffers, but professing Christians" (Talmage C. Johnson).

FRIDAY, APRIL 1
Matt. 27:11-25. Pilate's dilemma is also yours: "What shall I do with Jesus?" We cannot shift responsibility or straddle the issue. We are for Christ or against him.

SATURDAY, APRIL 2
Luke 23:6-12. Herod was "glad" to see Jesus, the celebrity, but the sight never penetrated his proud, egotistical, hardened heart.

First impressions are not final

Snob . . . intellectual . . . spiritual . . .show-off . . . friendly . . . chatterbox . . . dull . . . Words such as these describe the first impressions we get upon meeting others. Further contacts may verify or disprove these initial judgments.

Wherever Jesus went, his contemporaries tried to analyze his personality. Note their comments: "He has a demon" (John 10:20). "He is a good man" (John 7:12). "Is not this Joseph's son?" (Luke 4:22). "Behold, a glutton and a drunkard, a friend of tax collectors and sinners!" (Luke 7:34). "You are the Christ, the Son of the living God" (Matt. 16:16). "Rabbi, we know that you are a teacher come from God" (John 3:2). "My Lord and my God!" (John 20:28).

How many persons saw Jesus but never recognized him? How many spoke to him but never knew him? How many heard him speak but did not take his message seriously?

Make your Bible live

In these weeks approaching Easter, guide your family in studying the effect Jesus had upon people described in the scriptures. Realize anew that these are common, ordinary people with thoughts and feelings like ours. Learn all you can from encyclopedias, pictorial Bibles and atlases, magazines, and church school literature about the Holy Land, its people, and its customs. For these two weeks transport your family during its worship periods by way of the "magic carpet of imagination" to the life and times of Christ. From a shoe box, primary age children can make a Palestinian house for your worship center. Older children could take turns preparing reports on the food, dress, occupations, houses, travel, family life, political atmosphere of that day. One could draw a map and locate Capernaum, Bethlehem, Jerusalem, the Sea of Galilee and Bethany. A budding writer in the family may enjoy writing a "newspaper article" for the Jerusalem Press relating the various encounters with Jesus in news-story style. These could be read each evening in place of (or in addition to) the biblical account of the same event. Locate and study pictures of Jesus and the people he knew. (*Christ and the Fine Arts,* by Maus, contains many excellent ones.)

From this study discover what it was in Jesus' personality that was especially attractive to rough fishermen? To a refined and educated Pharisee like Nicodemus? To Mary, Martha, and other women? To Zacchaeus? To the children?

When you know hymns and choruses that tie in with the scripture story, use them. For example, after reading the story of Bartimaeus, sing "The Light of the World Is Jesus"; Nicodemus, "Ye Must Be Born Again"; Zacchaeus, "Zacchaeus Was a Wee, Wee Man"; Pilate, "What Will Ye Do With Jesus?" In addition, from *The Brethren Hymnal* sing "We Would See Jesus" (No. 146), "Jesus Calls Us" (No. 243), "O Master, Let Me Walk With Thee" (No. 367), "Strong, Righteous Man of Galilee" (No. 396, a familiar tune), and "Lord, I Want to Be a Christian" (No. 486).

"Love is something you do"

In John 21:15-19 is recorded the somewhat puzzling conversation when Jesus repeatedly asked Simon Peter, "Do you love me?" A speaker once explained that Peter's first two answers were rather light, offhand affirmations meaning, "Sure, I like you." When Jesus asked the third time, Peter realized this halfhearted lip service was not enough. What Jesus wanted was a love that motivated him to action — "Feed my sheep."

Search your own heart to see if you can truthfully sing "My Jesus, I Love Thee." Do you love him enough to give of your time, talent, and money to win the lost souls on your street or on the other side of the world? This marks the difference between knowing who Jesus is and really *knowing* him. "Blessed are those who have not seen and yet believe" (John 20:29).

— *Earl and Vivian Ziegler*

Questions You Ask

BY PAUL M. ROBINSON

Question: **Should one stay with and be loyal to one's own church when the present minister is completely uninspiring in every way? We are forced to listen each week to a cobwebby conversation called a sermon without any depth of thought, delivered overdramatically from an empty personality. We have taken a leave of absence to attend another church but miss the Brethren fellowship.**

Answer: This kind of problem is undoubtedly faced by many people who find little intellectual or spiritual stimulation in their local church under what they consider to be very poor pastoral leadership. It is true that the members of any congregation relate to their pastor in many different ways. While some, like the questioner, find nothing but frustration and disappointment in the ministry of a particular pastor, others in the same congregation will receive his ministry with genuine appreciation.

It is easy to say the obvious, that we should not go to church just to hear a particular preacher or even just to be spiritually blessed. The primary purpose of worship is to adore God, our Creator, as the children of his creation. We worship because we recognize our incompleteness without a vital relationship with almighty God. The priestly role of the minister in this worship is never an end in itself but only the means whereby worshipers are aided in their acts of devotion. Thus, it is possible to worship in spite of inadequate leadership, for God is the center of all our prayer and praise.

Having said this, the fact still remains that there is a spiritual nurture in worship, and from the experience with God in his sanctuary comes a kind of personal renewal for which the Christian has a deep and abiding hunger. We do expect to be spiritually fed by the pastor through the sermon and the service. When we ask of our minister bread and we receive a stone, we feel spiritually deprived and impoverished.

In the situation described in the question, it would seem that the congregation has some obligation to confront the pastor with his inadequacies. Ministers may easily fall into bad habits of communication or, what is worse, an inexcusable carelessness in preparing for their public ministry. Every pastor should record his Sunday service, then listen to it later to try to hear himself as others hear him so that he may discover ways by which his public ministry may be improved. A congregation, through its commission on ministry, may help a pastor to grow in effectiveness by its own kindly counsel and concern.

Whether or not a person who does not appreciate the ministry of a particular pastor should seek his spiritual home elsewhere becomes a matter for his own decision, of course. In most cases one's devotion to the church and to his own heritage should transcend the problem presented by a particular pastor, and instead of leaving the congregation he should stay and encourage the pastor in all brotherly love to find ways of improving the quality of his ministry to his congregation.

Each pastor should also continually examine his own ministry with the aid and support of trusted members of his congregation to be sure that he himself does not become a stumbling block to the worship and nurture of those entrusted to his spiritual care. To speak for God is a frightening responsibility. It is an obligation never to be taken lightly. Pastors themselves need to grow as they expect the members of their congregation to mature spiritually.

There is, therefore, a mutual ministry between a pastor and his people in which each is dependent upon the other for encouragement and strength. A sensitive congregation can help to make its pastor a better minister.

Question: **Who were the sons of Anak?**

Answer: The sons of Anak or Anakim were a tribe of people that occupied Palestine in pre-Israelic times. The name means "people of the neck," indicating that they were a race of very tall men whose giant size struck terror into the hearts of the Hebrews (Num. 13:28; Deut. 2:21). In Num. 13:33, they are said to be the descendants of the Nephilim who, according to Gen. 6:4, were the offspring of the sons of God and the daughters of man.

A Preliminary Report of the Fraternal Relations Committee

■ THE GREAT marvel of our age is the emerging oneness of the spiritual community: learning to live and help live, to think and let think, and to do together what no one could do alone. Ecumenical conversations are everywhere.

We of the Church of the Brethren have been forced to face the implications of the present rising tide of ecumenism. With the accelerated interest of the Brotherhood in our relationships with the church of Jesus Christ, the activities of the Fraternal Relations Committee have been many, varied, and for the most part exciting. A brief review of the stewardship of the committee is reflected in the paragraphs that follow.

Following the directive of the 1964 Annual Conference that "we continue conversations with other groups," the committee has held meetings with representatives of three denominations.

American Baptists

On July 8, 1965, at Valley Forge, Pennsylvania, and on December 3-4, 1965, at Elgin, Illinois, meetings were held with the committee representing the American Baptist Convention. The major result of these meetings was the formulation of a position paper, dealing with our understanding of: (1) God and his mission in the world, (2) the nature of the church, (3) unity in mission, (4) doctrinal unity, and (5) institutional unity. Several additional sections, dealing with the life of obedience, will be added to the paper, and a presentation of a paper on the nontheological factors of a Baptist-Brethren relationship will be presented to the next meeting scheduled for September 23-24, 1966, in the Chicago area. It was also agreed to explore for the next meeting possible areas of Baptist-Brethren cooperation in witness and action. Your committee has found in these conversations many aspects of common agreement. The committee also has some real questions about the theological perspective of the Baptists and the autonomy and independence of the local congregation in their church polity.

Brethren (Ashland)

Our relations with the Brethren have been cordial, and this year the Fraternal Relations Committees of our two churches will have held two meetings. The first was in Akron, Ohio, on January 11, 1966, when two major topics were discussed: (1) the developments in church-to-church relations, and (2) the thinking of our people about church-to-church relations. The second meeting in Elgin on May 20, 1966, will pursue the question of how we regard the authority of the scriptures. Your committee finds the Brethren open to explore where and how their church may relate to the ecumenical movement. They are seeing their mission in larger dimensions than they did a few years ago, although thoughts of possible merger are not part of the present conversations.

Churches of God, North America

From time to time, the Fraternal Relations Committee reviews its conversations with the various churches to help determine the values in their continuation. One such meeting was held with the Commission on Christian Unity of the Churches of God of North America, in Akron, Ohio, January 10, 1966. The avenues now being pursued by our two churches regarding the unity of the church served as a springboard for discussion. Your committee learned that one district conference of the Churches of God voted last June to favor "study of a possible merger with the Church of the Brethren." The committee believes that in our communities where Churches of God are located, Brethren should be encouraged to seek with them fellowship and increased understanding. Early this year, the Churches of God discussed possible cooperative ministries with us in our overseas mission program. The committee also proposes in another meeting, October 3, 1966, to look more closely at such topics as the doctrine of the church, the Holy Spirit, ordinances, ministry, and our mutual witness in areas of social concerns and evangelism.

Other Representations

1. James Eshleman represented the Church of the Brethren at the Triennial Conference of the General Conference Mennonite Church in July 1965, Harper S. Will brought fraternal greetings at the Annual Conference of the Brethren Church in August 1965, and Nevin H. Zuck served as program participant representative at the Summer Theological Seminar of the Churches of God in August 1965.

Consultation on Church Union

The Fraternal Relations Committee has spent two full days in study of the issues involved in our joining the Consultation on Church Union as full participants. In connection with the various meetings for conversations with other bodies, the committee has taken additional time to work at this assignment.

To help our people read and study for themselves, a number of Messenger articles have appeared, together with suggestions of books that might be informative. These included "How Far Toward Union? December 9, 1965; Merger for Brethren: Now . . . Ever . . . Never? January 6, 1966; and the first of a series on the various Consultation issues: The Authority of Scripture and Tradition, March 17, 1966. To come are One Ministry, April 14, 1966; One Baptism, April 28, 1966; One Table, May 12, 1966; and Church Union and the Mission of the Church, May 26, 1966. A packet of study material has been made available, including the winter issue of *Brethren Life and Thought*, a six-session study guide written by Edward K. Ziegler, and the volume, *Where We Are in Church Union*.

The committee has received direct communications from two district conferences, those of Eastern Pennsylvania and Northern Illinois, plus other correspondence from concerned individuals. Committee members have made presentations in several places on invitation.

Some Considerations

In attempting to prepare a recommendation concerning possible larger participation in the Consultation on Church Union, the Fraternal Relations Committee has raised some important and practical questions shared as a part of this report to help point up basic issues.

1. What is the will of God in this matter?
2. How may we best express the gift of unity we have in Jesus Christ?
3. How may we witness most effectively in our devotion to Jesus Christ, our Lord?
4. Is it important that we have a more responsible voice in the outstanding present-day discussion of church union?
5. How best can we share in the

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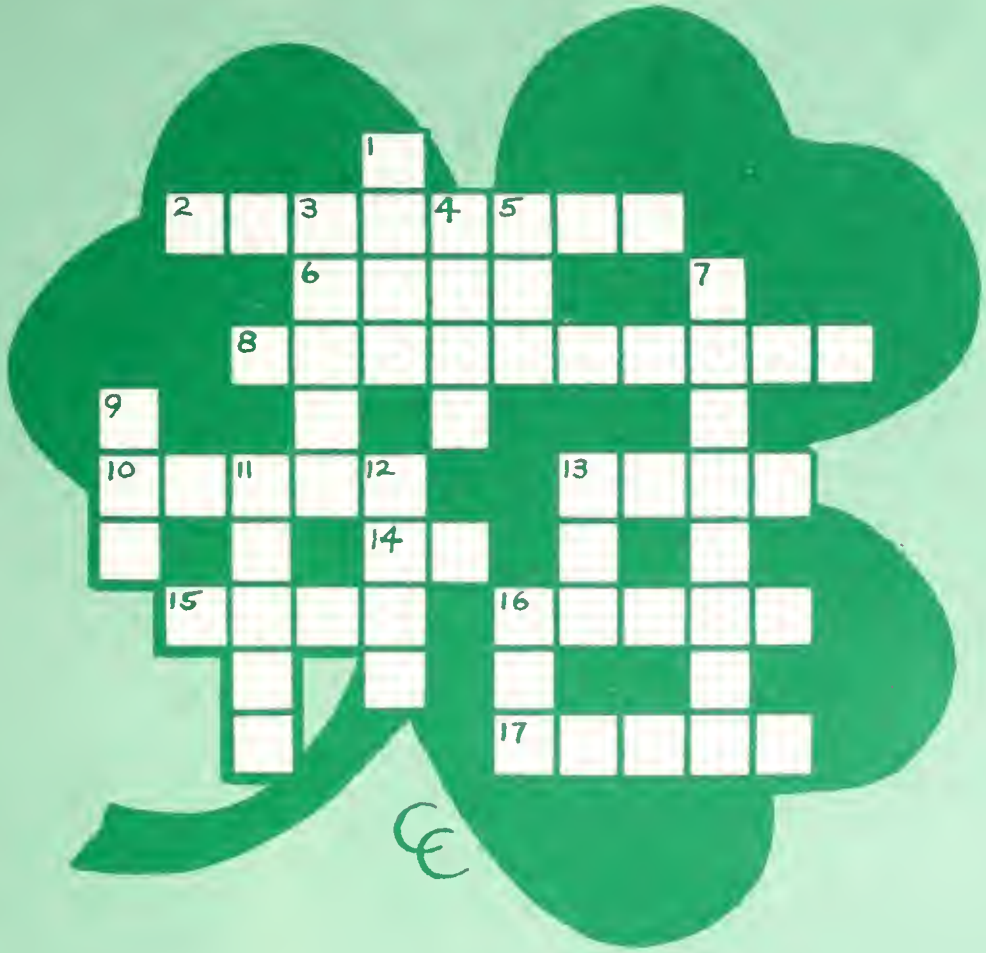

Shamrock of Ireland

by CAROL CONNER

ACROSS

2. One of Ireland's main crops
6. Another name for Ireland
8. One of the Irish "wee people"
10. Should
13. Peat, an Irish fuel
14. Inside
15. Healthy
16. St. Patrick's Day is ______ 17
17. Much green ______ grows in Ireland

DOWN

1. One of Ireland's national emblems
3. Parts of a comb
4. Rubber around a wheel
5. A single thing
7. Parades are held on St. ______ Day
9. Where peat forms in Ireland
11. Irish color
12. To plow
13. A drink
16. A heavy cup

"Every nation that professes to be Christian should devote at least one percent of its national income to developmental assistance"

WORLD POVERTY and CHRISTIAN CONSCIENCE

THE YEAR just ended marked a new high point in the Western economy. The combined national incomes of the wealthy states of the North Atlantic region have just passed the figure of 1,000,000 million dollars.

Nearly all the nations of North America and Western Europe have been growing more wealthy by four to five percent a year since the beginning of the sixties. Thanks to new techniques of stimulating and guiding the economy, above all the technique of seeing that enough demand is available to swallow up the rising capacity of our exploding technology to produce more supplies, it seems possible that this rate of increase can be confidently expected to go on into the seventies and beyond.

This would mean a minimum increase of resources for the Atlantic Powers each year of some $50,000 million. This figure is incidentally the equivalent of five sixths of the entire national income of Latin America. It is $20,000 million more than the national income of the whole continent of Africa. Thus, we grow by the equivalent of all that is available to them. One year's addition for us is their whole livelihood.

These are the incredible orders of magnitude with which we are now dealing. The twenty percent of the world's peoples who live in the Christian – or should we say post-Christian? – societies of the West and who absorb seventy-five percent of the world's income, investment, and trade, are as rich in terms of their national income as were the nineteenth century tycoons in terms of personal income. The gap between even a quite well-endowed state like Nigeria and the United States or Canada is, if anything, greater than the gap seventy years ago between a Rockefeller and an unemployed immigrant just landed from Europe.

What are we to make of this gap? Some people, of

by BARBARA WARD

course, argue that it is the inevitable reflection of the greater drive, vigor, and efficiency of the Atlantic peoples. It is no use trying in any special way to raise peoples' living standards elsewhere because, if they were vigorous, competent peoples, they would do so themselves.

But we used to talk about the poor inside our domestic economies in the same way. The Irish immigrant was held by some to be equally hopeless. Today we have, in fact, turned the vast majority of supposedly hopeless proletarians into fine upstanding workers and consumers. We have done this not by chance but by a number of specific policies. Universal education, better health and housing, industrial training — all these, largely financed out of income tax, have given us a new literate, technically competent people and converted whole societies to what one can only call middle-class standards. At the same time, by welfare payments, by higher wages, by pension funds, by profit sharing, we have given the majority of the people a much larger share of the wealth they help to produce. The modern mass-market economy depends upon this recent expansion of consuming power.

These policies can be pursued in the world at large. We can use aid and technical assistance to expand education, particularly secondary and technical education. We can put our emphasis on the astonishing changes in food production which modern techniques of combining fertilizer and water make possible. We can build the roads and put in the power which link farms and cities and open up the markets for industry. We can provide training for civil servants and for officials in banking and credit institutions. We can combine all these things in a development strategy that makes sense over time.

After a decade of assistance, the pitfalls and successes of aid are much better known. We can be more sure of success. Yet, aid reached the level of some $9,000 million in 1960. Since then, the figure has remained static. Meanwhile, our income and the poor nations' needs have shot ahead.

Equally, by better and steadier prices for raw materials, by compensatory finance, by a tariff structure less weighted against the developing peoples, we can give the eighty percent of humans who are still poor a better slice of the world's wealth and a fairer share of the world's market.

No, there is no secret about the policies we could pursue. They resemble the policies that have been successful inside our domestic societies. What is unsure is whether we want to do anything about the gap.

Indifference, ignorance, or, worse still, a sense that we have heard it all before — these are the enemies. We may read about the gathering misery in the poverty-stricken "Southern" continents of our world. We may hear warnings of the risk of international class war and racial violence instigated by the Chinese spearhead of a poor world in a state of revolution. But very rich, very secure people do not necessarily react constructively to such warnings. They may simply say: "We have the atom bomb and if they try any monkey business, we'll blow them up." Fear is not always the beginning of wisdom.

What we need is a solid body of opinion that accepts the facts of our single world community — united by supersonic plane and Telstar — and applies to them the moral insights of generosity and social justice which, inside Western society, have turned the despairing proletarians of Marx's day into the responsible citizens of today. And who will be, with sufficient dedication and patience, at the core of such a body, if the Christian voice is silent?

From its deep roots in Jewry, the Christian faith has inherited a double responsibility. It makes the feeding of the hungry and harboring of the shelterless literally the test of salvation. Those who do not see Christ himself in one of "the least of these little ones" are banished from the heavenly city.

And the obligation is universal. *All* are God's children In the parable of the Samaritan, the man who shows compassion is a stranger — and a despised stranger at that — while respected, influential members of the wounded man's own community are those who "pass by on the other side." If the Christian conscience of the Atlantic world cannot assume its worldwide obligations, then, like savorless salt, it is "fit only for the privy."

It seems, therefore, to me that possibly the first and greatest task of the ecumenical movement is to form and unite a Christian conscience which, crossing all the frontiers of communion and nation, brings home in season and out of season the obligations of wealth in the rich nations and the needs and rights of the poor. For instance, as a united Christian people, why do we not se to work now to ensure that each self-professedly Christian nation devotes at least one percent of national income to developmental assistance? Why are we not a vigorous effective lobby in our own parliaments and congresses to show that public opinion, rooted in moral conviction supports now and will support so long as is necessary bold and constructive works of international aid?

It is pitiful indeed if the first worldwide use men make of unexampled wealth is simply to create the instruments of "overkill." Let us "rather choose life" and give our loyalty, our support, our vote, our conscience to the new adventurous, and achievable works of peace. ☐

Goals and tactics in the freedom movement

MANY THOUSAND GONE, by Ronald L. Fair. Harcourt, Brace & World, Inc., 1965. 114 pages, $3.50

GOD WILLS US FREE, by Robert McNeill. Hill & Wang, 1965. 210 pages, $5

THREE LIVES FOR MISSISSIPPI, by William Bradford Huie. WCC Books, New York Herald Tribune, Inc., 1965. 254 pages, $4.95

THE LUMINOUS DARKNESS, by Howard Thurman. Harper & Row, 1965. 113 pages, $3

THE FREEDOM REVOLUTION AND THE CHURCHES, by Robert W. Spike. Association Press, 1965. 128 pages, $2.95

"OUR NIGGERS couldn't do this. . . . Our niggers are good niggers. They're just like little children. . . . They couldn't do this to us! . . . The niggers are burnin' our town!" (Fair, pp. 111-112). In the fable, *Many Thousand Gone*, an isolated Mississippi town, where the conditions of slavery still exist, is set on fire by the desperate Negro community. Violent revolution is the only alternative to rapid evolution toward complete integration. If you cannot join them, lick them!

Current history, as recorded and reflected upon in the other four books, shows us one great hope for escaping this tragic alternative: the nonviolent freedom movement.

God Wills Us Free describes how Rev. Robert McNeill was thrown out of his Georgia pulpit to "save the church."

The risk of a minister who pleads that the "problem of race be viewed in the light of Christian principles and Christian doctrine" (McNeill, p. viii) is no more than the risk of each active participant in this movement. And so were given *Three Lives for Mississippi*, at Philadelphia, Mississippi, in 1964, for trying to achieve this alternative.

Even with this risk, the freedom movement is a superior alternative to the frustration of violence. As McNeill foresees, "the dark race will furnish the heroes of tomorrow, for it is molding them now in the streets of Albany and the jails of Birmingham."

As we study, think about, and participate in this movement we are bewildered by its confusion over goals. Is it trying to produce goodwill or tension between the races? Which is it seeking, integration or equal rights?

While Howard Thurman, in *The Luminous Darkness* (an excellent book), is right that "when the battles are over, Negroes and white people must live together in the United States. To forget this is the great betrayal of the future" (Thurman, p. 59). Still, in terms of the present struggle, " . . . the Negro, while desiring our goodwill, is no longer dependent upon it and no longer willing to accept it in lieu of elemental justice" (McNeill, p. 188).

The more radical the tactic, the more it is geared to achieve rights – whether integration occurs or not.

Brethren tend to view love as the building of good relations at all costs. Therefore, we tend to accept the attempts of Negroes to get us to like them, but reject Negroes' attempts to increase tension in order to get what they want. Yet, we should say with McNeill that "love without justice is a rather sickening form of sentimentality" (McNeill, p. 188).

In *The Freedom Revolution and the Churches*, Robert Spike gives us a brief history of the movement and some description of different tactics used. From his descriptions this reviewer distinguishes four types of tactics.

First, *demonstrations*. These are public relations attempts to embarrass the immediate offenders while winning sympathy from the wider public.

Second, *power plays*. These are attempts to use what economic or political power the Negro community already has. Through economic self-help, boycotts, voter registration, bloc voting, the Freedom Democratic Party, and community organizations, the goal is not to win sympathy or goodwill but to get the share of society their power can "buy."

Third, *obstructions*. These are analogous to upsetting a card table, because there has been a crooked deal, and demanding a reshuffle. Through going limp when arrested, school boycotts, blocking a mayor's office door, or clogging up an expressway system, the goal is to force businessmen or public officials to come to terms with those involved before order can be restored – asking for more power because you were not given your share in the original economic-political setup.

Fourth, *violence*. This may be an extension of obstruction – for both are forms of revolution – or a sign of despair.

Brethren pacifism means, to this reviewer, nonviolent resistance. The first three types of tactics may, when handled with love and care, be used by a pacifist.

Power plays and obstruction are the most effective tools in changing local conditions, but demonstrations are most effective in getting national public opinion and the federal government involved in the Negro's cause. That is why demonstrations have been quite effective in the South but are suspect by Negroes in Northern cities.

Out of this welter of goals and tactics is emerging consensus in political philosophy: a concept of "participatory democ-

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This blunt and rather cold-sounding challenge by an experienced estate counselor is, regrettably, one which could be addressed to many church members who neglect this vital area of Christian responsibility.

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racy." We might distinguish this from traditional conservatism and liberalism. Conservatives believe that no man has the *right* to a fair share of wealth or power. What a man is born with or acquires is his. The poor and powerless should not receive public help. Liberals feel that a man has the right to a fair share of wealth. They are willing to set up welfare aid for the poor. A follower of "participatory democracy" feels that a democracy must guarantee a fair distribution of wealth and power but that "giving" things to the poor is not enough. So the poor must organize themselves in power in order to demand and administer their rightful wealth.

Colonialism and the welfare state are essentially liberal ideas. Freedom Now and strong local community organizations are the ideas of participatory democracy.

Participatory democracy threads together the rights movement, the peace movement, the student free speech movement, and many other of the so-called "new left" groups. Tom Hayden, of the Students for a Democratic Society, defines the task of these groups as to "identify with all the scorned, the illegitimate, and the hurt, organizing people whose visible protest creates basic issues . . . " (*New Republic,* 1/15/66, pp. 16-18). Is this not close to the task of the Christian movement? — WILLIAM R. FAW

REVIEWS/RECORDS

PAUL QUINLAN: GLORY BOUND. America Record Society, no price listed

IT IS my painful duty to report that this record is boring. The idea is exciting in many ways — a guitar-playing Jesuit seminarian playing fifteen "folk psalms" of his own composition. And every one of these songs displays promise. But the promise remains unfulfilled because Quinlan has not yet learned several crucial things. His tempos drag badly, and he has the annoying habit of holding a note far beyond its right duration. This would be bad enough, but his vocal tone wobbles when he does it. What are the rules of ecumenical sportsmanship in reviewing such a disappointing record? Perhaps it would have been more charitable to ignore it, but I should like to hope we shall hear more from Quinlan once he has learned his lesson.

GEORGE FREDERIC HANDEL: ARIAS. Joan Sutherland, soprano; various orchestras. London 5941 mono, $4.79 and OS 25941 stereo, $5.79

THREE DIFFERENT orchestras and three conductors are at work here in ten selections from four of Handel's works — *Alcina, Giulio Cesare, Samson,* and *The Messiah* — all but the last in edited versions. The occasion is a showcase for the superb tone and articulation of one of today's best operatic singers. She is a delight to hear, and the arias she is given are well-chosen from the full-length albums of these works. Especially beautiful are the three arias from *The Messiah,* including "I Know That My Redeemer Liveth." Those who are not ready for the complete oratorio will find this release an exquisite introduction, consistently well-performed and well-recorded.

VIRGIL THOMSON: SONATA DA CHIESA, PRAISES AND PRAYERS, VIOLIN SONATA. Various artists. Hi-Fi Stereo Review, $2.50, mono only. Order from Ziff-Davis Service Division, 589 Broadway, New York, N. Y. 10012.

THE HEART of this record is *Praises and Prayers,* composed in 1963 for soprano Betty Allen to texts by St. Augustine, St. Francis, Richard Crashaw, and two anonymous poets. Missouri-born Virgil Thomson himself accompanies Miss Allen in this premiere. These are simple, engaging songs in Thomson's lyrical style: not too solemn, not really vivacious, but having a reverential sparkle that is all too rare in church music. Who said this was church music? Well, it could be, readily enough if someone in the church wanted to make it so. On the other hand, the *Church Sonata* of 1926 has little reverence in it; it is simply a perky period piece of dissonant neo-baroque writing for viola and wind quartet. This and the excellent violin sonata of 1930 show that Thomson is a musician of many parts, the chief one being that of a resourceful melodist.

T. S. ELIOT: THE WASTE LAND AND OTHER POEMS. Robert Speaight, reader. Argo RG 10, mono only, $5.79

The Waste Land, written in 1922, has been called "Eliot's inferno," a five-part symphony of the written or spoken word. Hearing it is a great aid to understanding it, for Speaight ably articulates the lean, nervous speech rhythms that carry Eliot's disillusioned vision of the modern world. Such help is needed, too, for this is a difficult, often cryptic poem. This disk also includes *Ash Wednesday* ("Teach us to care and not to care") and two other poems. This is a record to live with for a long time, worth the necessary effort.

BENJAMIN BRITTEN: PART SONGS. The Elizabethan Singers, Louis Halsey, cond., and Wilfrid Parry, piano. Argo RG 424 mono and ZRG 5424 stereo, $5.79 each

HERE IS a varied repast of choral Britten, the chief parts being *Five Flower Songs* to words by Herrick, Clare, and Crabbe, and the sprightly choral dances from his "coronation opera," *Gloriana.* But of the seven other songs, the finest is the *Chorale* of 1944 to words by W. H. Auden, which the jacket annotator calls "a statement of religious belief for a post-Freudian generation." Britten has unerring good taste in his choice of texts, inexhaustible resources of technique, and a range of sensibility that embraces sportive exuberance, deft wit, drama, and the profound simplicity of this memorable *Chorale.* Although nothing else here could be classed with Britten's best, his second best remains that of a creative musician of the first rank, and as such this disk is highly commended. The sound could do with more luster and clarity, but it is acceptable. — WILLIAM ROBERT MILLER

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THE FUNERAL Vestige or Value
PAUL E IRION
BIBLE SERMON OUTLINES
Ian Macpherson

In Brief

PERSONAL MENTION

Earl K. Ziegler, pastor of the Black Rock congregation in Southern Pennsylvania, has been invited by Royal Dutch Airlines to conduct a twenty-one-day tour of Europe and the Holy Lands, beginning July 27. Mr. Ziegler is cowriter with his wife, Vivian, of the family worship suggestions in MESSENGER.

The La Verne congregation marked the eighty-first birthday of **Harry A. Brandt** with the play, "Forty Minutes in Japan," and a Japanese party following its presentation. The play was taken from Mr. Brandt's volume, **The Japanese-American Haiku Tournaments.** A writer of poetry, dramas, and biographies, he served for a number of years as assistant editor of **The Gospel Messenger,** from which position he retired in 1947.

. . .

A Church of the Brethren pastor, **Arthur M. Baldwin,** has announced his candidacy for the city council of Glendora, Calif. Besides serving the Glendora congregation for the last ten years, he has also been active in civic and service organizations.

Ralph E. Glick has resigned as pastor of the Bakersfield congregation in California to take up special training in counseling at the Menninger Clinic, Topeka, Kansas. . . . **Sir Francis Ibiam,** governor of Eastern Nigeria and a president of the World Council of Churches, will receive the Upper Room Citation for 1966. A medical doctor and a ruling elder in the Presbyterian Church in Nigeria, Dr. Ibiam is one of the foremost contributors to the cause of world Christian fellowship. The citation is made by The Upper Room, an interdenominational devotional guide published in thirty-six languages.

. . .

Several changes in the personnel of Brethren colleges have been announced. **Dr. Jacob E. Hershman,** who has been dean of Elizabethtown College since 1961, has resigned, effective June 1. **Donald Clague,** dean of students and professor of natural science at Bridgewater College, will become director of graduate studies and professor of education at La Verne College this fall.

Dr. Roger E. Sappington, professor of history and political science at Bridgewater College, has accepted a postdoctoral fellowship at Duke University, N.C., for the session of 1966-67. At Duke, Dr. Sappington will study German sectarians — Dunkards, Mennonites, Moravians, and Quakers — in North Carolina in the eighteenth century. This will be an extension of the study he made of them in the colonial Virginia period several years ago.

Wilbur E. Weaver, manager of the store and post office at Elizabethtown College, has been installed as president of United Church Men of Pennsylvania, a statewide organization affiliated with the Pennsylvania Council of Churches.

Dr. Harold Binkley, professor of English emeritus at Juniata College, died early in February. Dr. Binkley had established at Juniata the tutorial structure of the English conference, whereby each student receives individual help and guidance under an English adviser. A memorial service was held in Stone church, Huntingdon, Pa.

. . .

Arthur Scrogum, Middle Maryland district executive secretary, will become manager of the Brethren Service Center in Pasadena, Calif., in April. . . . The former directors of the Denver center, **the Carl Spanglers,** are houseparents at the Brethren Fellowship House, Elgin, Ill.

New Brethren Home administrators include **Harold W. Craun,** Friendship Manor, Roanoke, Va., and **Ira A. Oren,** Greenville Home, Greenville, Ohio. . . . **Harold Eberly** has resigned as head of the Good Shepherd Home, Fostoria, Ohio.

ON THE AIR

A television show describing **Chicago as a center of world mission** was presented March 6 over Chicago's Channel 5. Covered in a documentary account was the work of Stanley L. Davis, Jr., who was the subject of a feature in the Jan. 20 issue of MESSENGER.

Breakthru, a TV series for children produced jointly by the Methodist Board of Education, the Methodist Television and Film Commission, and the United Church of Canada, is being released in Chicago on Channel 32 Sundays at 5:25 p.m. The first program appeared on Feb. 20. It is intended for preteens.

CALENDAR

April 3	**Palm Sunday**
April 8	**Good Friday**
April 10	**Easter**
April 24	**National Christian College Day**
May 1-7	**Mental Health Week**
May 1-8	**Christian Family Week**
May 6	**May Fellowship Day**
May 8	**Festival of the Christian Home** **Mother's Day**
May 13-15	**District meeting, First Virginia, Peters Creek**
May 15	**Rural Life Sunday**

A one hour of **music of the resurrection** ranging in time from the fifth century to today will be presented as an Easter special on the NBC network, April 10, from 2:00 to 3:00 p.m. Eastern Standard Time.

NBC news will produce a **white paper special** on the growing crisis over nuclear-weapon spread. The scheduled air date is Sunday, April 17, at 6:30 p.m. Eastern Standard Time.

NOTEWORTHY

Six Church of the Brethren congregations in the Washington metropolitan area engaged several guest speakers for weekly Lenten services during March. They were C. Wayne Zunkel of Harrisburg, Stewart Kauffman of Huntingdon, Pa., Mrs. Anna Mow, former professor at Bethany Theological Seminary, David Markey of Baltimore, and Dr. John A. Mackay, president emeritus of Princeton Theological Seminary.

Four laymen with varied backgrounds spoke at Sunday evening services during the Lenten season in the Elizabethtown church, Pa. They continued a program initiated last year when four ministers from the same congregation spoke on the general theme, "If I Had One Sermon to Preach." The lay speakers were Harold S. Martin, Wilbur M. Brubaker, Ralph G. Williams, and Milton F. Eberly.

The Peters Creek church in Virginia has completed a Christian education wing consisting of two floors with capacity for sixteen classrooms. Use of the building began Sunday, Feb. 13.

DEATHS

Brown, Emanuel, Baltimore, Md., on July 23, 1965, aged 64
Carroll, Emma, Baltimore, Md., on Oct. 12, 1965, aged 89
Denlinger, Howard, Trotwood, Ohio, on Oct. 30, 1965, aged 64
Ernsberger, Armel E., Bremen, Ind., on Nov. 3, 1965, aged 84
Franks, Jennie G., Topeka, Kansas, on Dec. 1, 1965
Gump, Ruth E., Sebring, Fla., on Oct. 12, 1965, aged 63
Hartell, Hattie, Plattsburg, Mo., on Dec. 9, 1965, aged 89
Learn, Elsie Leora, Commodore, Pa., on Nov. 19, 1965, aged 78
Lewis, Guy E., Lewiston, Minn., on Dec. 9, 1965, aged 75
Loudenslager, Mary, Washington, N. C., on Dec. 14, 1965, aged 80
Loudenslager, Max, Washington, N. C., on Dec. 7, 1965, aged 72
Miller, Walter H., Somerset, Pa., on Aug. 15, 1965, aged 56
Mohler, Margaret E., Ephrata, Pa., on July 25, 1965, aged 43
Mowery, Rhoda, Lima, Ohio, on Nov. 8, 1965, aged 95
Niswonger, Geraldine, Piqua, Ohio, on Nov. 14, 1965, aged 20
Noffsinger, Stanley B., Akron, Ohio, on May 15, 1965, aged 69
Price, Marshall L., Everett, Pa., on Sept. 24, 1965, aged 66

insights and understandings of other church bodies?

6. Is it possible for us as a Church of the Brethren to contribute our insights to the Consultation?

7. Will a united church appeal to youth and others who regard our churchly structures as self-centered and inadequate?

8. Do we limit the Holy Spirit by refusing to participate or by participating?

9. Is it necessary that we help shape the kind of church we might be joining?

10. Is there an obligation to give serious consideration to joining the emerging united church if we help develop its design?

11. Can we with integrity enter the Consultation if from the beginning we see patterns we cannot accept?

12. Are Brethren able to provide infant baptism if parents desire it? Are Brethren willing to see a "peace position" as part of the total witness of a new church, but not as yet central and primary?

13. Is the "Plan" of union in enough of a fluid state to allow contributions from those who enter late?

14. Have divisions been due to social conditions, ecclesiastical quarrels, or doctrinal differences? Do present world conditions demand a review of original reasons for divisions?

15. Have we come to know each other in a common faith and purpose, with consequent minimal significance being attached to our peculiar interpretation of the gospel and its teaching?

16. Are provincialism, sectarianism and self-righteousness characteristics which should concern us?

17. Is the good news of Christ shared most convincingly apart from the love of an all-inclusive Christian fellowship or as part of such a fellowship?

18. Will the Church of the Brethren be able to witness more fully in the cooperative movement and with churches not now a part of the Consultation if it joins the Consultation or remains outside the Consultation?

19. Will the complexity of possible merger turn our attention and energies away from present mission?

20. Would joining or not joining cause undue division among Brethren?

21. Does the Consultation represent the most logical groups with whom Brethren should be exploring unity?

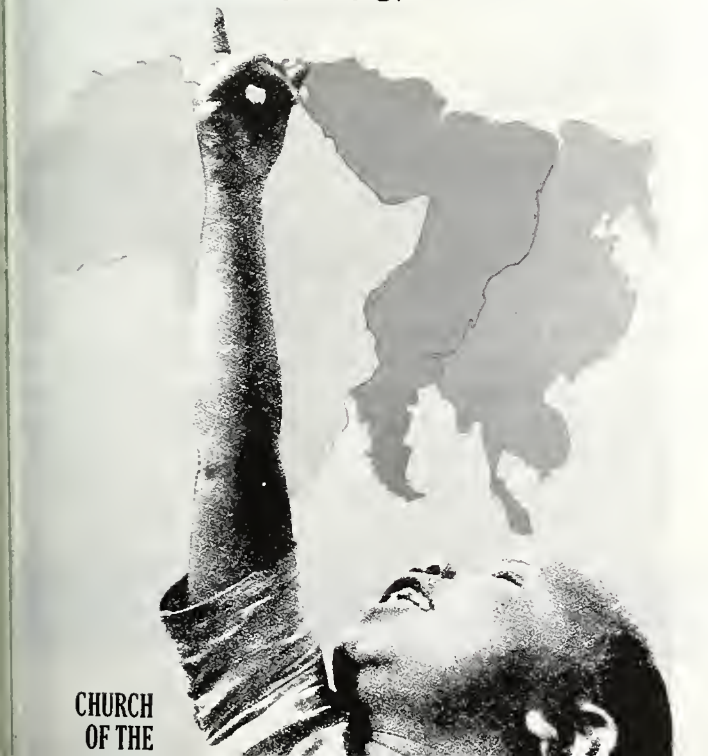
22. Will we be open to what God will do beyond our imagining as he leads us all into a large venture of faith?

The Recommendation

At the time this report is compiled (February 1, 1966), the committee feels it needs additional time for deliberation. It should have the benefit of the studies of individuals, local churches, and various groups across the Brotherhood, and it should have the report of our observer-consultants, Dale W. Brown and Nevin H. Zuck, of the Consultation meeting in Dallas, Texas, May 2-5, 1966.

The committee, therefore, proposes to develop its final report and possible recommendations following the Dallas Consultation, and it plans to mail the report in mimeographed form to all delegates and interested Brethren in ample time before Annual Conference.

The Fraternal Relations Committee
Nevin H. Zuck, *Chairman*
Norman J. Baugher, *Secretary*
Dale W. Brown
Donald F. Durnbaugh
Raymond R. Peters
Dan West
Harper S. Will
Edward K. Ziegler



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We want more than additional question

SHALL the Church of the Brethren join the Consultation on Church Union? By this time nearly all our readers are aware of the question that will confront delegates to the Louisville Annual Conference. The debate was launched last June at Ocean Grove, but that Conference voted to postpone action for one year in the hope that the church might become better informed concerning all the implications of the decision and, therefore, arrive at a more satisfactory answer. The additional time would also enable the Conference's Fraternal Relations Committee to make a more careful study and to bring a recommendation.

In cooperation with the Fraternal Relations Committee, *Messenger* has scheduled a series of five discussions relating to some of the substantial issues that must be faced in any consideration of church union. The first of these, which considers the question of the authority of scripture and tradition, begins on page eight in this issue. Similar forums will take a look at such questions, as "one ministry" (April 14), "one baptism" (April 28), "one table" (May 12), and the relation of church union to the mission of the church (May 26). These features, together with excellent study resources already available in *Brethren Life and Thought,* should enable not only delegates but every alert member to have some understanding of the implications of church union discussions.

In addition to promoting information and encouraging study, the Fraternal Relations Committee is expected to give leadership to the church in its deliberations about church union. We recognize that the committee has had a heavy agenda placed before it this year, and for that reason we can understand why it has been slow in arriving at a specific recommendation. Without being unduly critical of the committee, we must confess our disappointment with its preliminary report which appears on page 22. We had hoped that long before the end of May this body of responsible churchmen would have been able either to say, "We recommend that the church become a full participant in the consultation for thes reasons," or "We recommend that the church retai its consultant relationship, but go no farther at thi time, for these reasons." And in case the committe could not reach a unanimous recommendation, w would have welcomed a majority and minority repor

Instead of pointing a direction at this time th committee has raised twenty-two questions. Many c these are the kind of questions that lead to interm nable and not always profitable arguments. It almos looks as if the committee was reluctant to come to decision and, therefore, chose to share its misgiving rather than to propose a solution. To be specifi questions 10, 11, 12, 13, 18, 19, 20, and 21, instea of asking for answers, seem rather to reflect objections to joining more fully in the Consultation. If thi is the case, should not the committee have said s and made its recommendation accordingly?

IN FAR too many instances committees appointed b Annual Conference have been eager to please a many members as possible and reluctant to take stand for a specific plan of action. As a result Brethre have frequently tried to resolve difficult problem either by ignoring them or by postponing action unt it becomes unnecessary or irrelevant. We hope tha when the Fraternal Relations Committee prepares it final report in May (unfortunately too late to be adequately publicized) it will have much more to offe than additional questions. We would like a recommendation sufficiently clear-cut for us to debate openly, and then to adopt it or vote it down.

In the meantime, church school classes and informal groups might do well to grapple with the issue already being discussed. The lesson for today begin on page eight. — KM

THE MAGNIFICENT DEFEAT
FREDERICK BUECHNER

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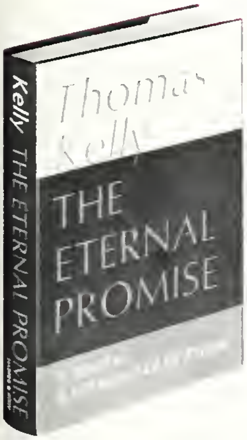
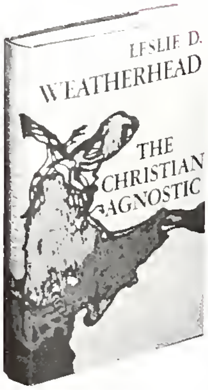


by ELISABETH ELLIOT

THE CHRISTIAN AGNOSTIC
Leslie D. Weatherhead

Loving Christ and seeking to follow him with insight and understanding are more important than intellectual agreement with a theological system. It is from this viewpoint that Dr. Weatherhead writes here. Only a cover-to-cover reading will enable one to feel the full impact of this remarkable work by one of the great pulpit ministers of our time. $4.75



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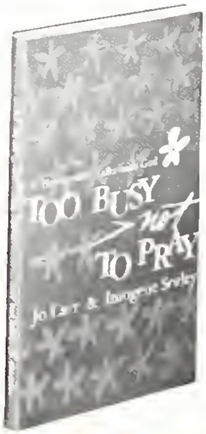

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Jo Carr and Imogene Sorley

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CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Mission to metropolis. *Four days on Skid Row, participation in a civil rights organization, as well as study and discussion, help ministers to face the realities of the city.* by Murray Wagner, Jr. page 1

Never anyone like this man. *An imaginary letter reveals how a contemporary might have viewed the crucifixion of Jesus.* by Neil Wyrick, Jr. page 6

The authority of scripture and tradition. *First in a series of discussions about the issues involved in church union. DeWitt Miller and Richard Gardner react to a statement from the Consultation on Church Union.* page 8

World poverty and Christian conscience. *The gap between the rich, well-fed "Christian" nations and the poor nations whose people go hungry continues to widen. by Barbara Ward.* page 24. *See also the special report on world hunger.* page 16

Goals and tactics in the freedom movement. *A review article examines five recent books about activity in civil rights.* by William R. Faw. page 27

OTHER FEATURES include seasonal poems by Louise Darcy, Ernestine Hoff Emrick, and Emily Sargent Councilman (page 11), a plea for understanding the world the church seeks to serve, by David Kreider (page 12), guidance for family worship (page 19), a page for children (page 23), and a preliminary report of the Fraternal Relations Committee (page 22).

COMING NEXT

Pictures and text set forth an ancient hymn of praise, setting the mood for a contemporary story of one man's triumph over handicaps (Lowell White); an affirmation of belief in life, by Loren Bowman; a viewpoint on art: Is it a temptation to sin or a testimony of grace? by Calvin Seerveld; an imaginary exchange of letters between Peter and Judas, by I. James Eshleman; and other Easter features.

PHOTO CREDITS: 7 "God's Easter Plan," Family Filmstrips; 10 drawing by McGovern; 14 (left) Religious News Service, (right) Keuka College News Service; 15 Robert Durnbaugh; 20 Pickow from Three Lions; 24 United Nations; 26 Religious News Service; 27 Christian Photographers

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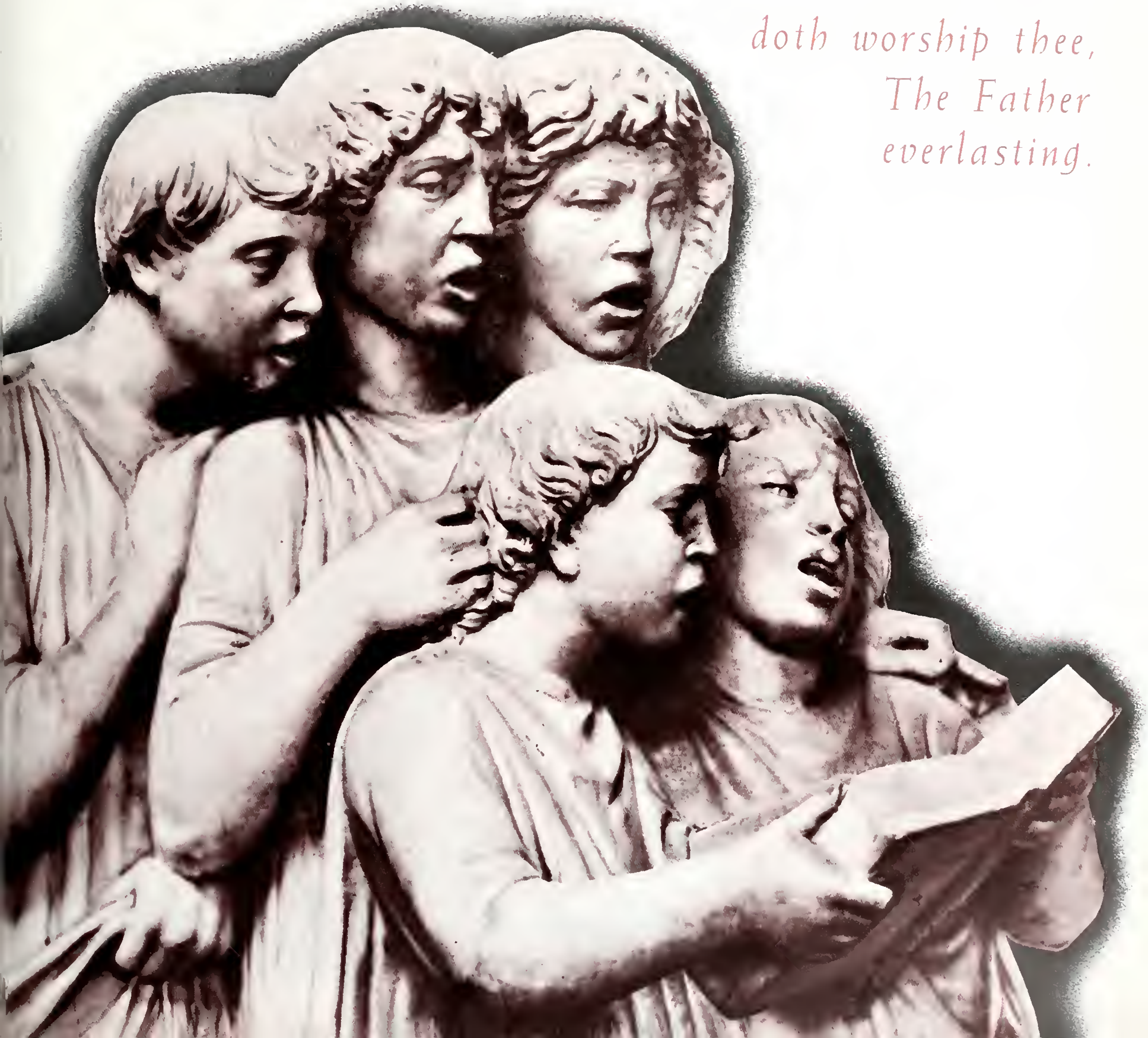
VOL. 115 NO.

messenger

CHURCH OF THE BRETHREN

3/31/66

We praise thee, O God!
We acknowledge thee to be
the Lord,
All the earth
doth worship thee,
The Father
everlasting.



TE DEUM LAUDAMUS

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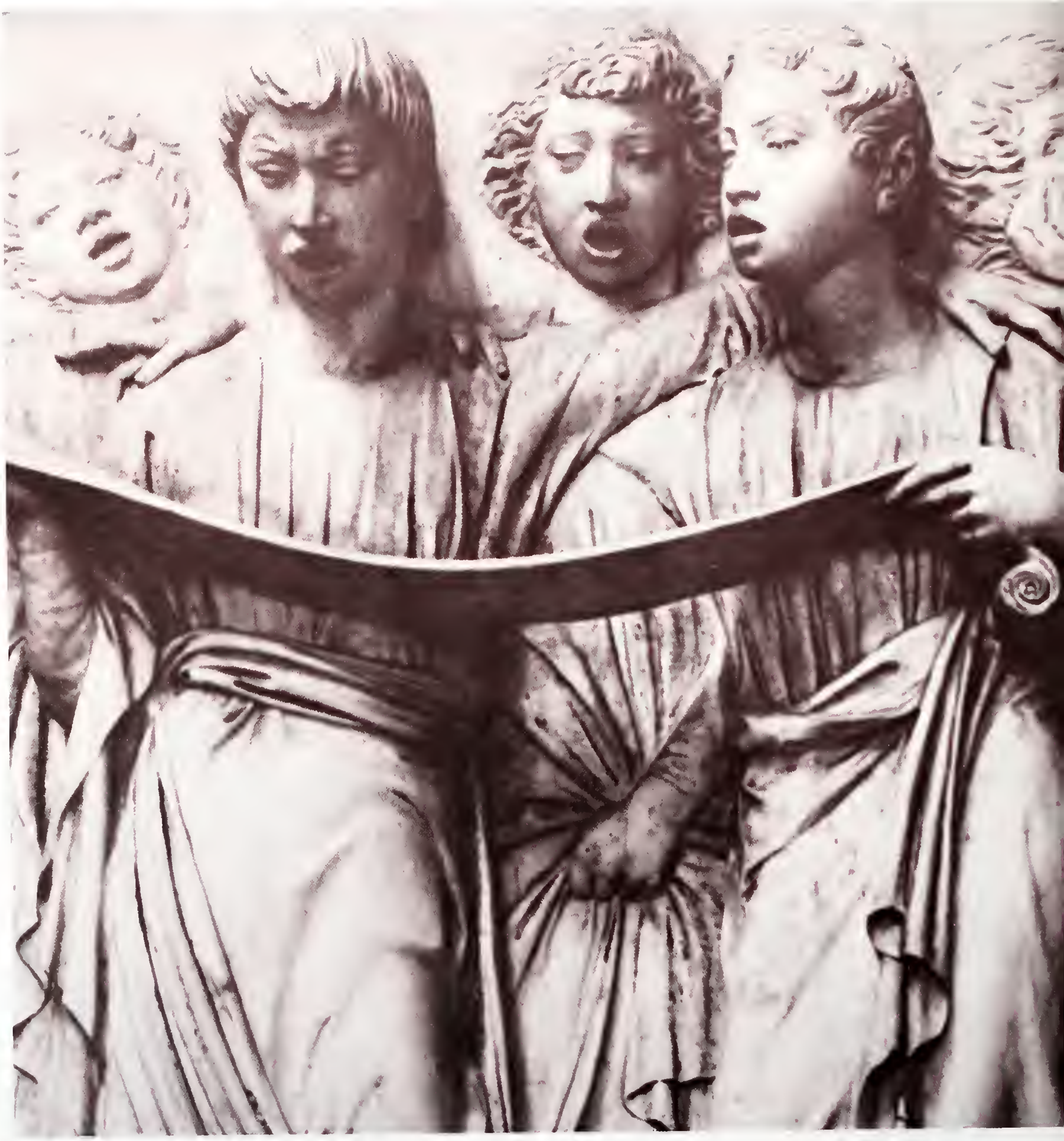
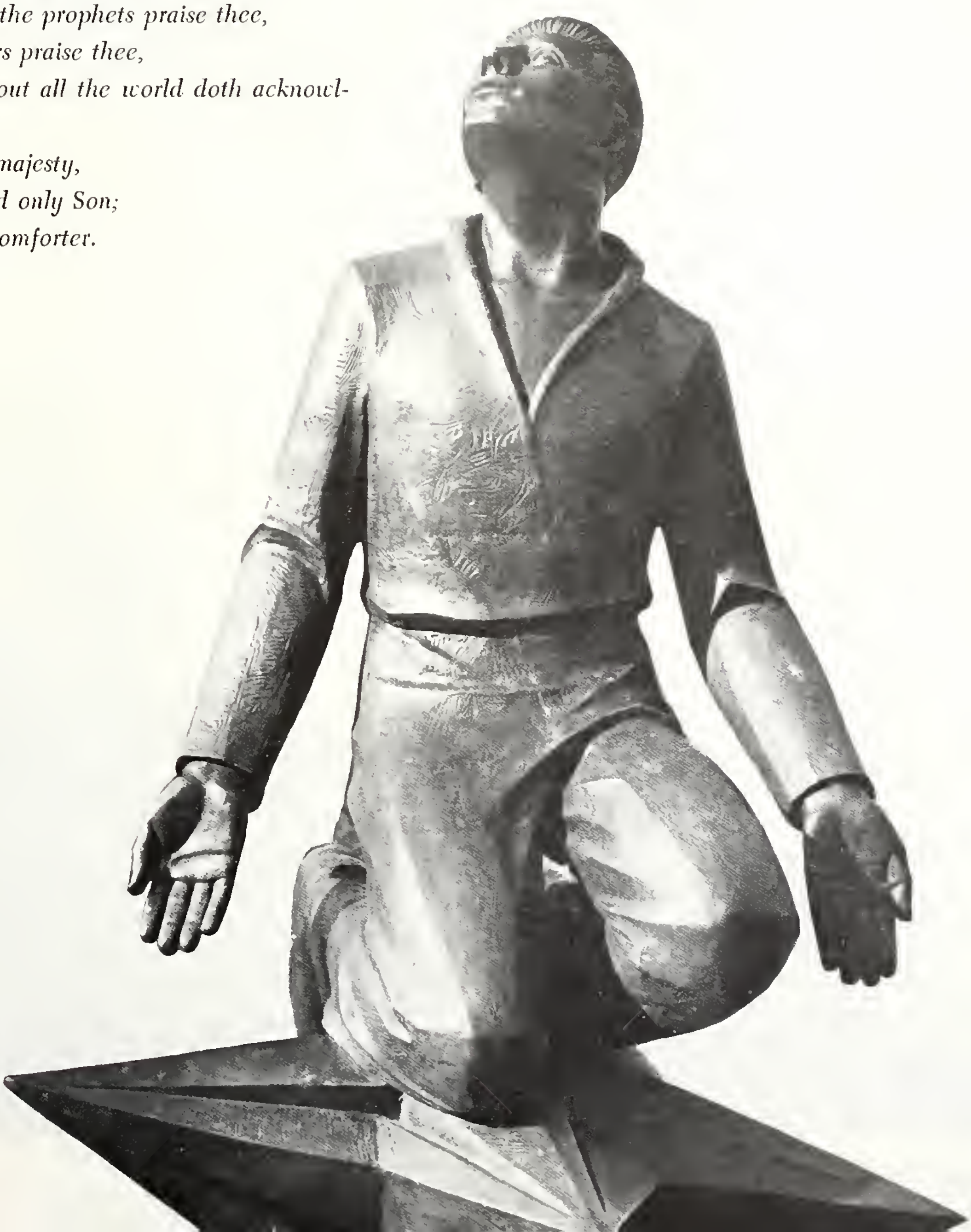
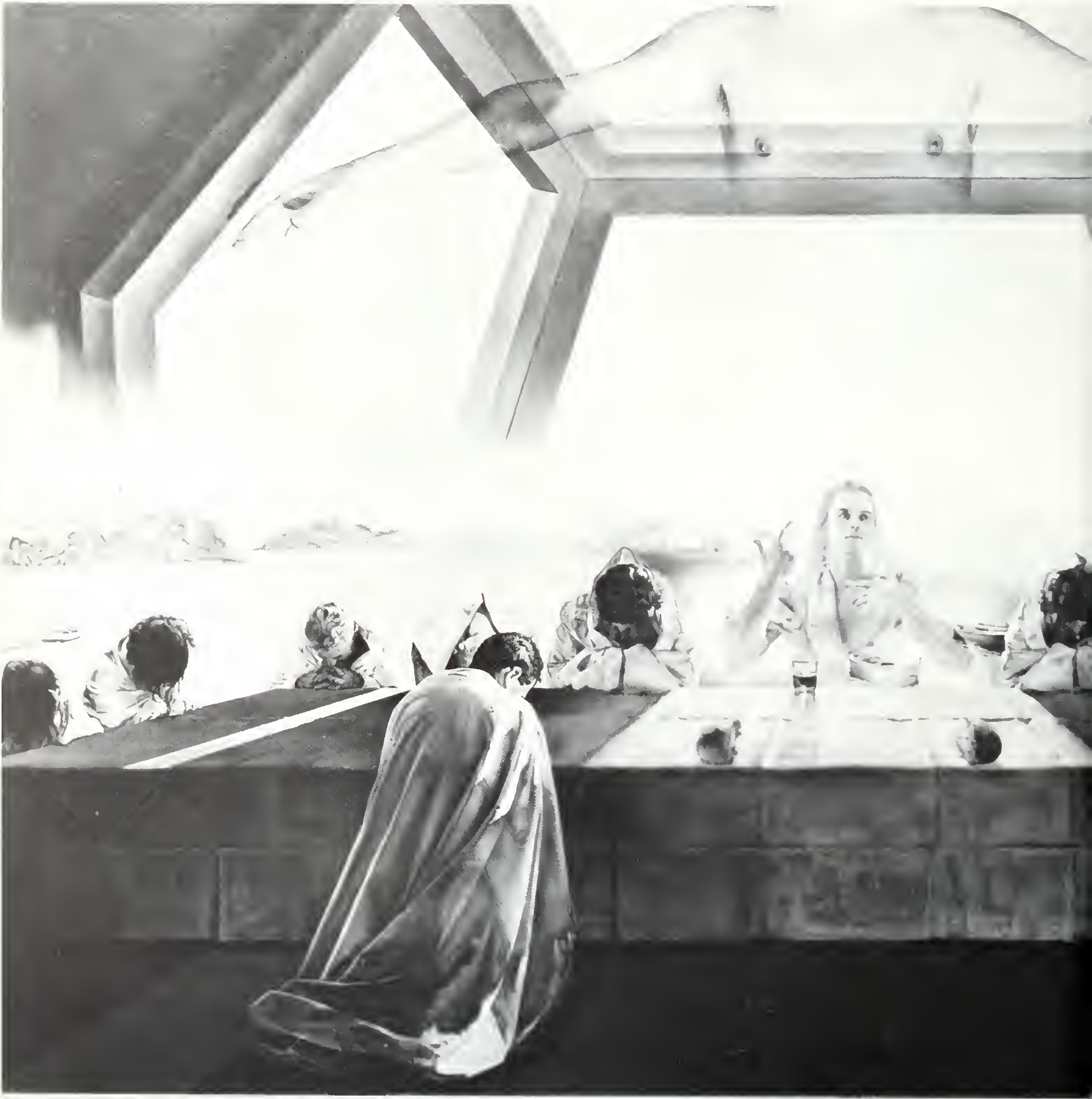


To thee all angels cry aloud,
The heavens and all the powers therein,
To thee cherubim and seraphim
Continually do cry,
"Holy, holy, holy, Lord God of Sabaoth,
Heaven and earth are full of the majesty of thy glory."
The glorious company of the apostles praise thee,
The goodly fellowship of the prophets praise thee,
The noble army of martyrs praise thee,
The holy church throughout all the world doth acknowledge thee,
The Father of an infinite majesty,
Thine honorable, true, and only Son;
And the Holy Ghost the comforter.



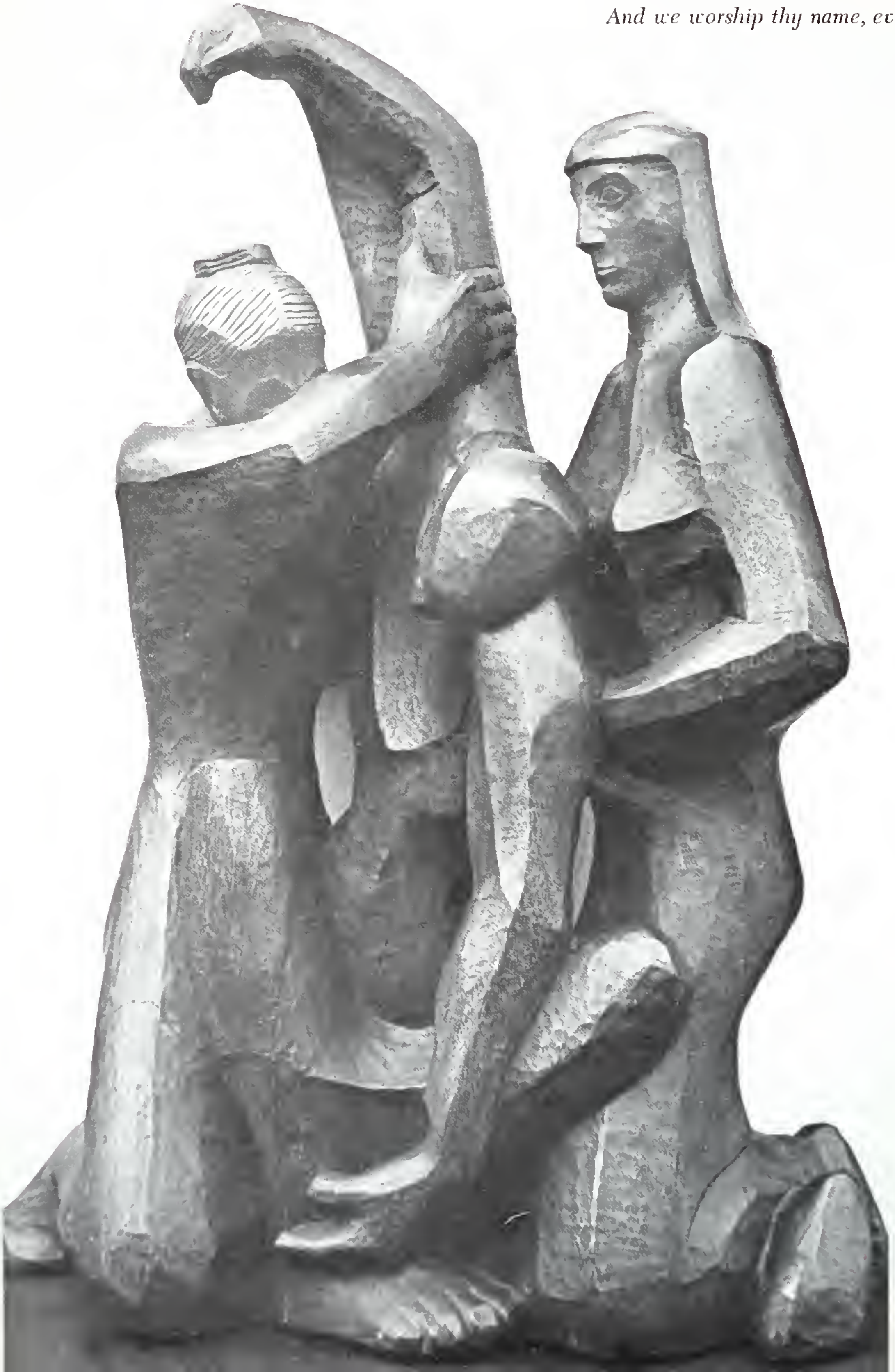


Thou art the king of glory, O Christ!
Thou art the everlasting Son of the Father.
When thou tookest upon thee to deliver man,
Thou didst not abhor the virgin's womb.
When thou hadst overcome the sharpness of death,
Thou didst open the kingdom of heaven to all believers.
Thou sittest at the right hand of God,
In the glory of the Father.
We believe that thou shalt come to be our judge.

TE DEUM LAUDAMUS

CONTINUED

We therefore pray thee, help thy servants,
Whom thou hast redeemed with thy precious blood,
Make them to be numbered with thy saints in glory
everlasting,
O Lord, save thy people, and bless thine heritage;
Govern them, and lift them up forever.
Day by day we magnify thee,
And we worship thy name, ever, world without end.
AMEN.



I Believe in Life!

by S. Loren Bowman

EASTER has a way of quickening our feelings about life. Numerous forces combine to make it easy for us to believe that the universe affirms and supports life at Easter time.

And even though the question refuses to remain answered, it may be a good time to reflect upon a basic question: What do I believe about the nature of life? About my life? About life in the world? About life in God?

Positive aspects of my creed — in the light of Easter's victory — are reflected in affirmations like these:

☞ I believe life is dynamic. The universe throbs with energy, vitality, movement. Life penetrates the universe at almost every point, at many levels, in innumerable forms. It pierces "the dark places" and "the distant spaces." It is propulsive; it is expansive. Our life is characterized by its inherent drive, its divine urge, and its unquenchable spirit. God is the creator and director of this life!

☞ I believe life is creative. When we observe life intimately within the historical perspective, it is clear that new creations, new combinations, and new options are a part of reality. Sometimes these "new forms" are predictable; often they are not predictable. But it seems obvious that life is versatile and adaptable beyond anything we can measure. Hope flows from this marvelous adaptability and this continuing creativity of life!

☞ I believe life is tough. It is like the strongest metal. It is rugged, stubborn, unyielding. It has bounce, elasticity, strength. It possesses powers of renewal, forces for healing, and reserved resources for handling emergency battles.

☞ I believe life is fragile. It is like roses or morning dewdrops. It is tender — capable of beauty and compassion. This is not contradicting the fact that life is tough and tenacious. It is saying that life is paradoxical and cannot be explained from any single approach, that persistence and toughness actually grow out of life's adaptability and flexibility.

☞ Although priceless in value and infinite in its possibilities for good or evil, human life appears to hang by a slender thread as fragile as the strand of a spider's web. Yet this thread is the strongest force in the universe!

This life as we know it — and the universe itself — when responding to the divine intention, is characterized:

by creativity, not by frozen patterns
by flexibility, not by rigid stability
by purposive goals, not by aimless activity
by selective options, not by closed, repetitive cause-effect systems.

And God is to be found in the movements of life within the universe as much as in the creeds of faith.

We should be grateful that the pressures of life in the universe, as well as the pressures of life in the world of nations, are pointing to the increasing interdependence of human life. God seems to be making the world one, in spite of us! If this is so, "we move toward life's fulfillment as we move together."

As Paul declared: "[God] has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth."

God's call to us is not so much one of personal satisfaction, personal security, or personal salvation as a call to affirm and to support love, reconciliation, and understanding that bring all people together in an atmosphere that encourages the creativity, the worth, and the peculiar contribution which each can give to all!

I believe in life!
I believe in life in the world!
I believe in life in God!
I believe life is able to deal with our human paradoxes — evil and suffering — with the help of God and others.

I believe life is capable of meeting the demands of the ever deepening and widening interdependence toward which our automated, space age is pushing us!

At Easter time, what do you believe about life? What is the center of your faith? What is the measure of your hope?

Questions You Ask

BY PAUL M. ROBINSON

Question: **I have often seen the Church of the Brethren as a denomination referred to in articles about the Amish. Were these people historically a branch of the Brethren?**

Answer: The Amish have their roots in the Mennonite tradition, which is a historical lineage entirely different from that of the Brethren, although both were greatly influenced by anabaptist theology.

The Amish seceded from the main body of the Mennonites in Switzerland and Alsace about 1693 under the leadership of Elder Jakob Amman. They were one of several schismatic sects having Mennonite origin.

The first scattered Amish settlers came to America as early as 1720, although the larger migrations did not take place until the nineteenth century. The Amish settled in small communities in the rich agricultural areas of this country where they are known for their integrity, their thrift, and their attempts to be separate from the world around them.

The Old Order Amish have resisted change and have regarded modern inventions such as the automobile and radio and television as detrimental to the higher spiritual life. They adhere strictly to the older forms of worship and attire, using hooks and eyes instead of buttons on their coats. They worship in private homes and have no ecclesiastical organization.

Because of our heritage and because some Brethren still maintain plainness in dress, the Brethren have been included among the plain churches; hence, they have sometimes been identified with the Amish, which is historically incorrect.

Question: **Some of my friends and I greatly appreciate the ministry of one of America's outstanding preachers. However, we have been much disturbed by some of his statements supporting war and very critical of pacifists. Does it do any good to write such an important religious leader to express our views?**

Answer: We must recognize that Christians differ widely in their attitude toward war. While the Church of the Brethren has historically held to the position that all war is sin and contrary to the teaching and the spirit of Jesus Christ, many other Christians quite sincerely believe that some wars, at least, are justifiable and that it is one's Christian duty as a citizen to be obedient to the state and to participate in them.

Certainly every person has not only the right but the obligation to witness to his own convictions. By all means, write to the religious leader to whom you refer, expressing your concern about the support he gives to war which you believe to be contrary to Christian conduct. You probably will not change his mind, but you will have given testimony to your own conviction.

We as Christians have often been too reticent about giving witness to our beliefs, especially to those who tend to differ with us. At a time when even a so-called local war threatens the existence of the whole world, it is imperative that Christians with a conviction that war is not only the height of human folly but contrary to the will of God speak out for peace, especially to those in positions of influence both in the state and in the church.

Question: **Were the locusts referred to in Matthew 3:4 as food for John the Baptist the pods of the locust tree?**

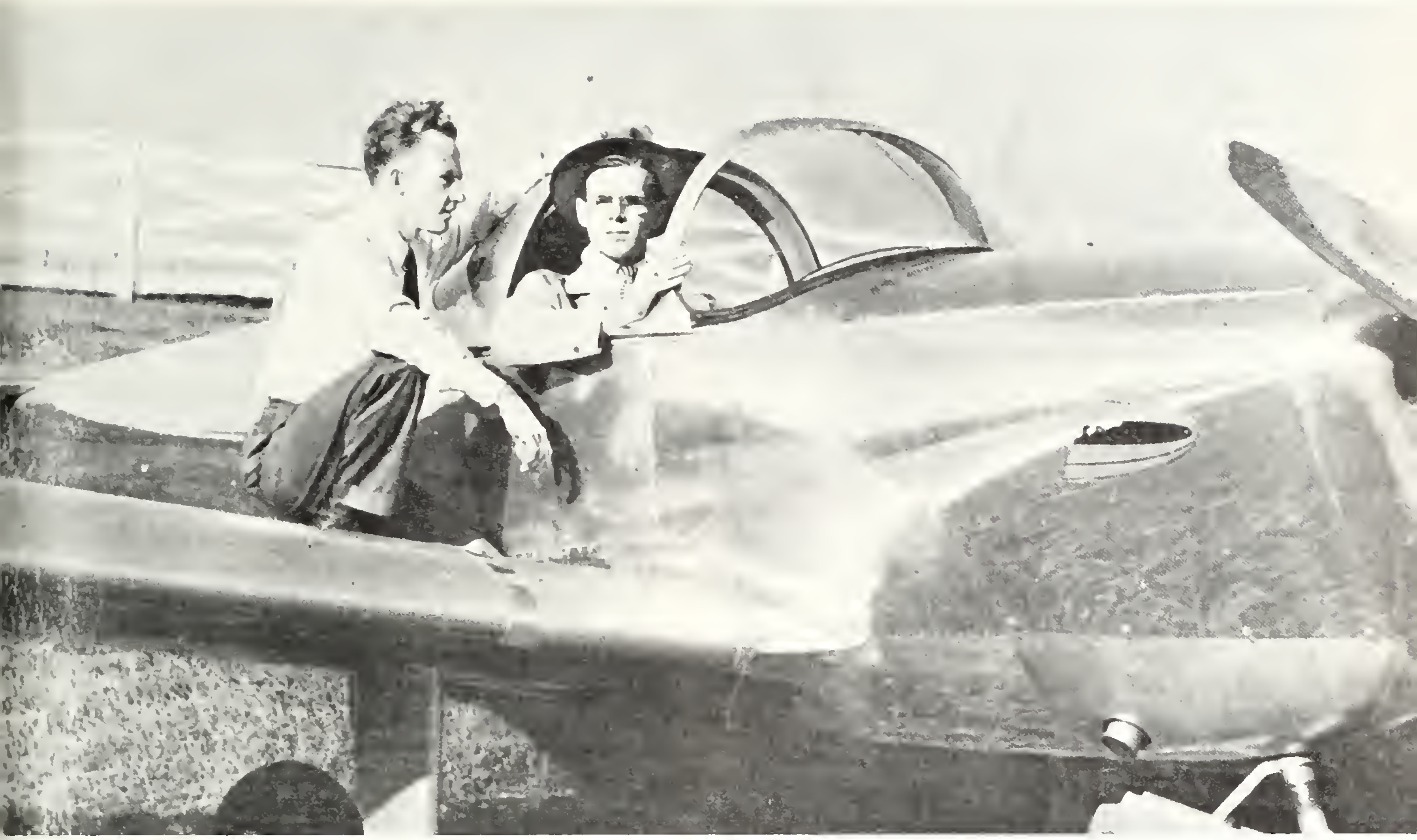
Answer: The locusts referred to as a part of John the Baptist's diet in the wilderness of Judea were undoubtedly a variety of the commonly known insect which belongs to the grasshopper family.

Locusts were common in Bible lands and were often quite destructive. They were used as food from earliest times, either dried in the sun or roasted and eaten like parched corn. They are still considered a delicacy in some parts of the world.

Question: **Was the book of Jude in the New Testament written by the brother of Jesus?**

Answer: According to the book itself, the author was "Jude, a servant of Jesus Christ and brother of James." This has been taken traditionally to refer to Jude, the brother of Jesus (Matt. 13:55).

Some scholars have held that the brother of Jesus died too soon to have written this letter and that the name *Jude* was a pseudonym assumed by the author to give prestige to his writing.



Lowell White, shown here with his instructor, learned to pilot this small aircraft totally with his hands. Below, White with his family.

A story for people who are handicapped and unhappy

HIS SPIRIT WAS FREE

by PEARL CLAGUE

Until he was eleven years old Lowell White's life as the son of a pastor in Chicago, in Piney Flats, Tennessee, and in Naperville, Illinois, was much like that of any minister's son. The real difference began one day when he said, "Mother, my feet are going to sleep." This happened at Naperville, and a doctor, who was a specialist at Rush Medical School in Chicago but who lived in Naperville, was called. After a careful examination he asked, "Are you set for a siege? Your son will be at least partially paralyzed in twenty-four hours. He may never recover."

In the Presbyterian hospital in Chicago Lowell remained three months while a great carbuncle deep in his back between his shoulders drained the spinal cord. Three problems now presented themselves: (1) What was he to do when paralysis came up to his arms? (2) How long could he expect to live? (The doctor's answer to this was, "Maybe a week, but not past the twenty-first birthday." He really lived until he was almost forty-five.) (3) How shall he employ his time? What training should he have? One church leader of that day, when told of the problems and asked for a solution, said, "Poor boy, he would be better off dead." The following story will show how false that answer was.

The best advice from an educator, and

Once he answered a well-wisher, "Maybe God can use me better as I am

LOWELL WHITE

CONTINUED

a number were consulted, was given by Dr. A. C. Wieand, founder and president of Bethany Seminary. When asked what kind of education such a boy needed, he answered, "The same as anyone else, but more of it."

The next problem was how to get an education when you must spend months in bed and never be able to walk, even on crutches. Doctors, interns, and nurses helped to solve this, even in the hospital, by helping Lowell to keep up with his class in school. His teacher sent in assignments each day and so he lost no time. He even read some things which others did not. In occupational therapy class he learned leather tooling. When he came home from the hospital the Naperville Board of Education sent him private teachers for a number of years.

His schoolwork was without much point until he got Mrs. Kline for a teacher. She was well-trained herself and inspired him to do thorough work. One of the subjects she taught him was home economics. His examination on the subject was for him to cook and serve from a wheelchair a luncheon for herself, the principal of the high school, and the superintendent of schools. Without the help of such a teacher he would never have been prepared for college.

Lowell always looked for ways to earn his own money. He wanted a power wheelchair so that he would not have to be pushed. He took orders and made hand-tooled pocketbooks for such a purpose. A great surprise came to him just when he had saved almost enough to buy the wheelchair. A club in Naperville heard of his desire and bought it for him. Many of the residents of Naperville will remember the scene of a power wheelchair with a dog running along by it and surrounded by a troop of youngsters on bicycles.

At the close of Lowell's junior year in high school, his father took a position as field representative for Bridgewater College. This involved some new experiences for Lowell. He must make new friends and work out some new way to continue his education. He would have some built-in resources by being in Bridgewater since his cousins, Rhett Petcher, Donald Clague, and Dorothy Petcher, would be living with his family and helping in the home. But it was a new friend, Galen Wolfe, who really solved his transportation problem by pushing his wheelchair to and from Bridgewater High School. Here he became acquainted with Clifford Huffman, who took an important place in his later life. Lowell was graduated from Bridgewater High school in 1939. By this tim his parents had learned that it would not work out f the father to be gone so much, even though there wa good help at home. Some new plan had to be worked ou

In the fall of 1939 his father became pastor of Fir Church of the Brethren in Roanoke, Virginia. Roanok College was only five miles away in Salem. There woul be the problem of getting someone to push the chair. S a week before college started Lowell and his father wer to see the president of Roanoke College, Dr. Charl Smith, about entering college and finding a boy to ca for Lowell. Dr. Smith said, "I will see what I can d and let you know." A few days later Lowell's fath received a letter addressed to both of them. It was fro the college president saying, "It looks too hard. I cann find a boy; so you had better not come to college."

Lowell did not get to see the letter at that time. O enrollment day his father took him, and he was enrolle like anyone else. Within three days from the beginnin of classwork the students had solved one of the problem They took Lowell to classes while his father studied i the library. There were times when his father's duti as pastor kept him from taking Lowell to college an spending his mornings in the library. At such times h mother took him. The solution of the problem of tran portation from classroom to classroom was very simpl a Catholic boy and a Jewish boy voluntarily cared f him four years. Sometimes it involved carrying him in chair from one floor to another.

Since Lowell could not take part in athletics, he wer out for the only thing he could do – debating. He mad the college debating team and was elected a member o T.K.A., national debating fraternity. All during his colleg days he was asking himself what he should do when h got out of college. The most help he got from anyon on this problem was from a lecturer at the college, D Gould Wickey, who had had many years and vast exper ence in educational work. His suggestion was quite simpl "Lowell, it looks difficult for you to go to other peopl You need to do something where people would need t come to you." That statement served as a guiding sta over the years.

Only a few days before his graduation Lowell receive a letter addressed to him which his father got out of th mailbox. His father guessed from the return addres what it was. So he got an old letter which had bee addressed to both of them to put with it. One lette was from the college president saying, "Do not come and the new letter was a citation to Who's Who in Amer can Colleges.

Even during college days Lowell was working toward self-support. Clifford Huffman, whom he had known in Bridgewater, was now working in Roanoke as a radio announcer. He wanted to sell a chain of stamp machines for money to go to Elizabethtown College. Since the boys were friends, Clifford sold the machines to Lowell on credit. Lowell operated the machines and month by month sent Clifford the money. He must have help to do this, and the boy, Joe Wilson, whom he secured became a friend and helper for the remainder of Lowell's life, more than twenty years. Another business which Lowell and Joe carried on at night was management of a skating rink, specializing in parties for churches and schools.

Before getting out of college, Lowell secured a job as secretary to the principal of Monroe School in Roanoke. During the two years he worked there he financed his sister, Eva Lee, for two years at Bridgewater College. At the end of this period he desired to go more in the direction which his major in college, business administration, would take him. Therefore, he secured a job at a dry-cleaning place where he would be responsible for the office and checking the truck drivers.

In order to carry on his many activities Lowell had to have his own car. After repeated experiments, he was able to have a car prepared which could be driven entirely with the hands so that he could drive himself. His many business ventures made possible a rather unique attainment for one so seriously paralyzed. Unknown to his parents and most of his friends he had taken flying lessons, and he now secured a pilot's license to fly a certain kind of plane. He often said that people generally would never know the sense of freedom one gets from going from wheelchair to airplane.

In the spring of 1951 the White family moved to Frederick, Maryland, where Ralph White became pastor of the church, Joe Wilson secured a position as draftsman at Price Electric Company, and Lowell became bookkeeper for a radio station with his office in his home.

Two years later Lowell married Frances Bradshaw. When their first child, Mark, was born they began to look forward to a home of their own. Two years later they had a small home built according to their needs. Although Joe Wilson was now married and living in a home of his own, he continued to help Lowell by taking him to and from his work.

After two years with the radio station, Lowell had gotten a job in the office of the Farmers Cooperative, where he would deal with many farmers of Frederick County. He had also joined the Civitan Club, which had a large membership. Men from both of these groups often asked him for help on taxes and in business matters. He worked at the Farmers Cooperative for nine years and continued to make friends. He was now ready for his last move in business, the one suggested to him by Dr. Wickey while he was still in college. He set up his own office in his own home, where people could come to him.

Securing a college training and more, along with the making of many friends, seemed to be the secret of Lowell's ability to support a family during times when many other people similarily situated would have been on relief. During his entire life he never once considered going on relief. In the first place, he was too independent to do it, and, in the second place, he could make a better living by his own efforts. He loved to drive a car, and for security reasons he had to have a good car so that it would not fail him.

Friendship was one of the greatest things in Lowell's life. He had a strange power to attract and keep friends. A person in a wheelchair naturally attracts attention, but he also had a quick wit with which he amused and held friends. Without regard to race or economic status, he had an interest in people in any kind of trouble. For years he gave toward the support of a Chinese war orphan. A little boy, Randy, three years younger than Mark, had been adopted into Lowell's home. No person, regardless of race, was so poor that he did not try to help him to straighten out his taxes, his finances, or his other difficulties.

People were attracted to him by his attitude. Rare indeed would be the occasion when he would not have a ready answer. On one occasion a woman on the street saw his father trying to get him up some steps in a wheelchair and said to him, "It must be hard for the man to do that." Lowell answered her, "He has to; he expects me to support him in his old age."

Lowell had always been active in the church. He was always found "where the action was," and he had a rather unique ability to keep people interested in some project and to hold a group together. He had been a tither for many years. During his life he had undergone many operations, with as much as three months at a time in the hospital. Both of his legs had been amputated above the knees. His tubes were referred to as "my plumbing system." On two occasions he had been anointed. But very seldom did he even mention his constant discomfort or even extreme pain.

Death came somewhat suddenly and unexpectedly. Just before Easter last year he was taken to the Frederick Memorial hospital critically ill. He kept asking when Easter would come and said, "If I can make it to Easter, everything will be all right." In the hospital at 12:05 a.m. on Easter morning he quietly slipped away.

Lowell thought much about why God permitted him to suffer, but he was never morose about it. The real secret of his buoyant attitude was likely found in an incident which took place early in his sickness. A woman healer was holding a meeting in Naperville, Illinois, and she included Lowell's home among the places in which she called. She had a prayer with him and asked God to heal him immediately. As she left she said, "Now, Lowell, I expect to see you walking soon." He answered, "Maybe not." She asked, "Why?" His answer was, "Maybe God can use me better as I am." ☐

In the warm-blooded land of southern Greece long years before Christ, young people gathered in the spring to sing, dance, practice art, and make love somewhat indiscriminately in honor of Dionysus, the god of wine, art, and fertility.

It is a shame that the natural flow of youth and art in the springtime is not captured today in the name of Jesus Christ. Young Christians busy with art should come to know it as a holy business; they should know that they can practice art to show their love to God, to revel in the fact that he is King of the whole earth. Because the Creator has adopted them as his children, they should understand their ability to enjoy his world and should be happy to express this enjoyment in music, colors, shapes, rhythmic writings, and speech. It is time in this affluent society for the body of Christ to get at the downright fun of glorying in the artistic gifts God gives his people, to realize that the Christian faith deserves artistic expression, and then to probe trustingly, critically, into the Christian use of art in A.D. 1965.

Believers have long treated art as a devilish temptation. The church unfortunately began to think it so early in its history. Art, it said in effect, is sensuous, and the sensuous is a seductive road to hell; therefore, stay away from art. Children should not be allowed to play with matches; why should God's children be permitted to dally with art? What is art good for? Our purpose in life is to believe and become fishers of men, win souls for Christ, sojourning here till we leave for heavenly mansions not built with human hands.

The early church rightly exposed Caesar's song-and-dance spectaculars, the bacchic art festivals, as unworthy of Christian patronage. But it wrongly disparaged art itself through guilt by association. The church at times suppressed art unless it was turned into a pedagogical instrument (paintings in the church to teach Bible stories to the illiterate) or used to dress up the institutional means of special worship (decorations in the margins of prayer books or trumpet notes on Palm Sunday). In other words, art was sometimes used gingerly, perhaps for "spiritual" end — but even then, watch out!

It is easy, of course, to criticize what was wrong. I the beginning the Christians did not have time to writ poems or go beyond pictures in the catacombs. Thei minds were taken up with formulating confessions agains heresy and codifying doctrines to stop civil misunderstandings. However, it is a different matter when Christian piously argue whether art is worth less than other huma activities, generally implying with classic pedantry th old error that art is a romantic spasm unfit for Christians unless it somehow be bent to church worship.

But if the Christian community maintains a prohibitionist or, at best, a permissive conception of art, it ha missed a critical area of Christian action and affronte God. If the church does not like the jazz, painting, an literature of today, what does it expect if it does no encourage its baptized children to produce somethin Christianly different?

Whenever God-created drives or talents in men ar denied meaningful exercise, there is trouble. Man's glorie then become a temptation to sin. Temptation is muc more complicated and casual an affair than a scantil clad woman accosting a hungry St. Anthony in a wilderness of stumps, logs, water, and grass. Temptation i always the opportunity for one to satisfy his God-give needs and desires in ways that ignore God's loving ordinances for the exercise of human abilities.

When God's adopted children who are especially talented in being sensitive to the wonder of the world an culturally and artistically responsive to it are frustrate by Christian killjoys (cf. I Tim. 4:1-4), then the devil who covets culture and its human makers, knows how t twist art into temptation to sin. He subtly gets believer with artistic talent so wrapped up in the truly God-create

TEMPTATION TO SIN OR TESTIMONY OF GRACE?

by Calvin Seerveld

enjoyment of art, especially in reaction to unbiblical prohibitions, that they forget that art itself must be practiced before the face of the holy God and Lord. Disregarding that, the artist becomes tempted to think and act as if his artistic deed had its own right to be and was naturally revelational of God's truth rather than being a humanly conditioned response to God's glory. Unless art is conceived and practiced (albeit subconsciously) as a channel for the Holy Spirit's witness to others of one's being a perceptive son of God, it should be forgotten. Otherwise, one has made art its own lord and has swallowed the devil's bait. Unless art is itself a praise response, a hallelujah to God in the world – not churchy moralism, not a forced, derived, lugged-in Christianized witness, but a joyous, ministering hallelujah praise, it will be stillborn – no matter how elegant the music, painting, prose, and poetry may be.

A peculiar thing about art that offends so many serious-minded Christians is its playful, leisurely, imaginative character. If we want art to walk in through the front door of the Christian community rather than to be quietly smuggled in the back door, it must be made plain to the uninitiated that writing, painting, singing, and playing are hard work of a highly talented sort – that their make-believe is not faking, pleasant nonsense but an excruciatingly careful, symbolical formulation of what the artist knows or supposes the world to be about.

In a famous exchange, Matisse was told by a woman in an art gallery who was looking at one of his curving, twisted black swirls, "I never saw a woman like that."

"Madame," said Matisse, "that is not a woman; it is a painting!"

And his painting was not unreal because it was not a woman, nor was it false and unimportant because it was "exaggerated," for Matisse discloses and affirms in color the voluptuous viciousness of a wanton that could perhaps be shown no other way.

If adult painters were merely working out some of their subconscious shrieks in colors and if musicians were performing simply because their mothers made them practice the piano early in life, then art would indeed not deserve to be taken seriously by the public. But since art is a man or woman's modest but intense contribution to his neighbor's grasp of corners of reality, states of affairs, levels of meaning not often explored but present in creation all the time – caught by him as artist in symbols for the other's appropriation – what the Christian artist does is significant for building up the body of Christ and speaking to those who will listen.

If we could convey to the skeptical in the church that the artist stands like a child toward the world – not, to be sure, innocent, not void of moral obligation, but childlike, fresh, open, giving himself to discover, penetrate, and grasp what is out there in creation as well as inside his self-consciousness, wondering for Christ's sake; if we could make church people see that the artist needs leisure, the kind of leisure college students have near the end of a semester when they work day and night round the clock thrown out the window, not meeting carefully apportioned deadlines but concentratedly busy at the pitch of excitement – if we could convey something of this, then perhaps we could break through to the Christian mentality that understands missions, preaching and teaching, hard work as service to God but has trouble relaxing in laughter before his throne. There is much of laughter, love, *Sunday* to art rightly understood, features for which Christians are uniquely constituted. Christians can give themselves to the task because their involvement is not artificially manufactured for selfish or pragmatic reasons but is simply a matter of spontaneous thanksgiving because God in his world is so great and merciful.

By *Sunday* I do not mean a legal holy day bored through with interminable talk, stuffy formalism, and lap lunches, but rather the day of rest God gives us, the God-created leisure, the vacationing celebration men may have and need no less than a six-day week. Sunday is to be a joyful anticipation of the coming resurrection in which believers will blossom, each according to his own talented nature (1 Corinthians 15), bringing the glory and honor of the world's kingdoms fully to Jesus Christ (Rev. 21:24, 26). Art has this festive character – not that it is especially holy (that is the companion error to judging it inherently suspect) but that it is a specially tempting occasion for a man in the sense of Psalm 1 to bring forth fruit leisurely ripened to please God.

Because artistic talent is God's gift to his creatures, we should take seriously the scriptural imperative to develop that talent if we have been blessed with it – to discipline and hone its craft-element, so that when the Lord comes back to see how we have passed the time of day with what he has given us, when he comes to judge our artistic efforts, we can be quietly glad that the five, two, or one talent is doubled. That is the biblical, apocalyptic background to studying, performing, and criticizing one another's art in a communion of saints.

What is the church and the believing artist to do with all the modern art that mistakes the world, perverts creation in despair, or, giggling nervously, is empty of praise?

Responsible Christians must make a point of examining such art critically in order to be exactly aware of the culture they are caught in, so that they can be stirred to develop the art of praise.

Believers frequently cut a sorry figure in the contemporary world because they practice an unbiblical otherworldliness. Recently our college organized a tour for a large group of young Christian artists at the Art Institute in Chicago. We told the director we wanted a tour concerned with the intrinsic relation of art and faith, that we wanted the guides to show us the biblical truth that a man's final commitment to whatever he holds dear and inviolate necessarily, though subtly, appears in his work.

And the director said, "You mean medieval art, crucifixes, and church symbols?"

"No."

"Perhaps our Buddhist, Hindu, Oriental religious art treasures?"

"No. Rather, what does, for example, contemporary art say about the world? What does the artist mean with his canvas? Could you explain to us who come from Trinity Christian College what spiritual expression modern art conveys?"

"Oh, yes, but you wouldn't like it," he said. "It is not very pleasant, sometimes."

"But that is what we want!"

In the tour coming out of this conversation (Contemporary Spiritual Expressions in Art), we saw some highly articulate vomiting, symbolically expressive anarchy, whimsicality, cursing in art, as well as random playful comments on human foibles and the unutterably pathetic blue canvas of Picasso's man with a guitar. I became clear to those with eyes to see that contemporar artists have largely turned the world topsy-turvy, that the ask God questions and berate him for not answering, whil all the time God is asking, "Do you love me?" and me are not answering. Such perversion does not stop u Christians from learning bits and snatches from thes terribly perceptive, acutely gifted, unbelieving artists, because they are bound (if they would communicate) b the laws of God for art in this world – laws they woul like to violate! But their godless art, the blank, distorted dead-end picture of the world they present, is a lie! Tha is not the way the world is; that is the way the worl looks when seen without the gospel today, without th good news of Jesus Christ.

The evangelical, Reformational Christian upshot t such a confrontation is not to demand that all becom eunuchs for the kingdom of God (Matt 19:12) but, rather to plead that believers, having seen such art, should g home and exercise their artistic birthright, pained tha God does not hear hallelujahs from this planet abov the cries of secular disbelief.

While society becomes increasingly secularized, war torn, and giddy, the artists in Christ's body should b encouraged by us all to embody – whether in poetr painting, music, or speech – hope in their sorrows, to sho love through their disappointments, to communicate t whoever listens, in an idiom intelligible in A. D. 1966 (an that may mean no major chords, no prim representations no heroic couplets) that the struggle in the world by thos who believe is done joyously for a sure prize, the glor of God we now already share in Jesus Christ.

The direction Christ's body must take is clearly show in the scriptures. As the manifesto of Psalm 150 says:

Hallelujah! Jehovah!
Hallelujah God in his holy place!
Hallelujah him through the heavens which he rules!
Hallelujah God for his sovereignty!
Hallelujah him in the overwhelmingness of his grandeur!
  Hallelujah him with the blast of trumpets!
  Hallelujah him with harps and bass violins!
  Hallelujah him with (bouncing) tambourines and dance
  Hallelujah him with stringed instruments, with flutes,
  Hallelujah him with ringing castanets!
  Hallelujah him with cymbals crashing joyfully!
Let every thing that has a breath hallelujah Jehovah!
Hallelujah Jehovah!

If a Christ-follower holds Jehovah God as his Lord then for the sake of his Lord let him sing, play, paint, an write him a hallelujah in the presence of the faithful an of his enemies. Such is the joyful ministry of the Christia artistry we need to be engaged in.

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NEWS

Presbyterian's Blake to assume WCC post

Eugene Carson Blake, one of the nation's top Protestant spokesmen, will become the second general secretary of the World Council of Churches. He will succeed the patriarchal pioneer of the WCC, Dutchman W. A. Visser 't Hooft.

Dr. Blake was elected to the post last month by the WCC Central Committee in Geneva, Switzerland. In an acceptance statement he emphasized that the mission of the church includes "a ministry of reconciliation not only of God and man and of confessional and church divisions but also a reconciliation across all the divisions of our world – divisions caused by geography, culture, race, poverty, affluence, ideology, sin, and fear which, unless reconciled by the gospel, will prevent world peace and ever threaten world disaster."

Dr. Blake is fifty-nine. For the past fifteen years he has been the stated clerk of the United Presbyterian Church in the U.S.A. and a leading ecumenical engineer. In moving from one power base to another, he will head a correlating agency for 214 churches divergent in doctrine and liturgy.

Nationality, age, and an acknowledged inability linguistically were possible counts against Dr. Blake's receiving the post, but his election was almost unanimous. To his credit were his reputation as a skilled demonstrator and an ecclesiastical diplomat, his rapport with Eastern bloc churchmen, and his aggressive social consciousness.

The WCC's new chief, Gene Blake, with Norman Baugher, Bill Willoughby in Geneva

Theologically, Blake was trained in orthodoxy and is still regarded as reasonably conservative, but with a passion for unity and justice. He began his church career as a teacher in India and later was pastor of churches in New York state and Pasadena, Calif.

While on his way to a philosophy degree with honors at Princeton University, Dr. Blake was on the varsity football squad for three years. Though burly and of a fiery temperament, he is unpretentious, commonly introducing himself to the most casual stranger as Gene Blake.

In 1960 he coauthored the proposal that led to the Consultation on Church Union. Recently he has chaired the Commission on Religion and Race of the National Council of Churches. In January, he and the Church of the Brethren's Norman J. Baugher were named Protestant cochairmen of the nation's Inter-Religious Committee Against Poverty.

Dr. Baugher was among Central Committee members present in Geneva, as was William G. Willoughby, reporter and staff member at the Ecumenical Center.

Both Brethren sensed some uncertainty over the role of the WCC, as more or less may be expected in a change of leadership and in the adjustments to be worked out following the admission of the large Orthodox churches into the council in recent years.

Pruning the family tree

Rare is the congregation that does not list members, sometimes scores of them, who are never seen and may be even unknown. What might be done, church leaders have asked through the years, to make membership tallies coincide more accurately with the correct picture of who is – or is not – in the church?

For Brethren, the cue for definitive action came in 1964 when Annual Conference voted a new plan of organization for local churches.

The names of inactives, the new policy avers, shall be recorded in a separate list and not be counted statistically. An inactive is defined as a member "who without sufficient reason shall fail to comply with the requirements for active membership for two consecutive years after earnest effort by the church to arouse him to observance of his vows."

Already congregations, perhaps one quarter of them throughout the Brotherhood, have revised membership rosters, with no small toll resulting from the step. A random check revealed that last year the Nokesville church in Virginia dropped 153 members, leaving 190. Maitland in Pennsylvania dropped 152, leaving 107. Mount Etna in Iowa dropped 34, leaving 33. Waterford in California dropped 254, leaving 120. Hagerstown in Maryland, for years the largest Brethren congregation, cut back its membership from 1,260 to 1,076. La Verne, Calif., with 1,145 members, is now the largest Brethren congregation.

1966 . . . membership revision takes a toll

1966
YEAR
BOOK
CHURCH OF THE BRETHREN

As a result of such steps, membership in the United States and Canada in 1965 took a decided drop, from 200,067 to 195,036 members, even though baptisms and other additions continued about on a par with the previous year.

The task of classifying active and inactive members does not come easy. Observed one pastor, Richard L. Landrum of the Rochester Community church in Topeka, Kansas, where twelve members were placed in inactive status, "Some feel we are unfairly judging persons, somehow pushing them out of the kingdom. But nothing could be less true. We are not judging the ultimate relationship of inactive members to God; we are simply encouraging these persons to become involved. If they refuse to participate or to transfer their letters, this is a clear indication that they already have cut themselves off from membership by default."

Galen B. Ogden, Ministry and Home Missions Commission executive, granted that reasons for pruning church rolls may be mixed and varied. One pressure he noted was the desire of a congregation to show a high level of per capita giving, especially since this information is published in the *Yearbook*. A more precise accounting of membership, he added, can help ease "taxation" – fund-raising quotas based on membership.

But there is also a counterpressure, Dr. Ogden observed, one which sees growth measured by increasing numbers.

"I think most congregations want simply to express integrity in their membership rolls," he declared. "This is not easy. Our guidelines for determining who is active and who is inactive are entirely too shallow and too mechanical.

"The essential question we all need to be asking is, Can one's loyalty to Christ and to the church be measured by attendance and offerings? If so, how often should one attend and how much should one give? Does it matter how the rest of one's time and money are spent?"

One escape from the intricacies of church rolls, as practiced by some church groups, is to forego statistic-keeping altogether. Such an approach may give rise to other problems, but it averts the thorny process of pruning.

On unity and peace

A milestone in church unity occurre in Baltimore at a high level exchang between Catholic and Protestant-Orthodox leaders. The session marked the firs formal approach between the churchmen on a national basis.

Presided over by General Secretar Norman J. Baugher of the Church of th Brethren and the Most Rev. John J Carberry, Roman Catholic bishop o Columbus, Ohio, the meeting highlighted the Week of Prayer for Christia Unity.

Among the forty participants wer representatives of the Roman Catholi Bishops' Commission for Ecumenical Affairs and of the National Council o Churches, including the heads of severa Protestant denominations.

The unprecedented session focused o the primacy of spiritual concerns in th drive for unity among religious group Also discussed were means by whic closer cooperation may be brough among Roman Catholic, Orthodox, an Protestant congregations in local communities.

Dr. Baugher co-officiated as a vice president of the NCC. In addressing th assembly, he spoke on peace as a foremost implication of the drive for Christian unity.

"Pope Paul VI's historic crusade t the United Nations on behalf of peac stirred the imagination and aroused th hope of the whole Christian communit and beyond," he declared. "In our ow Protestant and Orthodox churches an within the National Council itself a comparable mood and eagerness hav emerged. The yearning for peace i reaching across our separations in suc a way as to reveal a whole new urgenc for unity."

He made a plea for moral leadershi for peace which he said the church i called of God to provide.

"Somehow the church itself is calle to be the forerunner or model of tha universal family in which the 'walls o hostility between us' are broken dow A hostile, fractured, warring, divided humanity requires an unmistakable evidence of unity, oneness, and brotherhood among the people of God whic they have because they all belong t Jesus Christ."

The opening round of worship an discussion is to be followed by the creation of an official joint dialogue grou from the Bishops' Commission and th NCC's Division of Christian Unity.

For Vernon Dahmer, death rode at night

"Home of the grave"

VERNON DAHMER had become what Negroes are always being exhorted to become. Apparently for some other Mississippians, this was too much.

One night in January he was awakened by gunfire outside his isolated home a few miles from Hattiesburg. As he ran toward the front room, there was a crash of glass and the room exploded in flame.

The fire spread swiftly as the fifty-eight-year-old man roused his wife, two sons, and a daughter. They saw that the doors were splintering under a steady hail of bullets, apparently aimed at preventing the entire family's escape.

Mr. Dahmer, with two shotguns, stood in the flames at the front window and fired. The rest of the family got away by jumping out back windows. When they were a safe distance away, he put down his guns and followed.

He died that afternoon in the Negro wing of Forrest General hospital – a hospital which although openly segregated continues to receive federal funds.

He died with four of his sons away from home, in U.S. military service.

He died knowing that he had no insurance on the house or grocery which also lay in ashes a few hundred feet down the road. Company after company had refused him insurance.

He died not for demonstrating, boycotting, or sitting in but for quietly and legally seeking better breaks for Negroes.

Most recently, he had made his store available as a place where Negroes could more conveniently pay the poll tax. Earlier he made available to the Delta Ministry old school buildings on his land for use as a clothing distribution center and for a head-start project.

Throughout his life Vernon Dahmer had worked hard, turning thrift and sweat into a large cotton farm, a sawmill, a sorghum mill, and the grocery. He had built for his family of ten a modern ranch-style home.

"Visiting with him was the high point of my week in the Mississippi Delta in 1964," said Galen B. Ogden of the Brotherhood staff. "I went with a group to his home, where we found him busy on the tractor spraying cotton. Although he was very busy, he was willing to spend several hours with us exploring ways to help his community and people.

"As he and I shared out of a common rural heritage and a common hope for the future, I felt a kinship with Mr. Dahmer that went far beyond the brief hours we spent together."

One resident of an area where murderers ride by night, and this could have been elsewhere as well as in the Delta, bitterly described it as "the home of the grave."

One in, one out, one ???

ONE in, one out, and one on the fence. That is the story of three denominations weighing whether to enter as full participants in the effort of the Consultation on Church Union to draft an outline plan for a new united church.

Undecided on the invitation to join is the Church of the Brethren. Last June the Standing Committee recommended Brethren become a party in helping shape the new church, but the delegate body deferred action until the Louisville Annual Conference this June.

Recently joining as a participating member, the Consultation's seventh, is the African Methodist Episcopal Church, a Negro body of 1.25 million members. The A.M.E. representatives will take part in the May 2-5 merger talks in Dallas, Texas, along with United Presbyterian, Methodist, Episcopal, Evangelical United Brethren, Christian Churches, and United Church of Christ delegates.

Recently voting to stay out of the Consultation is the American Baptist Convention, a body of 1.5 million members. The ABC's General Council chose not to become a full party to the talks, yet to retain its observer status.

At the same time the ABC General Council declared its intent "to pursue with greater vigor our interest in a greater measure of cooperation with other Christians, both those of faith and order like our own and those of differing traditions." The Church of the Brethren is among groups in conversation with the American Baptists.

Within the Church of the Brethren, a recommendation from the Fraternal Relations Committee on a Brethren response to the Consultation may be issued by mid-May, following the Dallas meeting of the Consultation. Speculation following sessions of the Fraternal Relations Committee this winter, when the committee came up with more than a score of questions related to the Consultation, was that a recommendation, if issued at all, likely would oppose Brethren entering fully into the merger talks. Or that it possibly would report both the majority and minority positions of the eight-member Fraternal Relations Committee.

For the seven denominations presently in the Consultation, a pulpit exchange for purposes of interpretation and fellowship is scheduled in all fifty states on Sunday, April 24.

Other bodies giving serious study to joining the union talks include the African Methodist Episcopal Zion and Christian Methodist Episcopal churches.

India churchman to visit

INDIA's new central administrator, I. L. Christachari, is to engage in a fraternal visit to parts of the Brotherhood between now and July 1.

He was scheduled to attend the meeting of the General Brotherhood Board in Elgin March 22-25 and will return there May 9-12 for the district executives conference.

He also will engage in week-long visits with several congregations, work alongside two district executives, visit inner-city projects and the Lybrook Navajo mission, and attend the annual missionary retreat and Annual Conference in Louisville, Ky.

Out of a background of teaching and pastoral work, Mr. Christachari last summer was appointed executive secretary of the two India districts.

Mass media: Televising the 'rumor'

TELEVISION VIEWERS across the country may do a double take shortly as they begin to see, interspersed with the Jolly Green Giant, Mr. Clean, and the charger on the white horse, commercials that stress, "God is alive!"

After a trial run last month in Columbus, Ohio, a series of six spot announcements in color is to be distributed nationwide, available to local stations for telecasting on a public service basis. Each spot appears in twenty- or sixty-second versions.

The "God is alive!" campaign is the first of its kind for a religious organization. Its sponsor is the National Council of Churches, although the spots were developed and paid for by the United Presbyterian Church at a cost of $41,000.

The messages are low pressure, done with a bounce to impress upon secular minds such themes as "God is" . . . "God cares" . . . "God loves."

For example –

- In one spot, two boys – one white, one Negro – are shown meeting in a park, playing, quarreling, making up. "God must love variety. He made us all different – so He must like us that way."
- In another, a young girl pursues an elusive butterfly, while throughout the chase a butterfly is superimposed over the screen. The narrator suggests that some things – like the love of God – "may be right there all the time."
- Still another depicts six women quilting. In the sixty-second version, the camera pans first their hands, then their faces – among them a Chinese, a Negro, an Italian, and finally what the women are sewing: The slogan, KEEP IN CIRCULATION THE RUMOR THAT GOD IS ALIVE.

To some viewers therein lies one offense, the use of the word *rumor*. The United Presbyterian's radio and television chief, Richard R. Gilbert, explained how the word was chosen deliberately.

"What we need to do is to restore to the gospel its original newsiness," he said. "The key word to reaching the nonreligious, to whom you have just twenty seconds or a minute to speak, is wrapped up in the word *rumor*. People prick up their ears when they hear the word. A rumor is intriguing – as the gospel should be. Yet, it doesn't push anybody around. Is it true or isn't it true? The sting is in its openness. Christians know God is alive. But we're not trying to reach Christians. We're trying to reach those for whom he is not real not alive, not involved in daily action To get through to them, let's not holler Let's nudge our viewers into the openness that paves the way to God's action and man's faith."

Dr. Gilbert defended the spots agains the criticism that nothing theologically significant can be said in twenty seconds or a minute.

"Most of Jesus' parables were abou thirty seconds long and said one thing,' he commented. "We're also borrowing the simile technique used in these shor parables: God is like this or like that.'

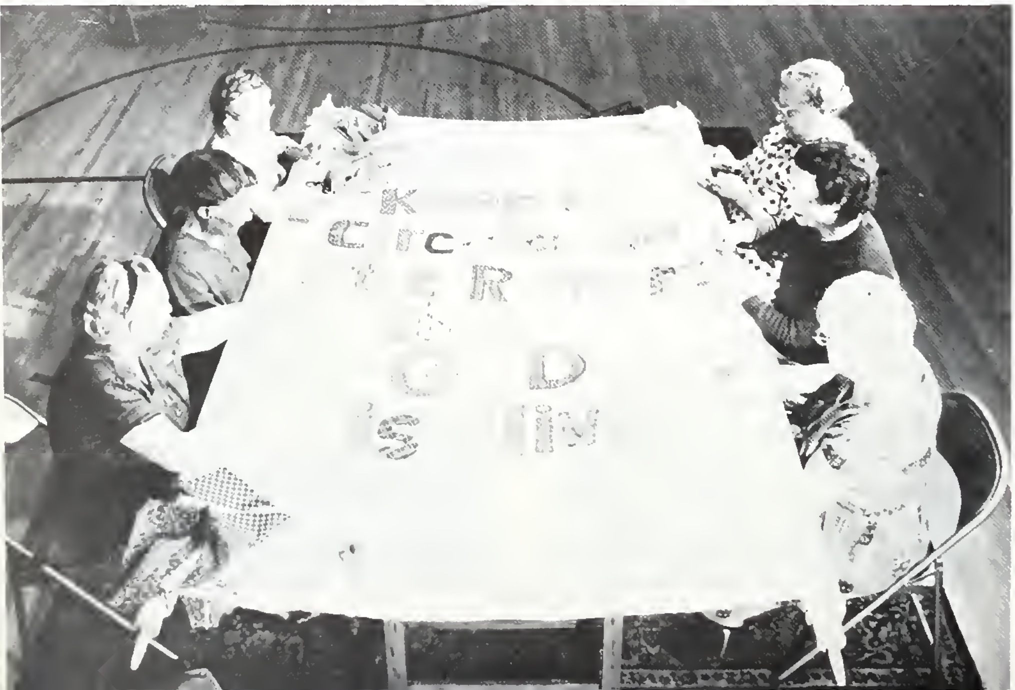
Dr. Gilbert said that although th "Alive" campaign was decided upon before the current interest in the so-termed "death of God" theologies, the them was inspired by the same questions raised by the new theologians: How present is God in human life and affairs?

"We're under mandate to preach th gospel to every creature and, what bette way to go out into the highways and hedges than through television?" h asked.

One of the first persons to take exception to the whole approach was New York *World-Telegram and Sun* write Harriet Van Horne. In her diatribe sh billed the spots as "clumsy, graceless and close to blasphemy . . . a $41,00 sacrilege . . . an orgy of bad taste. On resents the arrogance of the NCC in presuming to call our attention to God,' she wrote. "Some of us walk with God in our own way every day. We need n jolly, upbeat reminders from the TV set."

Miss Horne's reflection brought a prompt retort from the United Church of Christ's communication director Everett C. Parker. He was tolerant of her judgment as to the artistic merit of the spots; this is a subjective matter, he said. But he questioned her own arrogance in "epitomizing the human selfishness the Christian gospel decries. Man can neither take God unto himself, as Miss Van Horne seems to think she has, nor can his relations with God be, as she claims, 'a private matter.'"

One of six television spots aimed at communicating the gospel to the nonreligious



God is alive

Dr. Parker further assailed her stricture that television is barred as a medium for communicating the word of God. Quoting Jesus' "Go into the world and preach the gospel," he declared:

"Television is where the world is; television is where the action is. There is no more appropriate place in which to proclaim God's message of reconciliation and reform."

So the debate has begun. When you first see the spots, add your own reactions and seek out those of some unchurched viewers whom you know. If you or others are startled or stimulated to some examination of values, it could be that the experimental spots have a measure of effectiveness.

"God must love variety. He made us all different — so he must like us that way"

Mass media: Adult films

What constitutes a significant motion picture?

Today's criteria as set by the church differ drastically from those of a decade ago. Take as an example the quality films of 1965, particularly the nine cited by Protestant and Catholic groups for having special merit. Included are some which not long ago surely would have been a target for outright censure.

Commended by the Broadcasting and Film Commission of the National Council of Churches were the following 1965 feature films, all produced in the United States:

For "honest and compassionate portrayal of the human situation" — *The Pawnbroker.*

For "understanding portrayal of human society and culture" — *A Patch of Blue, Nothing but a Man,* and *The Eleanor Roosevelt Story.*

For entire family entertainment — *Sound of Music.*

Interestingly, in two categories, no films were seen to fulfill NCC standards. One such category was for "imagination, beauty, and honesty in children's films." A second was for "perceptive, accurate, nd pertinent treatment of a religious ubject" — *The Greatest Story Ever Told* otwithstanding.

From the National Catholic Office for Motion Pictures, the five winning films of 1965 were *Sound of Music, Darling, Juliet of the Spirits, Nobody Waved Good-bye,* and *World Without Sun.* Only *Sound of Music* was produced in the United States; the others came from England, Italy, Canada, and France respectively.

Both the Protestant and Catholic choices included some films explicitly frank in the depiction of the seamier side of life, a type of film really suitable only for a mature, selective audience.

As a case in point, the Protestant-honored picture, *The Pawnbroker,* is a shocker of emotions and, incidentally, in a couple of scenes, of puritan tastes as well. The story relates how the survivor of a Nazi death camp — a former professor and the only member of his family to escape the holocaust — becomes hardened to human values. He rebuffs all who befriend him. That is, until a shop assistant dies shielding him from the bullet of thieves with whom the assistant himself had plotted. With great artistry and even tenderness, *The Pawnbroker* reveals the loneliness and bitterness of human existence without hope or love.

So startling a production as this is no film producer's attempt to make the church happy, or the viewer either. But it has an authenticity, a depth, a phenomenon of pulling the viewer in to experience the tension that comes between man's attempt to realize the full potential of his humanity and his tendency to distort that humanity.

How different that the church should herald this film. What a shift from the crude cinema of "biblical" spectaculars. The cry long heard against such provocative film fare as *The Pawnbroker* has been, "Spare the children!"

"I have nothing against children, but I have no desire to spend the rest of my life looking at kiddie films," reacted Arthur Knight of Los Angeles, critic for the *Saturday Review* and a member of the NCC film-nominating panel.

Mr. Knight urged religious groups to continue to help set standards for quality motion picture production. But not through film censorship in the hands of a vigilante Legion of Decency.

"The ultimate answer is not censorship but classification," Mr. Knight declared, speaking to the Broadcasting and Film Commission. That difference, he explained, is that a realistic system of classification would protect the adult's freedom to see the films he wishes, while at the same time protecting children and youth from films which society deems inappropriate for their viewing. Such a plan is in effect in Great Britain.

"In other words, just as state and local officials determine 'adult' drinking ages, they could also determine 'adult' viewing ages," said Mr. Knight.

"And we must see to it that such a program is established with the needs and goals of the churches — according to their more recent, supportive mode or approach — firmly in mind."

Through its own supportive yet critical reviews, Messenger in the past year entered into the evaluation process of current films. The five motion pictures cited by the NCC have been or will be reviewed in Messenger issues as noted:

Nothing but a Man — March 18, 1965.
The Pawnbroker — June 24, 1965.
Sound of Music — Aug. 19, 1965.
The Eleanor Roosevelt Story — Feb. 3, 1966.
A Patch of Blue — April 28, 1966.

Film reviews such as those appearing in the Messenger, and honors such as religious groups are bestowing upon producers for creative, courageous motion picture productions, are at least opening wedges toward dialogue and action for improved film making. — H.E.R.

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The matriarch: "Aooo"

"Christianity is for my children. I am too old to change my way of life, but they can become Christians."

So responded Grandma Chavez, Yukdes Pah in the Navajo tongue, to the invitation of friends of New Mexico's Lybrook mission. She was a pillar of the old Southwest, as majestic and rugged as the mesas that rise out of the sage and sand.

In the tradition of Navajoland, she was head of her clan, one which to the white man's way of reckoning included nine living children, thirty-three grandchildren, twenty-four or so great-grandchildren. She had been a shepherd woman, a weaver, a trader, tilling her Indian-allotted land, rearing fourteen or fifteen children, urging them on in school, seeing her husband off to jobs whenever and wherever jobs were to be found. She was a matriarch not only of her tribe but of a way of life.

Still she maintained an openness to Christianity, attending services at the mission, asking others to tell her of the gospel and inviting them to pray for her. At the same time she was hesitant in fully accepting Jesus Christ as her Lord and Savior.

On an unscheduled visit one day this winter, Lybrook mission director Myrl Weyant, along with Frank Chavez, one of Grandma Chavez's sons and a baptized Christian, stopped by the hogan which her children had built for her. She was in good spirits, eager to visit. She asked about God and the Christian way. Frank explained the scripture with suggestions from Myrl. She then said she would invite Christ into her heart. Her visitors prayed, and her son wept for joy while she voiced approval, "Aooo" — yes, in Navajo.

The next day Grandma Chavez was dead.

In Navajo custom the family dug the grave, laying her body to rest in the mission cemetery. Her sons and grandsons nailed the coffin shut and covered it with earth. This was the final honor to pay their loved one.

It was an honor one son, however, did not pay. He knew of her death, but he was preoccupied with drinking. In a short time he too was at death's door — from too much drinking and overexposure to the cold. The skill of good doctors, medicines, and the healing power of God pulled him through two brain clots and pneumonia.

With Grandma Chavez's passing, the clan continues through the daughters and granddaughters. Their way of life is in transition perhaps even more than was her own. Whatever uprooting is in store tribally, economically, vocationally, each descendant lays claim to a legacy of greatness — heir of a matriarch who sought and found a new life.

Grandma Chavez: majestic as the mesas

Graham, Aucas in Berlin

The place of an old-fashioned evangelism in the modern world is to be stressed in a World Congress on Evangelism in Berlin, Oct. 24 — Nov. 4. It will follow on the heels of a major evangelistic campaign by the Billy Graham organization.

Among the 1,200 delegates and observers on hand will be an Auca Indian couple from Ecuador's 100-member tribe that massacred five American missionaries in 1956.

The convocation, organized by the conservative weekly *Christianity Today* as a tenth-anniversary project, is expected to be the largest international conference on evangelism of fundamental Protestants. Attendance is by invitation only.

Dr. Carl Henry, *Christianity Today's* editor, said the emphasis would be on evangelism which centers on the conversion of the individual.

Growing edges

McPherson, Kansas — Community saturation is the target of the McPherso Church of the Brethren. The medium Messenger.

Twenty-eight public reading areas o the city regularly are receiving th Messenger, compliments of the loca congregation. Included are the offices o doctors and dentists, nursing homes the hospital, and laundromats. Th initial response by the public has bee enthusiastic.

Kent, Ohio — A ministry to Kent Stat University students has been establishe jointly by nine denominations.

Cooperating in the venture, known a the United Christian Fellowship, is th Northern Ohio District of the Churc of the Brethren. Kent pastor Vernon S Powell, Cleveland pastor Ervin F. Block and district secretary Gordon W. Buche represent Brethren on the board. A full time director is employed.

Bristol, Tenn. — Two joint worshi services, one in a Catholic church le by a minister and one in a Protestan church led by a priest, were held on successive Tuesday evenings here in observance of a Week of Prayer for Christian Unity.

The services were planned by th Bristol Council of Churches so that "al Christ's people may worship him together and pray for a spirit of unity love, understanding, and cooperation s needed in a chaotic world."

Pastor Ronald K. Wine of the Bristo Church of the Brethren observed tha community reactions turned out to b exceedingly favorable. At the Catholi church the crowd was overflowing Hundreds of worshipers from at leas nineteen local churches, both white an colored, joined in the unprecedente prayer services.

Altoona, Pa. — A health center i memory of Fred Wray (article i Messenger, Aug. 8, 1965) is under construction at the newly developing Cam Blue Diamond of Middle Pennsylvania.

The health center is a gift wholl financed by the 28th Street Church o the Brethren here, where Fred Wray was a member until his accidenta drowning last year while a student a Loyola University in Rome.

Volunteers from the local church ar working to complete the center for th 1966 camping season.

DAY by DAY

a devotional guide for the family

Nestling into a comfortable position on my favorite chair, I watched the television screen flicker into focus and heard the announcer ask, "And what is your name, please?" The camera turned to a muscular, ruddy-faced young man who replied with a knowledgeable look, "I am the Way." An awkward silence ensued as the "guest" continued to appear on camera but said no more. "I beg your pardon," said the announcer, "would you please identify yourself once more? To those who just joined us, here is our first guest for this evening. Now, sir, what is your name, please?" Again the camera moved to the motionless figure, who seemed to be looking straight at me, sitting there on the chair, as he patiently and distinctly replied, "I am the Truth." "Come, now," pleaded the host, "this isn't the way we rehearsed this. A joke is a joke and you've had your say, but, now, as the saying goes, let's get on with the show. Let's put a little *life* into it and provide some real entertainment for our listeners. Please cooperate, sir; for the third time (and last, I hope), would you kindly tell us your real name?" With a sympathetic and understanding smile, the man gestured beckoningly as if to me alone and said, "I am the Life." "Could it be?" I asked myself. "Impossible," my better senses replied, but my whole body and soul yearned to answer that summons, to hear more, to know him better.

SUNDAY, APRIL 3
John 18:33-38 (crown). Before we recognize Christ as king, self must abdicate. "Rule over me, Lord Jesus, and make my heart thy throne. Amen."

MONDAY, APRIL 4
John 6:30-35, 47-51 (loaf of bread). Our souls depend on spiritual bread for nourishment, life, and growth. No other food will satisfy and regular "feedings" are best.

TUESDAY, APRIL 5
John 8:12; 9:1-7 (candle). Many Christians walk as though they are blindfolded, stumbling in the dark when they could be walking in the light for Christ is the light.

WEDNESDAY, APRIL 6
John 8:32-36 (open Bible). The search for truth, knowledge, or facts ultimately leads one to a personal encounter with God, the creator and source of all truth.

THURSDAY, APRIL 7
John 13:12-17 (praying hands). "A great soul does not want his ego idolized; he wants his cause supported. Jesus did not say, 'Worship me'; he said 'Follow me' " (H. E. Fosdick).

FRIDAY, APRIL 8
John 14:1-6 (roadmap). "Without the Way there is no going; without the Truth there is no knowing; without the Life there is no living" (Thomas a Kempis).

SATURDAY, APRIL 9
John 4:7-15 (glass of water). "As a hart [deer] longs for flowing streams, so longs my soul for thee, O God" (Ps. 42:1). O thirsty one, stoop down and drink and live!

SUNDAY, APRIL 10
John 11:19-27, 38-44; Rev. 1:18 ("forced" flowers or sprouting bulbs). "The Lord is risen! O rejoice. . . . Through Christ's dear name The power of death is broken" (F. S. Smith).

MONDAY, APRIL 11
John 5:39-40; 10:10, 27-29 (same symbol). Outside God, there is nothing ahead but death. "We cannot swing up a rope that is attached only to our own belt" (W. E. Hocking).

TUESDAY, APRIL 12
John 15:1-8 (vines). We need not wait until eternity to experience God's power surging through us. We can be vitally related and joined to him now.

WEDNESDAY, APRIL 13
John 10:1-9 (paper door). Think of all the doors that you will open in a twenty-four-hour day — doors to school, work, home — but the greatest is the Christ door that leads to life.

THURSDAY, APRIL 14
John 10:11-16 (Good Shepherd). As a shepherd, Jesus leads the way, calls us together, protects and cares for us, constantly reassuring us that we are his and he is ours.

FRIDAY, APRIL 15
Matt. 11:28-30 (basin and towel). Only cowards resort to force. The meek control their anger and do not return evil for evil but rather overcome evil by kindness.

SATURDAY, APRIL 16
Rev. 22:12-19 (letters "A" and "Z"). "O God, our help in ages past, Our hope for years to come, Be thou our guide . . . and our eternal home. Amen" (Watts).

Will you believe?

Since our daily readings adapt themselves to obvious symbols, we have made suggestions that correspond with each day's scripture. If you find them impractical, place a cross (of wood, cardboard, styrofoam, etc.), signifying Christ's mission to the world, on your worship center. On Easter replace it with a real or artificial lily representing his resurrected life.

Vary a worship period by arranging on a tray an assortment of everyday articles such as a watch, calendar, pen, bread slice, light bulb, mirror, seeds, glass of water, eraser, blotter, shoe, eyeglasses, salt shaker, or a stone. After each person has chosen one, go around the family circle having each say a sentence prayer of thanksgiving for that aspect of Jesus' ministry, God's nature, or his loving care about which the object reminds him.

"I am that I am"

When Jesus wished to describe himself, he chose timeless metaphors. Appealing to man's basic needs and instincts, they are as relevant for modern man as they were for the twelve disciples, for Ph.D.'s as for primitive savages. To every man who has experienced hunger and thirst, Christ says, "I am the bread, the water of life" — food and refreshment for the soul. To men fearful and frustrated by darkness and ignorance, he says, "I am the light." To those who are confused and lost, "I am the way"; to the deceived and misled, "I am the truth." Concerning death which has always been a dreaded mystery shrouded with fear, Christ says, "I am the life." For men of all ages and circumstances, he uses the present tense, "I am," not "I was" or "I shall be" but "I am" — now and always. How comforting and reassuring he is! What better words could he have chosen?

If he were speaking to a particular age, our contemporaries, he might sound like this:

I am Power.
Greater than Niagara Falls, a fleet of
nuclear-powered submarines, or the
combined forces in Vietnam, I am unlimited in strength and supply.
Nothing is impossible for me.

I am Wisdom,
as basic and simple as 2 + 2 = 4,
as complex as the mathematical formulas
governing space research and atomic
discoveries.
I hold the key to all man's undiscovered
mysteries — habitation in outer space
cancer, oceanography.

I am Speed,
Coming to you faster than a voice on a
telephone, an image on a television
screen, or an answer from a computer.
I am more dependable than the racing car
that can do 500 m.p.h., the latest model
jet, or the motorboat pulling a speeding
water skier.

I am Perfection.
My vast universe with its billion upon
billion components operates on a dependable and unchanging time schedule without
such hindrances as traffic jams, stalled
machinery, strikes, static, broken wires,
worn-out batteries, or blown fuses that
frustrate, slow down, and stop man and
his movements.

I am Security.
Unlike a policeman or ambulance
that is on another street when you face an
emergency,
I am wherever you are.
I am safer than an underground bomb shelter,
life insurance policy, a substantial savings
account, or a lifetime spent without entering
a plane.

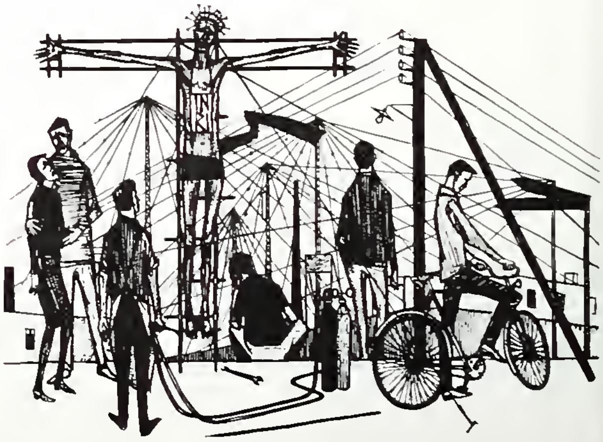
I am the latest model of everything for I hold the future!

Resources

Play and sing from *The Brethren Hymnal,* "Break Thou the Bread of Life" (No. 236), "Thou Art the Way" (No. 177), "Hosanna, Loud Hosanna" (No. 156), "Shepherd of Tender Youth" (No. 548), and "Thou True Vine That Heals the Nations" (No. 206). Choruses for this theme include: "One Door and Only One," "I Am Feeding on the Living Bread," "I Am the Resurrection and the Life," "Jesus Gave Her Water."

What other descriptive names have been used to describe Jesus Christ? Explain all the implications of each of the following: "The Messiah," "Son of Man," "Lily of the Valley," "Prince of Peace," "Rose of Sharon," "Bridegroom," "High Priest," "Author and Finisher of Our Faith," "Bright and Morning Star," "Rock," "Chief Cornerstone," and "Lamb of God."

— *Earl and Vivian Ziegler*



AN IMAGINARY EXCHANGE OF LETTERS/by I. JAMES ESHLEMAN

Dear Judas,

It has been some hours since I have seen you. John and I have been looking everywhere. Where on earth are you keeping yourself? I know that you must be as troubled over the turn of events as I am. I could tell the other night in the Garden that you were not yourself.

Wasn't it terrible how those brutal soldiers took our beloved Lord from his place of prayer? And weren't we heartless in forsaking him at the very time he needed us? You are going to come back to the group again, aren't you? I surely hope so, for we always seem to have more strength when we are all together.

I don't know how you feel, but I am almost completely bewildered by our Lord's actions these days. The other night in the Upper Room I thought he was most disgusting. When he was washing my feet, against my will, he said that some day I'll understand. I certainly don't understand yet, and I still revolt when I think of the way he played the role of a servant. Why, he did the work of a slave! I'm just not sure that the greatest in the kingdom is the one who is humble and serving.

And wasn't that a horrible moment when he said that one of us would betray him? Why do you suppose he would think this, Judas? We all love him and would give our lives for him, wouldn't we? While we were all in the state of partial shock, I noticed that he was talking to you quietly. What did he say? I thought I overheard something like "Go and do it quickly."

When you left, we all thought that you were going on some kind of an errand. When you didn't return by the time supper had ended, we were concerned. I can't think that he offended you, for you seemed so cordial and warm to him when you greeted him in the Garden.

By the way, Judas, how did you know that we were in the Garden? He invited only the three of us to go with him and told the others to make their way home. I was surprised to see you and couldn't understand why you were with the soldiers.

After you left the table in the Upper Room, Jesus told us again that he was going to suffer a violent death. He said that we would desert him and be offended because of him. This kind of talk didn't sit well with me at all. "You others might be cowards," I informed the rest, "but here is one man who is not a coward." "Lord," I said, "I've told you before and I'll tell you again, You can count on me. I'll stick by you; I'll never be offended because of you." I meant this, Judas. You know that; you know me well enough to believe that, don't you?

But do you know what? Jesus looked at me with tenderness and in a voice of sadness said: "Peter, I tell you that tonight, before the cock crows, you will deny me three times." Why, how could that be? I thought. I felt annoyed that the Master thought that I was a coward, so I declared: "Lord, though I should die with you, yet will I not deny you." But, you know, I should have cut off my tongue before making that kind of a boast.

Judas, the most terrible thing happened. After I cut off the ear of one of the servants of the high priest and was running away, I remembered how I had told the Lord that I would stick by him. I turned back and followed him afar off. I didn't want anybody to see me, I guess. They took the Lord to the palace of the high priest, and, when I reached the door, I stopped and trembled like a leaf. I was scared. The servant who kept the door was an attractive little maiden. She didn't know that I was a disciple of Jesus, but she thought she had seen me with him; so she asked "Aren't you one of his disciples?" I turned away and blustered, "No, I am not." There was a fire in the courtyard so I approached it to warm myself a little. And another asked me, "Aren't you one of his disciples?" Again I denied it and said, "Why, no; I don't even know the man." And then one of the soldiers who had seen me in the Garden came up and said, "Sir, I'm sure that I saw you in the Garden with him. You must be one of his disciples." At this I began to curse and cut loose with words that I hadn't spoken for three years. But my old fisherman vocabulary came in handy, for my cursing soon convinced them that I must not be a follower of Christ.

Just then I heard the cock crow and I remembered, and at that very moment Jesus turned and looked at me. There was such an expression of sadness on his face that I rushed out. I had denied my Lord as he had predicted. Can you imagine that? I actually denied my Lord. You know that I'm not accustomed to weeping, but this thing got at me, and I wept bitterly. O God, how I hate what I did! How ashamed I am! When the first opportunity comes, I shall tell the Master of my sorrow. And I think I've learned my lesson, Judas. I'm not going to boast again. But I do have a genuine love for my Lord. I'll try to prove that by being a humble and loyal servant and by carefully guarding my weak places.

I don't know what the rest are doing right now, but we have called a strategy-planning meeting for two days hence at the ninth hour. We will meet at Andrew's house. We must all work together and somehow rescue our beloved Lord from the hands of those who would do him harm.

Peace be with you.

Peter

Dear Peter,

I was surprised to hear from you, but grateful. Your words of encouragement were helpful, and your courtyard experience was so typically you. Your tongue has always been able to pave a way that your feet could not follow. Yes, I know of your devotion to the Master, and I do not doubt your sincerity. In spite of your failures, you have repeatedly shown yourself to be the rock that Christ once called you. I often wished that I could be as obedient as you . . . and as willing to accept the Master's way as you seem to be.

I am now in deep depression and find it most difficult to write. But I do need to tell at least one of you of my whereabouts. And you are perhaps the one who will best understand. Indeed, I do share your bewilderment about the "turn of events." I am so confused right now that I never hope to understand.

When I first responded to the Master's call, I was sincere and enthusiastic. I was as sure about Jesus as any of you. But then something happened. So many of his revolutionary ways did not take with me. He could not win the favor of the scribes and Pharisees. He didn't seem to have the ability to win the prominent people of the communities. The colder I grew in my relationship with him, the more I gave in to my greedy and selfish nature. It wasn't a good move when you fellows made me the treasurer of the group. From time to time I appropriated some of the money for my own use. I haven't the slightest idea how much I have taken, but it's a right tidy sum, I fear. It hurt a little that day when John called me a thief. But he was right; I am a thief, and now I'm caught in the tangled web that I have woven for myself. Things kept going from bad to worse until there is now a chasm that cannot be bridged.

You asked what Jesus said to me that night in the Upper Room. I would have sworn that you and the other fellows knew. It seemed so obvious to me. He pointed me out as the betrayer and then told me that I should do quickly whatever I was planning to do. It was all right, for I wasn't enjoying the evening anyhow. I was fed up with the whole affair. I was sick of the way we argued with one another about position and importance. It was disgusting to see him take that towel and begin to wash our feet, and the way John stuck to him like a leech, claiming special favoritism. So when he suggested that I leave quickly, I did it gladly!

When I left the table I knew that I was now on a way from which I could not turn; nothing could now divert my attention. I had to put an end to all of this foolishness and to him! For many weeks I had been working secretly with the elders and scribes in a scheme to betray him. I didn't know how or when it would happen. But the night when I left the room, I determined that this was the time and I would sell him for the price of an ordinary slave – thirty pieces of silver.

"If you give me thirty pieces," I said, "I will lead you to the place where he is."

His enemies jumped at this offer, and I hid at the entrance of the Garden, hoping that he might go there to pray. I was relieved when I saw the four of you coming and when you entered the grove of trees I alerted the soldiers. Yes, Peter, it was my doing. I betrayed our Lord and I had no feeling of sorrow. Somehow, it was a special thrill to plant that "kiss of death" upon his cheek, and I split with laughter when I saw all of you brave followers (so devoted and true) run from his side. For a while it looked as though he had no friends at all.

I didn't go along with the mob; I went to my lodging where I counted the thirty pieces of silver again and again. In my mind I tried to figure how this money could start me in business. I had to make up for the three years wasted. I could hardly sleep in anticipation of how rich I would become. I was delighting in my victory until the morning – when I went to the place where the council was held. There was great excitement. They had tried Jesus during the night and condemned him to death. Now they determined that they would deliver him to Pilate so that he could be crucified. They bound him and led him away. And as they led him away bound, suddenly I realized that he was going to his death. They had condemned him to death, but he was innocent. He had done no wrong. Yet they were going to crucify him as a criminal.

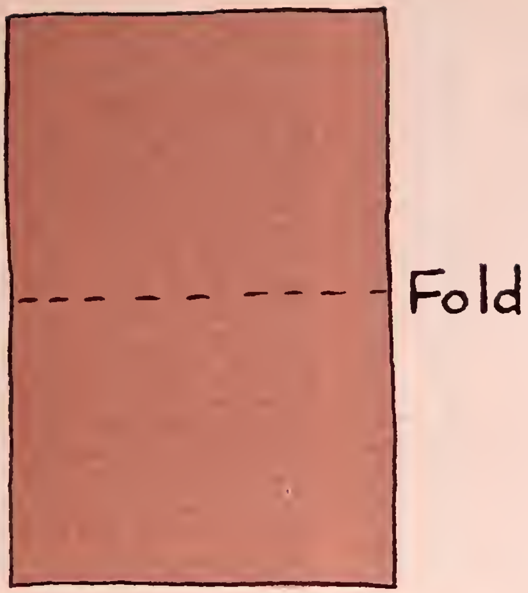
This was when I realized the terrible deed I had done. Now I saw the enormity of my sin. It hit me with full impact. I went running to the priests and elders to reveal my error.

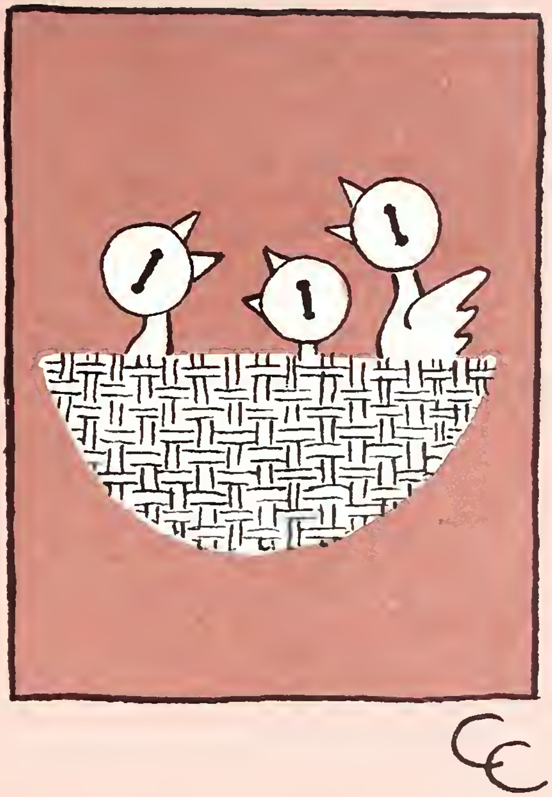
"I have made a mistake. I have made a mistake," I cried. "I have betrayed innocent blood." But with cold inhumanness they simply replied, "Well, Judas, what is that to us? See to it yourself. It's your affair."

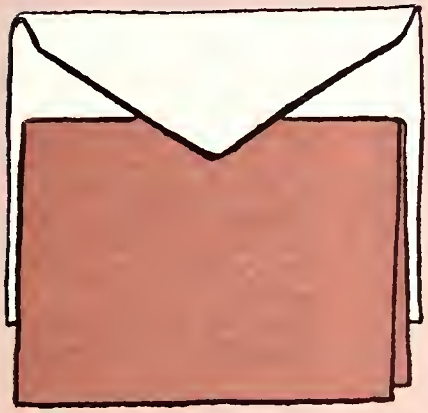
I was at my wit's end. I rushed to the temple, up to the door of the Holy Place, and hurled the money far within. "There, you have the money back whether you want it or not." And then I wandered away like one driven by furies. And I'm still wandering aimlessly; I cannot escape from this horrible deed which I have done. All I hear ringing in my ears is "Friend, Friend, Friend"; that's what he called me that night when I greeted him in the Garden.

No, Peter, I'll not attend the strategy-planning meeting two days hence. I cannot face the future. You will see me no more. By the time you receive this letter, I will have found the tree in the valley on whose limb I shall hang. When you denied the Lord, you repented and found forgiveness. I'm glad for you. But that is not for me to find. I seem to have only evil in my heart, and I go now to my self-made gallows to escape the tormenting mind and to be remembered by all generations for my dastardly deed.

Tortured and tormented,
Judas







Baby Birds Say "Happy Easter!"

It is fun to make a nestful of baby birds, and what a fine decoration they are for an Easter card!

To make the card, fold a piece of paper to fit the envelope you will use. The birds will decorate the front. On the inside page, write your own Easter greetings to whoever is to receive the card.

Cut a nest out of burlap (such as gunny sacks are made of). This material makes it look like a real bird's nest. Paste it on the front of the card.

Find two or three matching buttons, yellow, orange, or brown if you can. These will be the baby birds' heads. The buttons should be the kind with two holes, not four. Sew them onto the card, a little above the nest. The stitches make the little birds' eyes, so use thread of a dark, contrasting color. Tip them as is shown in the picture so the baby birds will be looking up. Draw wide-open bills, small wings, and bodies. Color them to match the buttons, and there are your lively little happy Easter birds! — *CAROL CONNER*

Readers Write

CRUX OF THE MATTER

Thank you for printing the wonderful article by Dan West entitled "Let's Start a War on Affluence." Somehow in a generation when all-out positions are taken on many subjects, we seem hesitant to get to the crux of the matter. From our affluent stance we will scarcely be heard when we express our concerns. Words simply must be backed up by personal involvement and this starts with our individual lives.

It is entirely possible to live clearly within the context of our society and give an average of twenty percent of our incomes for the total work of the Lord. How can our words of sympathy — of our marches — have much weight until we do what we can?

Andrew R. Shelly
Newton, Kansas.

START WITH OUR OWN

". . . War on Affluence" by Dan West (Jan. 20) carries an extremely important message for our times. I am all for it. But let it start with our own church (buildings and program). The world has complained that the church is always asking for money and with much justification.

The church will not and cannot be seriously interested in a war on affluence as long as it operates as a by-product of that affluence! Helping our neighbor by means of part of that affluence is, at best, a temporary stopgap measure. We need to espouse and live the simple life which is the opposite of affluence.

What does it profit a man if he gives half of what he earns and is greatly respected by us because of our affluent-oriented education? We need to know how he really "earned" that much. And how about the man who gets less than the other gives away? Is he to give a portion of his, even though he earned less than the other had left after his philanthropy? The widow's mite (might) has been seriously neglected in our affluent society.

Pennsylvania Reader

ONLY VALID ANSWER

Thank you, Brother Wadsworth, for your excellent answer to Alec (Jan. 20). I think you have given the only valid answer that can be given, not only to Alec, but to everyone who has missed the way, and that means every last one of us. We all have sinned and started on the wrong course. The only possible way of getting on the right path, the one that leads to eternal life, is to enter by the way of the cross of Christ. Jesus Christ is the only answer.

We have too long been emphasizing a gospel of works, of good deeds, of humanitarianism. We have been referring to Christ as our perfect example, as our teacher, as our leader or way-finder, as a doer of good deeds, and have tended to forget to present him as the only Lord and Savior. All our trying to follow him in doing good deeds will avail but little if we fail in declaring him as the atoning Savior and if we fail to depend on the indwelling Holy Spirit as our only guide in our service for Christ. . . . Let's try putting first things first, and putting secondary in proper place.

Elgin S. Moyer
Chicago, Ill.

ALL SCRIPTURE INSPIRED

I am writing in connection with "Questions You Ask" (Jan. 6 issue). The question asked was, What is the present belief about the scripture? Are we to teach that all scripture is inspired by God?

I personally feel that we can teach nothing else. Paul tells us in his second letter to Timothy that all scriptures are inspired by God and profitable for teaching, for reproof, for corrections and for training in righteousness (2 Tim. 3:16). It seems to me that if we're to believe any of Paul's teaching then we must believe *all* of them.

I myself have been a converted Christian for only one year and this has been confusing to me, that the church and its people pick the things *they* want to believe out of the scriptures. Are we trying to find scriptures to fit our lives instead of our lives fitting the scripture?

Arthur Jehnsen
Beaverton, Mich.

LET EVERYONE CHOOSE

I say instead of changing the church into other factions, why not let every person leave and join the group best suited to his or her taste? What is the difference and who cares? We can gain as many as we lose.

Robert G. Kierach
Philadelphia, Pa.

SIX MILLION STRONG OR WRONG?

We, the Church of the Brethren, are guilty of going about establishing our own righteousness, in which the Spirit of God has no dwelling. Therefore, we are turning more and more to our own intellect, more Christian education, more educational buildings, bigger budgets, more formal worship: this equals religion. This is the way that seems right, only to bring spiritual death. If we wish to serve the God of religion, then merge. If we choose to serve Christ and his church, then come out from among them and be separate.

J. S. Ginder
Elizabethtown, Pa.

BUILD ON SOMETHING SOLID

If we are of the world we will not be saved. No matter what church our name be in — this will not save us unless we have been born again (John 3:3, 5, 7).

Many people have their names in churches of all denominations — but are not saved. They think they are. They must be show from God's Word what must be done.

Merger of churches, the Council Churches, and other organizations are n going to help us. We as churches mu build our foundations on something solid the true Word and truths of God's Word.

Mrs. D. C. Fordyce
Bethany, Mo.

MERGER NEVER

Were we to follow Jesse H. Ziegler counsel (Jan. 6), we would surely be ver immature. Only a few generations ago, th known world was very much in the hand of a united (or one) church rule and wha a Christless, hidebound, narrow group the were. Even within our generation the sam conditions are the rule where one churc group, or even one government party, direc the life of a people over a long period time.

In the same MESSENGER, Vernard Elle questioned the leadership of the Blake Pike combination. An ecumenical churc board might get better leaders and agai *might get worse.*

A worldwide Christian church is to large to be put in the hands of a few human beings. No sincere Christian group worried about losing its identity, but w do not want to lose our personality. Ju as many personalities make up a group, s it should be that more than one fellowshi or church group, makes up the tota church. . . .

I would urge cooperation with othe Christian faiths — *but merger never.*

Myrl Strohm
Modesto, Calif.

OUR CONTRIBUTION TO CHURCH UNION

In the discussions as to whether th Church of the Brethren should participat in the Consultation on Church Union as full member or only as an observer, one the key questions seems to be: Will th new church that may emerge allow th congregational freedom necessary to preserve essential values and beliefs of ou churches? The Christian Church (Disciple of Christ) feels that it will and is participating fully in the Consultation because wishes to make its witness for its concern during this crucial stage while the for of the structure of church union is bein determined.

The Baptists, Disciples, and Brethren ar very much alike, being immersionist bodie with congregational freedom. Certainl our values need to be upheld in the Consultation. I believe the Baptist and Brethre delegates should also be full participant I would like to illustrate by a little bit history in another field how important ou participation could be.

Seventy-five years ago, there was a growing movement for a political union of "reformers." Francis Willard was one of th great leaders of woman suffrage, th

WCTU, and the Prohibition Party. Miss Willard worked hard trying to get the Prohibition Party to participate in the constituting convention for what became the Populist Party. The Prohibitionists decided not to go into the Populist Party convention, waiting to see if it included planks for prohibition and woman suffrage. With the Prohibitionists remaining out of the convention, by a very close vote the Populist Party decided to leave these planks out of their platform.

In the book, *Francis Willard: From Prayers to Politics,* the author says that if the seventy-five delegates allocated to the Prohibitionists had been in the Populist convention both planks would have been included.

The Populist ticket received over a million votes that year (1892) while the Prohibitionists received a quarter of a million. In 1894 the Populist Party had a 50% increase in the vote to a million and a half. In 1896 the Populists' rapid growth had so frightened the Democratic Party that it forced it to adopt the Populist slogan of the "Free Coinage of Silver." As a result the Populists were stampeded into endorsing William Jennings Bryan for President on the Democratic ticket.

My thesis is that, if the Party Prohibitionists had gone into the Populist Party in 1892, their vote would have certainly insured the inclusion of prohibition and woman suffrage in the Populist platform. Similarly, in 1896 their strong third party influence would have prevented the Populist Party from endorsing the Democratic Party, and, in turn, the Populist Party vote undoubtedly would have continued to grow to the extent that when prohibition was adopted there might have been a party pledged to its enforcement in control of the reins of the government.

Let it never be said that Brethren and Baptists "clung too narrowly to their own little organizations" at the price of forsaking a greater witness to the beliefs that we can and should contribute to a united church. The Brethren vital witness to peace and service and the Baptist significant witness to congregational independence and responsibility need to be included in any new church that emerges.

H. Robert Gemmer
Utica, N. Y.

Faith Looks Up

*

I thank God for families. No matter where families live, whether they are rich or poor or whether they are Americans or Russians, families are to me perhaps the most wonderful thing God created.

Entire civilizations have survived where family life was strong or have vanished where family life was weak. Families have existed since the beginning of time and will continue as long as man lives.

Families are people living together with understanding, patience, laughter, kindness, and, most of all, love.

On Thanksgiving Day, as on all other days, I believe we should think about our families with open hearts and minds. We often take our families for granted. This is tragic because we may never know how much we love our families until we are separated from them.

My family, my father, mother and two younger brothers, seem indispensable to me. My father has the great responsibility of feeding and clothing my family. He is also a great help in solving algebra problems. My mother turns a lifeless house into a warm, outreaching shelter from my everyday problems. My two brothers, although quite trying at times, add spice and color to my life.

I can think of nothing more earthshaking than having my family separated from me by death. But this seems a bit selfish because God, my heavenly Father, will always be near me, to guide and direct me, as my earthly father does now.

We must always remember and be thankful for God's love and protection. We must realize that the entire world is our family in God's eyes.

Why am I thankful for families?

To me families are one great proof of God's love for all mankind.

CHERI BURTON, fourteen, is a ninth-grade student at the Andrew Lewis High School in Salem, Virginia. The daughter of Mr. and Mrs. E. Leo Burton, Cheri attends Central Church of the Brethren in Roanoke, where she is active in the Alleluia Choir and the junior high fellowship. She prepared her meditation for a Thanksgiving Day worship service at her church. She has two younger brothers. She enjoys writing, reading, music, and sports.

A MUST FOR CONFERENCE DELEGATES

Messenger of Jan. 6 contained a reference to and excerpts from the winter number of *Brethren Life and Thought,* which is devoted entirely to a presentation of the proposed merger of our denomination with others. My copy of *Brethren Life and Thought* came today, and I feel very strongly that it should be read by every voting delegate to the Louisville Conference. This question of merger is one of the most important to come before our Conference in many years. It should be carefully studied by every delegate. In this number of *Brethren Life and Thought* both sides of the highly controversial questions are ably presented by six of the most careful thinkers and capable writers in the church. . . . This question of merger is so important, so far-reaching in its possibilities, that no vote should be cast without the most careful study of all that is involved.

Ira H. Frantz
Pyrmont, Ind.

REVIEWS/BOOKS

Alleluia or ashes?

MAN IN THE MODERN THEATRE, by Nathan A. Scott, Jr., ed. John Knox Press, 1965. 100 pages, $1

CONTEMPORARY THEATRE AND THE CHRISTIAN FAITH, by Kay M. Baxter. Abingdon Press, 1964. 112 pages, $2.75 (published in England as "Speak What We Feel")

Ours is the century that inherited a lofty view of man, and now, in the throes of a technology built by that same featherless creature, it is probing the world situation in the manner of two absurd compatriots who antiphonally mourn:

Estragon: All the dead voices.
Vladimir: They make noise like wings.
E: Like leaves.
V: Like sand.
E: Like leaves . . .
V: They make a noise like feathers.
E: Like leaves.
V: Like ashes.
E: Like leaves. (Waiting for Godot)

These two characters are part of a larger chorus found in a modern theatre that lays bare with skilled sensitivity the predicament and possibility of man. Is it any secret that in listening to it the Christian faith finds its doctrine of man freshly (all too freshly at times!) questioned and its mission refocused upon the world God redeems?

Take Eugene O'Neill, as discussed in *Modern Theatre.* The inevitability of death that is correlative with the obliteration of a future is his theme. He represents "the secularized man of Christendom living at a time when the built-in optimism of Western society is being exhausted." Through a jungle of Freudian complexes in a "new Stoicism" O'Neill offers three alternatives: "fear of death, romantic love of death, or stoic resignation to death." Anyone for an Easter sermon?

Or take Arthur Miller, Tennessee Williams, and John Osborne, as introduced in Baxter, whose Jimmy Porter knows himself to be

"I, a stranger and afraid
In a world I never made (Keats).

It is the same Jimmy Porter who says: "I want a warm, thrilling voice to cry out 'Alleluia! I'm alive!'" Pack up your bag of resurrection stories, brother, and travel. There is a world waiting for you.

Did I say *waiting?* These two publications agree that a key theme of contemporary theatre is that man is waiting. The Samuel Beckett chapter in *Modern Theatre* is "Long Saturday: To Wait or Not to Wait?" In Baxter it is called "Waiting in the Living Room," or playing the "End Game." The absurdity of man's situation is "the disparity between what he hopes for and what seems in fact to be." Man is a tramp, living in the twilight zone, wondering if God — or somebody — has a word for him.

The concrete dilemma for each of us is that we live in the middle of Easter weekend. It is Saturday. We are certain about Good Friday, but we wonder about Sunday. Do we have a future, or do we doggedly go ahead into the gray horizon with our too-small boots on? Is there meaning to the ritual of facing tomorrow? The New Testament says Pentecost comes at the end of a waiting period, but modern man is no convinced.

This is the irony of life as preached b Bertolt Brecht and the testing of man' integrity as taught by Jean Anouilh, Albert Camus, John Whiting. Communism tests the validity of one's interpretation of history, and Brecht both subtly an dogmatically chips away at a traditiona witness to the presence of God in history Baxter sees in a whole collection of recent plays the struggle of the "whol person" in the face of the ideologies These plays offer possibilities of helpin the Christian affirm personal worth i the midst of the isms.

Basic to both books are chapters o how the theatre has been able to get a least into the outer courtyards of th temple and how the church has becom more supportive of contemporary theatr as it illumines human existence. Fo Scott, the focus is on T. S. Eliot, whil Baxter briefly covers the scene from Ibsen to Eliot.

We have here sound elementary "introductions to" and "discussions of" a representative group of writers and plays w should read and see to comprehen better who we are and, consequently contemplate the meaning of faith as Go calls it forth in his world and church The impact will be made only as a person or a group of persons reads and see the plays and uses these books as tour guide. *Modern Theatre* figures ou at a penny a page, and the tour i worth far more than that! — Kenneth B Byerly

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REVIEWS/FILMS

The Gospel According to St. Matthew

Pier Paolo Pasolini, so the story goes, was in Florence, Italy, during Pope John XXIII's visit. Staying in his hotel room to avoid the crowd, he found the only available reading material to be a Bible, and upon reading the Gospel of Matthew he decided that here was a story that should be put on film.

If nothing else, then, *Matthew* indicates that a reverent, serious work of film art concerning biblical events can be made by other than "committed" Christians. For Pasolini and most of the actors in the movie are communists Viewing this film may help us to break down our carefully contrived dichotomies between Christian and communist believer and nonbeliever, and it may also help to lead us in the direction Pope John promoted in his rapprochement toward communist peoples.

However, having noted this value, we must report that *Matthew* does not quite make it as an adequate cinematic presentation of the biblical essence. It is unmistakably superior to the garish

Greatest Story Ever Told, but the overall effect is to rob the gospel of its drama and power.

James D. Maguire, in the Dec. 13, 1965, issue of *Christianity and Crisis,* has reminded us that "when he [Christ] talks . . . he has a preoccupation with verbs: come, follow, taste, see, love, suffer, become. He appears unconcerned with definitions. It is as if acts, not ideas, were being proposed to our questions. . . . This man acts. . . . What he *does* is his word. He *is* what he does." Yet, Pasolini's Christ is a Christ of words more than actions. We hear and we hear and we hear — including a complete Sermon on the Mount with only varying times of day depicted behind a shot of the Christ's head — and the truth of the words is dulled by the inactivity. Once again, as with *Greatest Story,* the total effect is somnamulant on the observer rather than infusing him with the ire of this revolutionary new thing in he world.

The best aspect of *Matthew* is the beautiful faces. These are not antiseptic, made-up Hollywood faces but the counenances of the people — weather-beaten, craggy, lined. In most of these characters their lifetimes are etched on heir faces. Even if the fullness of the gospel is not here, real human beings are, nd it is almost worth the admission price just to look at the panorama of uman joy and degradation in these aces.

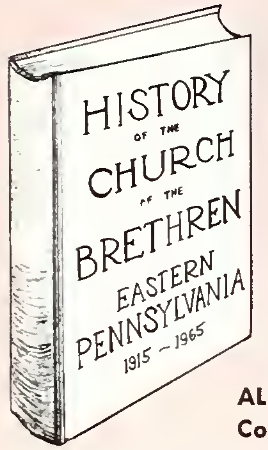
Another plus is the effective integraion of a musical score comprised of Bach, Mozart, African folk masses, and American Negro folk songs.

Enrique Irazoqui as the Christ exhibits trength, and he is (thank God!) not efeminate. Yet, the burden of so many words pushes him at times into a harshness that becomes merely judgmental nd is not cognizant enough of the love nd forgiveness waiting on the other ide of judgment and repentance.

In fact, one of the things that mars *Matthew* is a general negativism. From he opening shot of a wistfully sad Mary Margherita Caruso), with no real sense f joy at the event about to happen to er, to the penultimate scene when Christ's death is the occasion for the estruction of the buildings of Jerusalem here is a sense that this Man came into he world not to bring life but to destroy .

Perhaps it could be said that the final scene of the resurrection — handled with excellent nonsentimental simplicity — puts all this into perspective. It could also be said that the testimonies of the other three Gospels help to balance the "wordiness" and the negativism which marks this conception of Matthew. These assertions are probably true. Nonetheless, on the basis of what we have in this film, the fullness of the gospel is not adequately represented.

There is a debate now going on among those concerned about religious films as to whether Christ and the gospel events can ever adequately be revealed through cinema form. *The Gospel According to St. Matthew* — although it is simple and direct and among the better examples of this film genre — does not help to answer this debate in the affirmative. We will have to await further developments to see if the cinema and the gospel can be wedded in a marriage which does justice to both. — Dave Pomeroy



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REVIEWS/RECORDS

Motets, masses and other music

GIOACCHINO ROSSINI: STABAT MATER. Soloists; Camerata Singers; New York Philharmonic, Thomas Schippers, cond. Columbia 6142 mono, $4.79, and 6742 stereo, $5.79

Rossini's career is a strange one. During the first half of his life he wrote forty operas, then virtually nothing except the *Stabat Mater.* In writing it, he was haunted by the memory of Pergolesi's death and quit when it was half finished, resuming five years later after devoting considerable time to studying Bach. He made no attempt to reconcile the style of the showy first six sections and the more disciplined last four. The work has been criticized on this account and deprecated as being on the whole too operatic, but there are power and feeling in it throughout and greater maturity than in his operas. It deserves to be heard, and Columbia is to be thanked for filling a gap in issuing this first major stereo recording, which is first-rate.

WOLFGANG AMADEUS MOZART: MASSES, KV 220 AND KV 317. Vienna Choir Boys, Chorus and Cathedral Orchestra, Ferdinand Grossman, cond. Philips PHM 500-057 mono, $4.98, and PHS 900-057 stereo, $5.98

It is hard to imagine that these masses were written within thirty years of

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RECORDS CONTINUED

Bach's death, so radically different
this generation's idea of sacred mus
Mozart's masses sparkle with vivaci
even the *Agnus Dei* in each has mo
ostentation than sadness. There is
constant flow of melody and sympho
drama achieved in swift, bold strok
that give this music its integrity; t
words are, so to speak, only a form
necessity, having no claims of their ow
Although separated by only four yea
the earlier "Sparrow Mass" has a simp
exuberance that becomes powerful a
majestic in the later "Coronation Mas
Of their kind and period, they are exc
ing works, obviously from the pen of
young genius.

**HEINRICH SCHUTZ: SPIRITUAL CHOIR MUS
1648.** Dresden Cross Choir; members of t
Dresden Philharmonic, Rudolf Mauersberg
cond. Odeon C 91345/47 mono, $17.94, a
stereo, $20.94

THESE twenty-nine motets were co
posed under conditions of great privati
and were published just at the end
the devastating Thirty Years' War. Y
there is little of lamentation in the
Recurring themes in the chiefly biblic
texts are God's grace and man's joy
Christ, and most of the pieces are f

se in the period from Advent to Epiph- ny, including such Christmas motets s "God So Loved the World."

Only five motets have instrumental ccompaniment. Most are for five, six, or even voices a cappella. They are among he best work of one of the first major rotestant composers — simple, reverent, lurable, with an ethereal delicacy that is nost refreshing. Schütz lived in Dresden nost of his life, and this recording testi- ies that splendid musicians are still at vork there. Few selections from the *eistliche Chormusik* have previously een recorded; the complete set repre- ents a significant addition to any library f sacred music on LP.

RANZ SCHUBERT: MASS IN E FLAT (No. 7). oloists; Vienna Choir Boys, Chorus Viennensis, ienna Cathedral Orchestra, Ferdinand Grossman, ond. Philips 500-081 mono, $4.98 and 900-081 tereo, $5.98

THIS IS Schubert's last mass, composed nly four months before his death in 828, and until now it has been the nly one missing from the LP catalog. chubert is not noted for his choral nusic. He is at his best when writing for he piano or the solo voice. He also vrote a few outstanding orchestral vorks, notably the great Ninth Sym- hony, which preceded this mass by a ew weeks, and it is this kinship which is n evidence here. Nowhere does a soloist tand out, and despite the predominance f the choir it is the orchestra that bears he weight of both drama and lyricism. he achievement here is a restrained ro- nanticism, nothing overwhelming, with few fine and memorable moments. The erformance is quite adequate.

ECTOR BERLIOZ: REQUIEM. Cesare Valleti, nor; Temple University Choirs and the Philadel- hia Orchestra, Eugene Ormandy, cond. Colum- ia M2L 330 mono, $9.58 and M2S 730 stereo, 11.58

A REVOLUTIONARY requiem? Yes, this *rande Messe des Morts* was written to ommemorate the heroic dead of July 830 whose sacrifice founded the Second rench Republic. It is heroic music on ne grand scale, a great brooding fresco sound, predominantly orchestral. In ct, it is nearly as much a tone poem as erlioz' later *Symphonie Fantastique*, ex- ept for the presence of a 250-voice choir ong with the massive orchestra. Unlike ost masses, it has only one soloist, and s voice is used sparingly, but this and her features testify to the prevalence re of a highly personal vision — a kind Byronic apocalypse. Berlioz does no sservice to the traditional words of the mass for the dead, but they function here almost as a commentary on the very personal musical substance. It is a terrible and powerful work; its excesses never run thin or become merely lush. It is impassioned, eloquent, and durable. I am not acquainted with the competing recorded versions by Munch and Scherchen, but Ormandy conducts this one with appropriate fire and gets a good, large sound from Columbia's engineers.

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GIOVANNI PALESTRINA: MOTETS AND OTHER WORKS. Choir of King's College, Cambridge, David Willcocks, cond. Argo RG 398 mono and ZRG 5398 stereo, $5.98 each

FOR NEARLY two centuries after his death in 1594, Palestrina's works were badly neglected or subjected to insensitive editing. Thanks largely to the efforts of Samuel Wesley, they were to become regarded as virtually synonymous with purity and beauty in liturgical music. The evidence on this disk supports this reputation. Especially fine is the antiphonal *Stabat Mater* with its subtle harmonic progressions, but his *Magnificat* and three other works together make an excellent introduction to this composer, with the same splendid singing that Willcocks and his choir have earlier devoted to William Byrd. — WILLIAM ROBERT MILLER

In Brief

PERSONAL MENTION

Two Church of the Brethren pastors have recently been named to positions of responsibility in local councils of churches. **Walter D. Bowman** was elected to the executive board of the Wichita, Kansas, council and appointed head of the program committee. **J. William Stoneback** heads the two-year-old Winter Park, Fla., council. . . . Another Brethren minister, **Joseph Long,** executive secretary of the Eastern and Southern Pennsylvania and North Atlantic districts, was elected recording secretary for the General Assembly and board of directors of the Pennsylvania Council of Churches. **Jesse Reber,** member of the Church of the Brethren, is the executive secretary.

. . .

Rev. Filiberto Navarro, first full-time pastor of the Church of the Brethren in Ecuador, has been granted a one-year scholarship for study at the institutes for church workers in Montero, Bolivia. He has been serving the Calderon congregation of the newly established United Evangelical Church in Ecuador. His year of intensive theological study is made possible by grants of the Methodist Institute, the Foreign Mission Commission of the Church of the Brethren, and the Calderon congregation. Mr. Navarro was accompanied by his wife and son when he left Ecuador in February.

. . .

A former Aline, Okla., resident, **Leland Wilson,** has been selected as one of three McPherson College graduates to be included in the 1966 edition of **Outstanding Young Men of America,** an annual biographical compilation of approximately 10,000 young men of outstanding rank throughout the country. Mr. Wilson is presently serving as the Brotherhood director of interpretation.

The one-day conference on courtship and marriage on the McPherson College campus, March 1, was conducted by **Richard Bollinger** from the division of religion and psychiatry at the Menninger Foundation in Topeka, Kansas. . . . A former BVS and Church World Service worker in Korea, **Wesley Albin,** is now working as assistant field representative for CROP in Iowa. During his nearly three years in Korea, he was responsible for checking distribution points, seeing that supplies were handled properly and reached those for whom they were intended. His father, Charles Albin, has been CROP chairman in Grundy County, Iowa, for a number of years.

Dr. Joel D. Hollingshead, son of Reverend and Mrs. Fred Hollingshead of Sebring, Fla., has been granted a ten-week fellowship by the Smith, Kline and French Laboratory Foreign Fellowship Program to carry out an intern program at Garkida Hospital in Nigeria. The program has been developed in consultation with the field medical coordinator, Dr. Beryl McCann. Dr. Hollingshead and his wife, who is a registered nurse, expected to arrive in Nigeria on March 19.

. . .

Byron Royer, professor at Bethany Theological Seminary, Oak Brook, Ill., has been granted a leave of absence for next year to work in a graduate program at the University of Chicago. . . . **Robert C. Heath** has been named editor of *The Reporter,* publication of the National Service Board for Religious Objectors, and assistant secretary of NSBRO in place of John Eberly. For two years, as a I-W, Bob was in charge of volunteer service in the Central Youth Office of the Lutheran Church in Hamburg, Germany, under the Brethren Service Commission.

Ten alumni of Bethany Theological Seminary participated in a two-week advanced pastoral seminar, Feb. 28 – March 11. They were: **Paul M. Basehore, Jr.,** Union Grove church, Ind., **Robert C. Bowman,** Peach Blossom church, Md., **L. Clyde Carter, Jr.,** Midland church, Va., **Willard E. Dulabaum,** Ridgeway Community church, Harrisburg, Pa., **Irving R. Glover,** First church, Canton, Ohio, **Cecil L. Haycock,** McPherson church, Kansas, **Ralph Z. Moyer,** Oak Grove church, Va., **Marion L. Petry,** West Alexandria church, Ohio, **Glen M. Shively,** Milledgeville church, Ill., **Roy L. Stern,** Iowa River church, Iowa, and **Robert L. Stinnette, Jr.,** Lower Miami church, Ohio.

. . .

Lawrence Rice, district executive secretary of First and Second Virginia, who underwent surgery in January, is home from the hospital but is restricted in activity. . . . **Edgar Martin,** who was pastor of the Christiansburg church, Southern Virginia, began work with the Richmond church, First Virginia, on Jan. 1. . . . Two pastors in Southern Virginia have
resigned: **Richard Bohn** at the Jo
Chapel church and **Robert Jones** at
Fraternity church, N. C. . . . **I. D. H**
has retired from the pastoral minist
. . . **Charles Simmons,** pastor of the F
Union congregation, Va., was ordair
to the eldership by Stanley Wampler a
Paul Sanger.

Congratulations go to these coup
who have celebrated their fiftieth w
ding anniversaries: **Mr. and Mrs. Je**
Lutz, Laura, Ohio; **Mr. and Mrs. Char**
Boyd, Danville, Va.; **Mr. and M**
Reuben Myers, Tucson, Ariz.; **Char**
and Mary Mummert, Spring Grove, F
Mr. and Mrs. Andrew J. Stayrook, I
graff, Ohio; **Earl and Sarah Grove** a
Will and Sylvia Senger, South Engli
Iowa. **Mr. and Mrs. Marvin Sink,** Roc
Mount, Va., observed their fifty-four
Mr. and Mrs. Calvin Gibson their fif
sixth, and **Mr. and Mrs. Hiram**
Replogle, Martinsburg, Pa., their six
sixth.

THINGS
TO
COME

Dedication services for the n
$2,750,000 science center at Juni
College have been scheduled for Sat
day, April 16. The dedication coinci
with the founders day observance of
college's ninetieth year.

McPherson College will combine
baccalaureate and commencement se
ices this spring holding them jointly
2:30 p.m. on May 29. A reception
graduates, parents, and friends will
held following the service. The co
mencement speaker will be Dr. Jan
M. Godard, president of the Council
Protestant Colleges and Universities
Washington, D. C.

North Conway Institute, an interfa
association concerned with the proble
of alcoholism and effective alcohol ec
cation will hold its twelfth annual co
ference at North Conway, N. H., for
five-day period beginning Monday, Ju
20.

The new *Catalog for Church Work*
is now available, and a free copy can

CLERGY FARES AVAILABLE TO LOUISVILLE ANNUAL CONFERENCE

The Canadian, New England, Southern, Trans-Continental and Western Passenger associations have agreed to cooperate with the Eastern Passenger Association in arranging to sell round-trip clergy tickets to Louisville, Ky., for the 1966 Annual Conference. These tickets may be sold from June 5 to June 25 inclusive upon presentation of clergy certificates good in origin territory only.
Such tickets will be good for a peri
of thirty days in addition to the date
sale, and fares will be computed on t
basis of one-way, first-class fare for t
round trip according to the route tra
eled. Diverse routes on the retu
journey have also been authorized
most of the associations on the basis
one half of the applicable fare via t
route of travel in each direction.

obtained by writing: Church of the Brethren General Offices, Elgin, Ill. 60120.

For the sixth year La Verne College and the Pacific Southwest Conference will sponsor the **Burkhart Institute** in the La Verne church. The institute is scheduled for April 18 to 21. Leaders this year are Carl E. Myers from the Elgin staff; Dr. Robert C. Leslie, professor of pastoral psychology and counseling, Pacific School of Religion; Fred Doty, pastor of the Woodland Hills Community Congregational church; and Dr. Frank W. Kimper, associate professor of pastoral care, Claremont School of Theology.

Department stores, shopping centers, and business offices throughout the country will salute the **150th anniversary of the American Bible Society** during May with window displays proclaiming "God's Word for a New Age." The society is offering anniversary window display cards free upon request. They may be obtained by writing to Bible House, 450 Park Ave., New York, N. Y. 10022.

The Christian Education Department of the Church Federation of Greater Chicago is planning an **inner-city laboratory school** which will be held at First church, Chicago, June 26 through July 2.

OPPORTUNITIES

Two nine-day **courses on the land of the Bible** will be given this summer at St. George's College in Jerusalem for clergymen, Bible students, and laymen visiting Jordan. In addition to lectures by faculty members, each course includes trips to important biblical sites in Jordan. The first course is scheduled from May 6 to May 14; the second from July 15 to July 23. The entire cost of each course, including room and board at the college, cost of field trips, and ectures, is $45. Applications should be sent to: Dean of St. George's Cathedral, Box 18, Jerusalem, Jordan.

Bethany Brethren Hospital is in need of several **full-time registered nurses.** There are good personnel benefits and a beginning salary of $450 a month. For urther information contact: Grace Eshelman, Director of Nursing Services, 3420 W. Van Buren St., Chicago, Ill. 60624.

Bethany Brethren Hospital is also inerested in finding a person, man or woman, to **handle collections in the business office.** The position requires skill n the use of typewriter and adding machine and ability in communicating with people. Write: Olga Bendsen, Personnel Director, 3420 W. Van Buren t., Chicago, Ill. 60624.

The Foreign Mission Commission is seeking **a medical doctor** for its program in India. There is also need at Waka Schools in Nigeria for **high school teachers** qualified in vocational agriculture, industrial arts, and physics. Write: Foreign Mission Commission, General Brotherhood Board, Church of the Brethren General Offices, Elgin, Ill. 60120.

The Brethren Service Commission is one of several denominational agencies sponsoring a **thirty-four-day study tour** of eight countries in Africa this summer. From twenty to twenty-five persons, adults and mature students, will compose the group. The tour will combine study and discussion of the social, economic, political, and religious situation in Africa with a limited amount of sightseeing. The countries included in the itinerary are Ghana, Nigeria, Congo, Zambia, Rhodesia, Tanzania, Kenya, and Ethiopia, with an option of three days in the United Arab Republic. Inquiries concerning the Africa study tour should be directed to: Herman Will, Jr., 100 Maryland Ave., N. E., Washington, D. C. 20002. The period of the tour will be from July 12 to Aug. 14.

NOTEWORTHY

On Sunday, Feb. 27, five boys and girls, all members of the third-year junior class at the Williamsburg church, Pa., brought the **morning messages.** For three months they had worked with the pastor, LeRoy Dick, in preparing for the service.

Members of the Plattsburg church, Mo., have been invited to create a theme or motto for the **centennial celebration** of the church which is scheduled for Aug. 3 to 7.

A number of young men have been licensed to the ministry recently. They are: **Steve Thomas,** by the Marion church, Ind., **Ed Carl,** by the Hartville church, Ohio, **Robert Latshaw,** by the Parker Ford church, Pa., **Ivan Lutz,** by the West Conestoga congregation, Pa., and **James Haldeman,** by the Chiques church, Pa. **Richard Murray,** a member of Christ Church of the Brethren, Wooster, Ohio, will be licensed this spring.

A record was reached on Sunday, January 16, when 127 persons attended the service of worship at the Immanuel church near Paoli, Pa. Membership in the church has increased by thirty-three percent in recent weeks. Currently there is a membership of eighty-one adults and youth.

Private gifts designated for McPherson College during the past fiscal year totaled more than $25,000. An additional $10,477 was donated to the college by Erwin J. and Grace Frantz of Conway Springs, Kansas.

BY-LINES

S. Loren Bowman, a minister and a former pastor, is executive secretary of the Christian Education Commission, General Brotherhood Board. . . . **Calvin Seerveld** is professor of philosophy at Trinity Christian College, Palos Heights, Illinois. . . . **I. James Eshleman** is the pastor of the Trotwood church in Southern Ohio. . . . While doing graduate work at the State University of Iowa, **Kenneth B. Byerly** serves the Greene and Union Ridge congregations in Iowa. . . . **Pearl Clague,** aunt of Lowell White and mother of Donald Clague, lives at Bridgewater, Va.

DEATHS

Chaloupka, John W., Iowa, on Nov. 19, 1965, aged 83

Harman, Esther, Westminster, Md., on May 31, 1965, aged 72

Hennigan, Gerald, Sebetha, Kansas, on Nov. 30, 1965, aged 50

Hood, Ottie L., Hutchinson, Kansas, on Dec. 18, 1965, aged 54

Horn, Quinter, Roseville, Ohio, on May 24, 1965, aged 91

Kimmel, Anna Marie, Morrill, Kansas, on Dec. 23, 1965, aged 81

Leckrone, Estella, Thornville, Ohio, on May 30, 1965, aged 80

Leckrone, Homer, Thornville, Ohio, on Dec. 11, 1965, aged 64

Morris, Jack, Nampa, Idaho, on April 5, 1965, aged 71

Richards, Alva, La Verne, Calif., on Dec. 8, 1965, aged 81

Rodeffer, Chelsea S., Eaton, Ohio, on Nov. 19, 1965, aged 65

Royer, Verna, La Verne, Calif., on Dec. 11, 1965, aged 78

Shelton, Samuel, Winston-Salem, N.C., on Dec. 4, 1965, aged 54

Smith, Estelle, Vienna, Va., on Dec. 9, 1965, aged 56

Smith, William G., Yucapia, Calif., on Oct. 1, 1965, aged 80

Story, Sam, Nampa, Idaho, on Oct. 14, 1965, aged 81

Switzer, Elizabeth B., Ashland, Ohio, on Dec. 3, 1965, aged 93

Tridle, Ella, Akron, Ind., on Feb. 24, 1965, aged 82

Weaver, John B., Neffsville, Pa., on Dec. 4, 1965, aged 81

Wissinger, Lydia D., Peru, Ind., on Dec. 31, 1965, aged 83

Young, Samantha. Nampa, Idaho, on Oct. 7, 1965, aged 80

CALENDAR

April 3	**Palm Sunday**
April 8	**Good Friday**
April 10	**Easter**
April 24	**National Christian College Day**
May 1-7	**Mental Health Week**
May 1-8	**Christian Family Week**
May 6	**May Fellowship Day**
May 8	**Festival of the Christian Home** **Mother's Day**
May 13-15	**District meeting First Virginia, Peters Creek**
May 15	**Rural Life Sunday**

EDITORIAL

Take a basin and fill it with water

AMONG the many characters who fill the dramatic scenes leading up to the crucifixion are two that are sharply contrasted. One is a governor who represents the imperial power of a world state. The other is a carpenter-preacher whose kingdom is not of this world but who has been accused of instituting a new and revolutionary order, as well as claiming to be the promised Messiah.

So Jesus who is called Christ confronts Pilate, the procurator of Judea. Important as each may be for what he represents, there is another contrast that is also significant though it is often overlooked. It is the difference between the attitudes of one who created a symbol by washing his own hands and another who set a pattern by washing the feet of his followers.

Consider the distinguished handwasher. His problem was not that he did not want to get involved. He was already, by virtue of his position, involved. Pilate was enough of a political realist to know that decisions are seldom easy. If you placate one faction, you thereby enrage another. But he knew how important it was to maintain at least a semblance of order, avoiding causes for rioting and rebellion, giving regard to the private beliefs of a subject people while making certain that they did not threaten the rule of Rome. Before him stood a man accused by leaders of his own religion. They desired the state to intervene and put him to death. Yet, the governor could find little fault with him. As a troublemaker he could hardly compare with the notorious insurrectionist Barabbas. And, furthermore, Pilate's wife insisted that the carpenter was innocent. A troublesome dream had convinced her.

Give the handwasher credit for trying. He used every available device he knew to avoid making a decision. He offered the option of releasing either Jesus or Barabbas. The crowd preferred the murderer to the preacher. He tried to pass the buck to Herod, who was in town, but that gambit also failed. He even tried to engage Jesus in a philosophical discussion about truth, but the atmosphere was not favorable for detached, polite conversation.

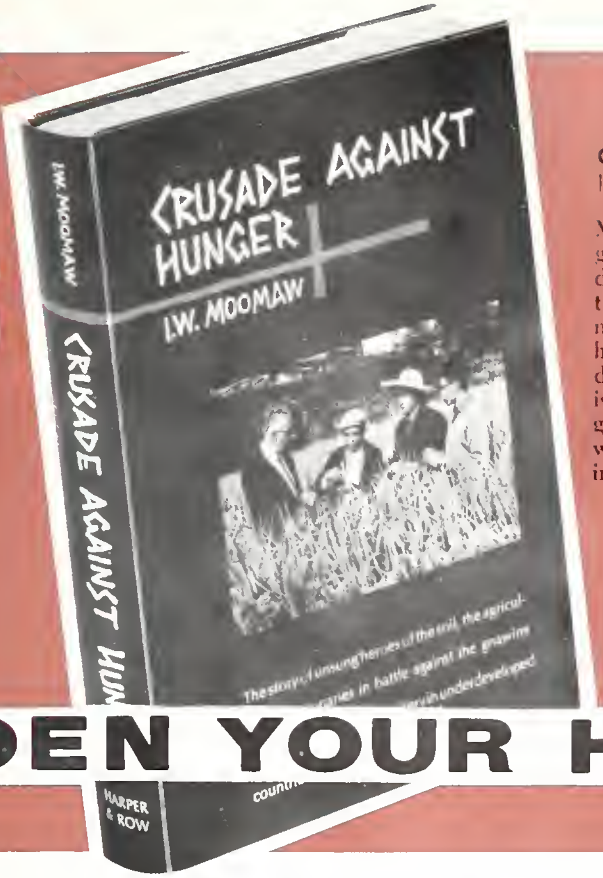
Faced with the alternative of risking a riot and thus displeasing Rome, the governor called for a basin and water. In public he washed his hands of the matter, as if by so doing he could shift the whole weight of responsibility on to the shoulders of someone else. Yet even as he did so, he watched an innocent man go to his death. There was still, despite his symbolic gesture, blood upon his hands.

Now consider the footwasher. On the previous evening he assembled his band of followers for a farewell supper. They regarded him as Teacher and Master. As such he should have been the last to function as a servant. But instead he was the first. He also took a basin and water. He washed the soiled feet of his followers. It was an appalling thing to do. No wonder Peter protested. In the light o what happened later Paul marveled that One who was in the form of God did not stick up for the prerogatives of his rank but that he "emptied himself taking the form of a servant . . . he humbled himsel and became obedient unto death, even death on a cross."

IT IS a strange theology, indeed, that says God washes the feet of man. It projects the image o a Servant God, who was manifest in the form of his Servant Son, who, in turn, has issued a call for disciples to become a servant people. And there is the rub. It is well enough, though a little odd, for Jesus to be a footwasher, a "man for others," a servant who gave his life for the alienated, the rejected, the lonely, the lost, the most unworthy. But to expect similar behavior of the church that claims his name? Unthinkable!

That may be precisely the reason why there are so many more handwashers, who are expert in the art of avoiding, evading, neglecting, or postponing decisions, than there are footwashers, who take the ridiculous, unthinkable way of the servant. Do not let this Holy Week slip by without meditating upon the basin and water which are still at hand. How do you intend to use them? — KM

BOOKS THAT WILL BROADEN YOUR HORIZON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I. W. Moomaw

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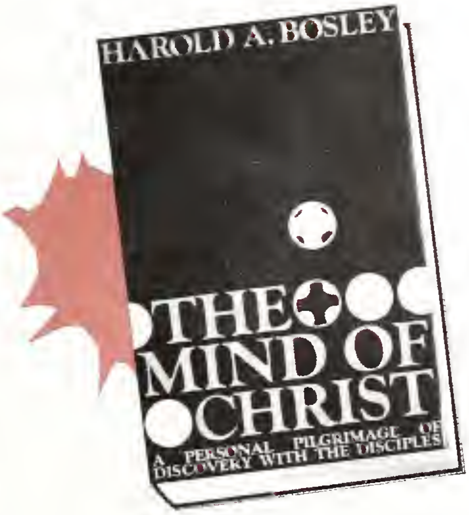
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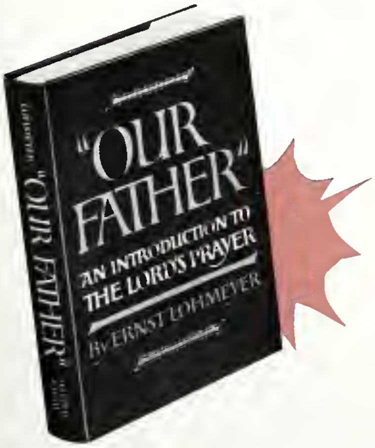
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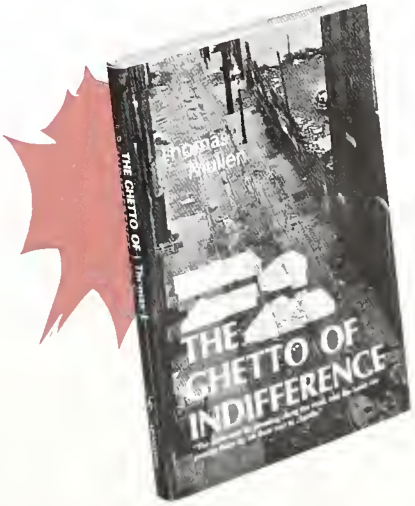
Thomas Mullen
THE GHETTO OF INDIFFERENCE

RDER FROM CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Te Deum Laudamus *The words of an ancient hymn, (We praise thee, O God), accompanied by classic and contemporary art, strike a triumphant note at Easter.* front cover

I Believe in Life! *A meditation on life reflects the positive aspects of a personal creed.* by S. Loren Bowman. page 5

His Spirit Was Free. *The story of Lowell White reveals how a handicapped person can live a full and useful life to the glory of God.* by Pearl Clague. page 7

Art: Temptation to Sin or Testimony of Grace? *Should Christians reject their artistic birthright, or can they sing, play, paint, and write for the Lord?* by Calvin Seerveld. page 10

Dear Judas . . . Dear Peter. *An imaginary exchange of letters reflects the drama and power of events at the time of Jesus' crucifixion.* by I. James Eshleman. page 21

OTHER FEATURES include a special report on religion in the mass media (page 16), guidance for family worship (page 19), a page for children (page 23), Faith Looks Up, by Cheri Burton (page 25), a review of recent books on Christian faith and modern drama (page 26), and a review of the film, "The Gospel According to St. Matthew" (page 26).

COMING NEXT

On the campus of Juniata College "Students Tune Him In." Writer Lillian Junas describes the ministry of Robert Faus, who listens to and counsels with college students. . . . A mother whose son was in trouble says about her church, "We Were Sure No One Cared." . . . Eugene Nida, experienced Bible translator, emphasizes the importance of "Translating the Bible Into Life." . . . Edward Ziegler, Floyd Bantz, and Wilbur Hoover discuss another "Consultation" issue as they consider views of the ministry.

PHOTO CREDITS: Covers one and two (below) Three Lions; cover two (above) courtesy of the Art Institute of Chicago, Burnham Library of Architecture; 1 Religious News Service; 2 National Gallery of Art; 3 Three Lions; 15 Bruce Hilton; 16, 17, 20 Religious News Service

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VOL. 115 NO.

messenger
CHURCH OF THE BRETHREN 4/14/66

We were sure no one cared

Translating the Bible into life

Students tune him in

Readers Write

IF CHURCH IS SWALLOWED UP

I have been very deeply troubled over the Church of the Brethren considering a merger with other denominations.

For over twelve years I have had to worship in a church of another denomination, and I can very easily see what this world would lose should the Church of the Brethren be "swallowed up" in other organizations. One large overorganized church is not what we need at all.

Jean Hull

Duluth, Minn.

MORE EFFECTIVE POSITION

Let me call attention to one example where I believe we exerted a much more effective position as a "small denomination" than we could have, had we been a small part of a much larger denomination. I am thinking of the work which Bro. M. R. Zigler did as a member on the Central Committee of the World Council of Churches representing the position of the Church of the Brethren.

I believe we would lose out completely in a merger such as the Pike-Blake proposal. Our work will be much more effective as a "small" denomination than in a merger, but I also believe that we should cooperate in every area possible.

A. Jay Replogle

Windber, Pa.

WHICH WAY FOR TODAY?

I can say that I have been in the church all of my life, for I had a godly mother, who carried me there even before I was born and also after, and then led me there, and I have been going there ever since, and now, I am eighty-some years old.

Today, I observe a great difference in our church, as to what we accept from a scriptural point of view and what we practice in a humble way and still believe in. I observe, also, that since we have associated with the larger religious group, as it is today, instead of taking our doctrine of the New Testament with us and sharing with them, we have been compromising, laying aside some of our doctrines and beliefs. We should always remember that to really believe includes full obedience to what God (not man) has spoken. One of the outstanding teachings of the Bible is, be careful and sure, that we do not disregard and disobey what God has given us through his Son, Jesus Christ, our only Savior.

Personally, in my years of experience of over forty of them, I worked with ministers of other denominations with no friction at all but very peaceably. But we never planned to unite into one body. Brethren, we have scriptural reason for what we believe and practice. . . . Many people today know better than many are doing. And is it true that some of us ministers are guilty of not doing "Thus saith the Lord"? If we unite with the larger group, will we be following "Thus saith the Lord" or will it be our own way?

John E. Rowland

Greencastle, Pa.

ON COMING CLOSE TOGETHER

Is it necessarily true that the closer we come to each other, the closer we come to Christ?

For a number of decades many of us have been referring to the spokes of the wheel and reasoning, "The closer we all come to Christ the closer we come to each other." Are those who claim to speak for God right when they argue that the closer we come to each other the closer we come to Christ?

Can we not come close to each other in a communist cell, in a klan, in a John Birch Society, in the Mafia, or in a hoodlum gang? Do they really believe that the primary will of God is that a particular denomination come closer to or merge with certain other denominations? Could it be that the real will of God for his children is that they should come closer to him through Christ Jesus?

E. Paul Weaver

N. Manchester, Ind.

WORD OF CAUTION

Congratulations are to be extended to those persons whom Mildred Baker mentioned in her "Faith Looks Up" column (Jan. 6). Their interest and time in helping handicapped children is certainly appreciated by those of us in special education. However, may I extend a word of caution to the apparent enthusiasm regarding a "breakthrough on healing the brain."

The idea of training the undamaged brain cells seems to have surface validity and has caused many persons to spend vast sums of money, energy, and hope on programs which have neither been systematically verified nor disproved. To date, the medical and educational journals report a limited number of studies regarding the specific observations of damaged brain cells, the subsequent sewing up of the head, introducing a training program, and then having another look at the brain to verify that the undamaged cells have taken over the function of the damaged cells. Some of
the current programs for training brain-
jured children have been based upon id
of what happens in the brain, but it sho
be remembered that to date these are
ideas. It is quite possible that additio
ideas could also "explain" why either
provement or lack of improvement mi
result from a specific training program

Before an individual expends time, er
gy, hope, and money on any one progr
of training for a brain-injured child,
might find it worth the effort to cont
the medical college or the special educat
department in one of the major universit
These departments, sometimes working
gether, are attempting to systematically
serve the influence of training on the eve
day life of the handicapped. They n
be able to advise interested persons of
formation which has been systematic
collected regarding the effect of vari
training programs on various types of han
capped children and adults. There is u
ally no charge for these services.

Robert W. Hein

Urbana, Ill.

ANOTHER HELP

When I finished reading the article
"Don't Let Fire Trap You" (Jan. 6)
felt I must tell of another help that
mother told me about many years ago.
trapped upstairs in a burning house wh
you can get to a bed, grab the sheet
the bed, tie one corner of the sheet
curely to a bed or table leg nearest t
window, push that leg to a window, give
sheet a little twist, open the window
break the glass, then grab the twisted sh
and use it as a rope to slide down. A li
weight blanket or bedspread or even
strong window drape might be used
same way.

Flora R. Bjorklun

N. Manchester, Ind.

FAIL IN THE FIGHT

Is the liquor traffic dying out? Not
Indiana, where I live. Why are we
prone to forget calling it out so we kn
"How to Live With Others," by the liq
route. Looks as if we fail in our fight.

Mrs. S. A. Morehea

North Webster, Ind.

OTHER FACTORS

It's just a bit sickening to read t
again, for the past year, membership

Continued on page

BYLINES: Four pastors are among the contributors to this issue: Edward K. Ziegler, Oakton churc
Eastern Virginia; Wilbur R. Hoover, Rocky Ford, Colorado; Floyd E. Bantz, Roaring Spring, Midd
Pennsylvania; and Harry M. Gardner, Arlington, Eastern Virginia. . . . Member of the Brotherho
staff and former pastor, Leland Wilson has recently returned from Nigeria, where he viewed
firsthand some of the overseas work of the Church of the Brethren. . . . Eugene A. Nida
translation secretary for the American Bible Society. . . . Lillian Junas is assistant director
public information, Juniata College, Pennsylvania.

On the campus
of Juniata College

STUDENTS TUNE HIM IN

by LILLIAN M. JUNAS

A dark-haired young man wearing a crew-neck sweater joked along with others in a bull session in the college union one morning. That afternoon he sat in a dorm lounge discussing the war situation with several students. For supper he had his freshman advisees as guests. And later that evening, a gang of students stopped by his home for a "break" from studying and ended up talking about social cultures for two hours.

This could be almost any day during the academic year for Robert E. Faus, minister to students at Juniata College. For he is commonly seen almost anywhere around the campus in the midst of students mixing hues of humor and seriousness in serving his "campus parishoners."

In his position, Robert Faus must be available to talk with students under all kinds of conditions about just anything. And he has a natural way of fitting into any environmental situation. One never feels uncomfortable when he is around because, if the air begins to get stuffy, he is sure to freshen it with some of his down-to-earth wit. It is genuine. He can be the life of any informal gathering, or he can be as casual as a youngster perched on a limb of a tree. The reverberating laugh you hear in a crowd may well be his. Yet, he can be reverent when the occasion calls for it. In religious services, his voice is of a quality that seems to slip into the tuned-in part of one's mind — and set one into a sea of solemnity.

A freshman put it this way: "He has the dignity that one might expect of a clergyman, but he also can get along with students and finds it easy to get conversation started on a very casual basis."

Three years ago Juniata College decided to employ a minister to students. For almost ninety years, the Juniata faculty had served the religious counseling needs of its students. But in recent years the faculty reflected more varying backgrounds and became more involved in its own studies and interests. The request for a minister to students first came from Juniata's students themselves. And so "Bob" — as he prefers to be called — came to Juniata to help fulfill the commitment a church-related college assumes for the religious life of its students.

Admitting that he at first opposed the idea because he did not believe that the faculty should abdicate its place in counseling, President Calvert N. Ellis now believes that the position of minister to students has justified itself. Dr. Ellis says, "A large part of its success thus far is that Bob seems to be right for the job."

In Bob's opinion, however, he should be implementing the religious philosophy and policy of the college and not generating it alone. His belief is that the faculty at a church-related college should be doing some of this generating. Otherwise, the very existence of a campus minister is detrimental to the establishment of a good rapport between the college and its students. Bob was a history graduate of a sister college, Elizabethtown.

The amiable Bob looks upon his campus ministry as a many-sided challenge. He expresses confidence in his role as a religious counselor to students, as coordinator of religious activities, and as the responsible administrator for weekly convocation.

And Juniata students agree that he is tops in their minds. "He's a pretty valuable guy on campus." "He's made the Christian faith seem more significant to me." "His job is perhaps more demanding than many others here because he's around every minute and has 'to be wired' all the time." The students' admiration was further indicated recently when a sign "Faus Alley" was posted on the road alongside his home.

Most of Bob's colleagues also are willing to agree with the students' evaluation of their campus minister: "Bob's the kind of guy who can unwind and relax and be human." "There's no doubt that Bob is doing a satisfactory job."

As a religious counselor, Bob spends most of his time talking with students — trying to find out how they feel about themselves and others. Bob believes that underneath the facade worn by many students there is a sensitivity that can be touched. "They're thinking. They have feelings. Very few are as cor fident in the classrooms, but the way many have foun themselves alone is very appealing." For others, h noted, someone must challenge their creativity an spontaneity and their ability to sit back and appreciat simple things.

Providing enough and the right kind of religiou outlets for Juniata's students has been of great cor cern to Bob. "The religious program approach is jus not getting across. Students have no time — with s many other activities available. The approach of th minister to students should not be religious. He mus love, appreciate, and enjoy just living next to students and try to understand their problems and how they'r

eling. Much goodness comes from simple informal ab sessions." This kind of personal contact has been fective, for Bob's words are listened to and his home always filled with students.

Every Wednesday at the Stone Church of the ethren on the edge of campus an evening prayer rvice for students is available, including structured d corporate worship as well as individual medita- on. The attendance is never overflowing but the im- rtant thing is that the opportunity is there.

The response of students to organized religion is most unanimous. They are impatient with any kind organization — even the students who are strong Christians," explained Bob. "Students generally are disinterested in bureaucracy. They're against institutions and organized groups of people."

He continued: "Many seem to think that the church stands for something wrong, that it's a poor representation of Christ. College is a haven for individualism. What really is important to the students is what is important to 'me' the individual — what 'I' feel strongly. In religious thinking, the student is pretty much on his own. For these reasons, I don't think there should be a college church. This would only cotton up to the feelings that one can create his own little church and it would fragment the faiths even more."

Further evaluating the religious functions of a minister to students, Bob said: "We're not in the business of evangelizing and making college what the Brethren or other religious groups think it should be. The roots and seeds of faith and of Christian vocations are started in the earlier years." Seldom are students influenced for the first time when they come to college. Although some make definite decisions to enter the ministry or other religious vocations while in college, Bob feels that this desire was present earlier but may have been repressed for a time.

One barrier that must be eliminated by a minister to students is being cast into the stereotyped role of a "reversed collar" preacher. Bob explained that there is a kind of practical agnosticism among many college teen-agers — a lack of interest in or a postponement of facing the ultimate issues. Many come to college fed up with religion and church, and, therefore, the minister to students is automatically considered in a negative preacher role.

Yet most students accept and understand his position and consider him "a very good guy for the job. He can put religion across in a friendly attitude — not like forcing it on us."

One organized religious function that Juniata continues to have is weekly convocation. Since a definite number of attendances are compulsory, Bob has been trying to make the programs as interesting as possible in hopes of erasing the dogged feeling that the requirement has created. He mixes musical and dramatic programs with the traditional speakers. Planning religious hours for persons who are involved with many other attractions is not new to the energetic campus minister, who spent a summer in Wyoming directing a national park ministry.

Many feel sorry for Bob in this role as director of convocation, even though he is responsible only for the program and not for their attendance. Reflecting many views, one sophomore said: "He's got a hard job. He's been saddled with convo and stuck with pushing something on the students."

An upperclassman added: "He made religion more realistic, and he recognized that students weren't 'way out.' He changed convocation and much to the better."

The role of a minister to students at a liberal arts, church-related college is not as easily defined as that of a church pastor whose functions and activities are clear-cut. Having served as a church pastor in Iowa and as an assistant in a Negro congregation in Chicago, Bob offered this comparison: "On a college ca
pus it's a more personal ministry. The minister does
represent the church because his work does not ha
the traditional forms of the church. In small colleg
like Juniata, the existence of a minister to students
more experimental. He is constantly feeling his wa
and response is not as dramatic as in a church of h
own."

Bob revealed that campus work is much mo
"lonely" than parish work, this loneliness being in t
midst of a crowd of people. In a college one go
through a student relationship for a few years, a
then the students are gone after graduation. Bei
with students is very pleasing, but Bob misses t
minister-to-minister relationship.

One of the inevitable and perhaps least pleasa
facets of the campus ministry is that the pastor mu
"carry the ball" by himself. "Students feel that he
ways must be available and, therefore, he somewh
feels responsible for their relationships," said Bo
And with an enrollment over one thousand and a bib
cal history class to teach, Bob is kept busy.

Even so, Bob and his wife, Nancy, insist on an open-door policy at their home. Practically every night at any hour, students flock to the Faus home across from the campus just to "talk" and "relax" and "eat." Nancy is also involved in campus activities. "They're in this as a team," one administrator remarked.

Holding music degrees from the University of Pennsylvania and from Columbia, Nancy is organist and directs three choirs at the Stone church. She is also an English conference adviser at Juniata.

"Although our open-door policy leaves no room for a quiet private life," Nancy said while making dessert for a student fellowship club, "we feel that our ministry here calls us to share with students at any hour and over any situation. Through his understanding of individual personalities, Bob has helped many students to look at Christ and the church with a new perspective — one by which their Christian faith can be dynamic, outreaching, and relevant. By this ministry, we are learning daily to know more deeply the compassion of Christ for all men." □

We Were Sure No One Cared

■ Four months ago the early morning newscast blared out the story that three young people — two fellows and a girl — had been arrested the evening before on charges of stealing $1,000 worth of women's clothing from a local warehouse. Included in the report were the names of the offenders, their addresses, and the names of their parents.

Normally such a news item would have elicited little response from me other than: "What some people's kids don't try to get away with!" This time it broke my heart.

One of those boys was our seventeen-year-old son. One of the addresses the news commentator gave was that of our home on the outskirts of the city. One set of parents was my husband, a well-known businessman, and myself.

With crushing reality we had to face the fact that our son was a juvenile delinquent. This was just one more evidence of a pattern of behavior forming in his life. It was not his first offense. He had already spent six months in reform school for stealing cars. Before that there had been other misdemeanors.

If a pattern was forming in his life, the by-now-familiar questions hammered relentlessly in our hearts: Is there yet redemption for Danny? Is there help for our needs as a family to meet the shame, the remorse, yes, even the guilt? Is there redemption before God for us too?

As on previous occasions Danny's break with the law pushed us as a family into a morass of shock, agony, sometimes even bitterness. But most often it was self-probing as we searched for acceptance of our son in spite of his misdeeds and also for an acceptance of ourselves.

We struggled for footing in that dark pit of guilt and inadequacy. We desperately needed someone to reach down to us as a family — someone still on solid ground — to take our hands and lift us up. We needed someone to say, "We still have confidence in you in spite of what has happened. This tragedy is only part and not the whole of your lives. There is redemption in Christ Jesus for you and your son."

We expected help to come from the church — but without even a look it passed by on the other side.

The church completely ignored what was happening in Danny's life and in our lives. The phone lay dead on its hook. Our mailbox remained empty. Neither our pastor, Danny's Sunday school teacher, the deacons, or even our friends tried to communicate with us. When Danny was imprisoned, the church imprisoned us with him.

Just as Danny's life developed into a pattern, so th church seemed to follow a pattern in responding to peopl whose tragedy was mixed with sin, failure, and disgrac This was a pattern of noninvolvement.

The first time Danny was in trouble with the law, h spent some time in a mental hospital for psychiatric trea ment of his emotional problems. Our Christian friend the visiting committees of the church, and even the past were strangely quiet during the time he was in the ho pital. No questions were asked; no comments made. N did anyone visit him during his stay there. I was som what bewildered by the lack of response.

Shortly after, however, his sister Elaine broke her ar while riding her bicycle. The minister called that afte noon. Everyone at church asked about her. She receive a flood of cards, letters, and flowers. But no questio about Danny.

When he was jailed for car theft the first time afte the mental hospital experience, again no one as much a said a word. I told myself I did not really expect to hea from anyone because we had kept the whole matter fairl quiet.

Danny finished his term and came home on top of th world. He was happy to be home, to be able to go dow town, and to walk on the streets. And we were happy t have him home. We were all so certain that the horribl experiences of the past six months were over and w would have a new beginning together with him.

Danny, confident of the future, was easy to get alon with the first few days. We outfitted him with new clothe and had made tentative arrangements for him to take barbering course. When Danny insisted he was not i terested in "hair," we dropped the matter and did n continue to press him. The John Howard Society also e couraged him to take it, but he insisted he was not inte ested.

Most of the first week Danny spent at home — talkin watching TV, and lying around. Within a few days th $25 he had saved from allowances and gifts was spent, an he began to get concerned. Since he did not want to tak the barbering course, we insisted he try to find a job.

Danny turned down our offers of help. He would g out pretending to look, but we know now that he was n making any effort to find a job. We saw the old patte beginning again, but we were helpless to do anythin

Still we had faith that if we kept trying matters wou

turn out. Danny's best friend, Louis, who had himself spent six months in a reform school, took him fishing and had him weight lifting nearly every night. Louis had a steady job as a welder and really tried to get Danny interested in finding a job.

Danny was interested in a job with some prestige — not donkey work. But with an eighth-grade education and a record he did not have much choice. He refused to go near plywood factories, packing plants, or construction crews.

When a school of hairdressing offered him a course in exchange for maintenance work, we nearly flipped. Through friends at the courthouse we learned that the proprietress had had several brushes with the law on charges of running a house of prostitution. Again we were able to discuss it calmly with Danny, and we thought he understood why we did not want him involved.

A few days after his first contact with the school he phoned from the police station one afternoon that he was in trouble. We were sick. We thought that we were prepared for almost anything, but we had not expected trouble so soon. Danny had been home less than a month.

Next morning the papers splashed the story of the theft of women's clothes by Danny and another boy and girl from the school, giving names, addresses, and details. It was not a pretty story.

Emotionally we hit the bottom. Hurt, shame, hatred, bitterness, bewilderment. And again came the flood of questions which had haunted us the very first time the police called us to tell us our son was in trouble: Why? Where did we go wrong? Why did this happen to us? Was it the result of heredity? (Danny was an adopted child we had taken into our home as a small boy.) Or was it environment — our training, his school chums? Or was Danny deliberately choosing a way of life which had nothing to offer him? Must we blame ourselves and ourselves alone for this failure of our child?

As we waited for the hearing with the judge, we kept asking ourselves: What will people think? What will our friends from the church say? What will we say when they ask about Danny?

We might have saved ourselves these concerns. Our friends in the church acted as if Danny had never existed. I recalled reading of a mother who was hurt when people sent the family gifts and cards and left out their retarded child as though he was not a member of the family. That is how people reacted to Danny's imprisonment. It shut him off from the church as surely as death.

People who knew us well were embarrassed to see us. If they had at least phoned or dropped a note, the avenue of communication would have remained open. Now a heavy iron door — bolted and guarded by their attitudes of pity and perhaps also of ridicule and misunderstanding on the one side and by our attitudes of pride and inadequacy on the other — kept the way closed.

But if the church failed to extend an arm of support, moral strength came from some unexpected sources. We found we were not quite alone. The very first call after the news story came from the neighbors in the block who never go to church and who enjoy a rather shady reputation. It was for Elaine; they had a $4.00 circus ticket. If she did not use it, they would have to throw it away.

A former neighbor, a Christian Scientist, living across town, came by with a gift of pretty blue tea towels — to brighten the kitchen, she said. A former baby-sitter, who had known Danny when he was small, called at the house and stopped long enough for coffee. A former out-of-town neighbor, whose husband had a criminal record in his early youth, called and stayed for a short visit. And good friends from one of the more liberal churches, accused of preaching only a social gospel without evangelical power, invited us for supper.

My first note came from a woman in a wheelchair whom I had learned to know during a hospital stay and my first letter from a woman we had met only a few times. Other callers included my sister's friend, who was going through a divorce, and a mother whose daughter had an illegitimate child.

But those we had expected to help us bear the burden were absent. Was it because they felt so helpless? Were they afraid of offending by interfering in our private lives? Were they afraid the taint, some of the social stigma, might rub off on them if they became involved with us? Were they by their silence judging Danny, our home, us? Or were they afraid that by helping us they might be condoning the crime itself?

I cannot blame the church for what took place — for their lack of concern and compassion — for if I do I blame myself. After all, I too am part of the body of Christ, the church. I have helped to lock Christ into our lovely, comfortably cushioned sanctuaries. I have helped to keep Christ's dynamic message of love for respectable people only and thereby made his words a farce and an emptiness.

Some morning I will be drinking coffee when the radio newscast will again report some tragedy — this time to someone else — a neighbor, a friend, perhaps even the daughter of the pastor. Will I have learned enough to open the doors of the church and let Christ out so that he can get to these people — through me? ☐

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The Ministry in a United Church

In June delegates to Annual Conference will be asked to decide whether the Church of the Brethren should become an active participant in the Consultation on Church Union, a movement looking toward the eventual merger of six denominations. In order that readers may better understand the various ways of viewing the central issues being discussed by the Consultation, MESSENGER is carrying a series of forum features, each of which will summarize the findings already reached by the Consultation and offer reactions by Brethren writers. Following is a review of Consultation thinking regarding the ministry, prepared by Edward K. Ziegler. The reactors are two pastors, Floyd E. Bantz and Wilbur R. Hoover. — Ed.

ONE OF the most important and delicate issues with which the Consultation on Church Union has been grappling is that of the nature, function, and authority of the ministry. So important is it that the annual meeting of the Consultation at Lexington, Kentucky, last April was devoted almost entirely to this one topic.

The churches in the Consultation have three widely divergent views of the ministry. The Protestant Episcopal Church holds firmly to the historic episcopate and the concept of orders, with the ministers deriving their authority from ordination by the bishops in apostolic succession. The Methodist Church and the E.U.B. Church have a constitutional episcopacy.

The Presbyterian Church's concept is that the ministry is constituted by the church through the presbyteries, thus through those already ordained to the ministry, but without the higher order of the episcopate. The United Church of Christ shares this general view. The Disciples are nearer a congregational policy, by which the ministry basically derives from the local congregation.

The Consultation has made great progress toward a unified view of the ministry. This has come about through thorough studies of the nature of the ministry in the New Testament and throughout the history of the church. Comprehensive studies were also made of the ministry in the Church of South India and of other schemes of union in various stages of progress in many parts of the world.

A strong consensus has emerged from all these studies and discussions, so that we can see clearly the thought of the consultants on several issues. This consensus may be summarized as follows:

Jesus Christ the Lord of the church came to minister, and he calls his church to the same life of ministry. This is a ministry of adoration and praise of God, of proclaiming the good news of God's mighty redemptive acts, of prayer, of loving and compassionate service in and of the world, and of reconciliation. The church serves the world in ministry by word and deed. This ministry is given to the whole people of God.

Within the whole ministry of the church is an ordained ministry entrusted to members whose manifest call, recognized faith and spiritual gifts, personal qualities and spirit give promise of helpful service to Christ, the world, and the church. The responsibilities of ordained ministers include:

1. A representative function in voicing the prayers and eucharistic joy of the people of God, administering the sacraments and speaking God's Word to church and world.
2. Relevant and scholarly preaching and teaching of God's Word to equip all members for their ministry.
3. Guarding the Christian gospel, scripture, and tradition.
4. Serving and overseeing God's people in their ministry in the world.
5. The pastoral care and nurture of individual Christians.

The church which seems to be emerging from the Consultation will have an ordered ministry with the historic episcopate as symbol and agent of the continuity of the church and its ministry with the witness of our Lord's death and resurrection. The ordination of ministers in all of the churches in the Consultation will be fully recognized. They will not be reordained, but there will be a rite involving God's help which would symbolize and unite the varying ministerial traditions.

There would be included in the ministry of the church bishops, presbyters (elders), and deacons, though full details of their particular functions are not yet spelled out. The place, if any, of women in the ministry has also not yet been determined.

It is assumed that the rich new forms of ministry in the church in the present movement of renewal would not require any new orders of ministry. Ordination to the ministry would always include prayer with the laying on of hands, and in all probability this would be the means of maintaining, through the bishop, the historic continuity of the church's ordained ministry.

Continued on next page

Brethren Views of the Ministry

by Wilbur R. Hoover

Brethren can be rightly impressed with the almost heroic efforts on the part of the committees in the Consultation to grapple with the problems facing them.

One of the "stickiest" of these problems is that regarding the ministry. Without doubt, the committees have faced this matter with sincerity and devotion. Brethren looking at this will discover that it also suggests several problems to them.

Traditionally, the Brethren have been practical in their approach to the ministry. The offices arose out of felt need. Further, we have assumed that our forms for the ordering of the ministry derive from the New Testament. Yet, as we examine the question as it is handled thus far in the Consultation on Church Union, we discover that those dealing with it claim biblical sanction too as well as Spirit-led tradition as the basis for their views. In further examination of the study of the ministry as it relates to the call of Christ and the duty of the church to proclaim the gospel we find grounds for substantial agreement. However, there are several areas in which those who have studied it have not come to a complete solution even to the point of a clear-cut statement. We shall discuss some of these below.

As to the nature of the ministry, in the past the Brethren have been heavy on the teaching and prophetic function, with some attention to the pastoral and counseling functions, but light on the priestly. Recently, the pastoral function has received more prominence among us, with a corresponding elevation of the counseling and the priestly roles. The Consultation draws upon the richness of Old Testament and apostolic and post-apostolic traditions among which is the historic episcopate. These concepts of ministerial order stem from a definite doctrine of the church, the principles of which many Brethren with their Anabaptist roots may have difficulty understanding or accepting.

The call and ordination to the ministry is another problem area. The committees have not as yet come out with a final statement on this one. The older tradition of the Brethren was election by the congregation after due petition for the guidance of the Holy Spirit. Men of good qualifications as to spiritual life and zeal (and also provided with the gift of being a "good talker") were set apart by the congregation for the ministry. The bulk of the traditions represented in the Consultation have tended more towards the vocational or personal "call" as the starting point. More and more today the Brethren have been moving away from thei former method to this volunteer or personal call o to recruitment. The committees of the Consultatio studying this have recognized the call of the congregation as a valid method, but it remains to be seen as to whether in the final drafts this form o ordination would be acceptable.

As to the ordering or supervision of the ministry, there are three or possibly four distinct form defined by the Consultation thus far. They are: th historic episcopate (Episcopalian), the constitutional episcopate (Methodist), the presbyterial, an the congregational forms. The Brethren today stan somewhere between the presbyterial and congregational form in our type of supervision and discipline This is not to deny the fact that in the past ther have been Brethren ministers and elders who fille the same role as that of the historic episcopate i the conduct of their duties in the life of the church Brethren have also been conditioned somewhat b the existence of executive secretaries and pastora placement people to accept a degree of supervisio and ordering in the ministry. This is more professional than the old function of the district elder as the agency of supervision. We believe it woul take considerable adjustment on the part of thi generation of Brethren ministers to accept either historic episcopate or a constitutional episcopate fo supervision and ordering. Personally, this write would prefer the presbyterial form of order to tha of the congregational, as represented in the Baptis and Disciples traditions.

Another question is that of women in the ministry. The Brethren now have and have had preaching sisters. The Consultation committees have no as yet come up with a definition of their status i a proposed united church.

In conclusion, some of us would have difficult accepting some of the intellectual and traditiona rationales for the nature, the ordination, and th supervision of the ministry as the matter no stands. As to the duties and functions of the ministry in the modern church, the Brethren are alread in substantial agreement with the Consultation. Th unresolved questions may be "stones of stumbling for some Brethren. Until the committees complet their work these questions are open.

The Minister As a Representative

by Floyd E. Bantz

Understanding the nature of the ministry is a problem for even more people than those involved i ecumenical discussions. The renewed emphasis o the New Testament concept of the whole body o believers being a ministering people has cause real confusion about the nature and function of thos whom we have in the past labeled *ministers.*

By using the words *representative function,* however, the Consultation on Church Union has provided a helpful clarification which has far more implications than a casual reading may indicate. According to an old Webster's Collegiate dictionary, *representative* means, among other things, "being, or acting as, the agent for another." The representative becomes the person for whom he acts. For instance, a congressman is not in Washington only in my behalf, but he is me in Washington. What he does there is not done in opposition to me, but I am at work through him.

When a person from within the assembly of believers in Jesus Christ is appointed or ordered or ordained to carry out particular tasks as the representative for the group, the individuals of the group are at work through his person in those tasks. Furthermore, because these believers are the visible expression of Christ's presence in the world — his body, the representative of the believers is at the same time the representative of Christ.

Such representation is expressed in each of the minister's responsibilities listed by the Consultation. While praying during worship, the minister utters his own prayer. But he also captures the concerns of the people of the congregation in an offering to God; he becomes the congregation uttering through his words and voice their own prayers; and he voices the comforting assurances of pardon and acceptance God grants through Christ to his people.

In the act of preaching he is engaged in a solitary soliloquy of interpreting what his study of the Bible, theology, and contemporary life tell him about what it means to be a Christian in today's world. He is also the individual members of the Christian congregation themselves engaged in the act of preaching. And he is the Word of God making itself known through Christ's church to Christ's church. Through the minister the individual members speak to themselves; they hear God's Word; and they are able to speak to the world.

This view of the nature of the ministry calls for an image of the minister which is different from the shepherd metaphor. A better figure for the present day may be the conductor of a symphony orchestra. The conductor may know more about music than the individual musicians, or he may not. He may be able to fill any of the chairs himself, but probably not. His function, and indispensable contribution, is to so direct the individual contribution of each musician that each works in "concert" to faithfully convey the composer's message. In a real sense the conductor fills a representative role. Each individual's outpouring of music and the composer's work come to focus through the conductor, yet he is only one among the many.

This is the nature of the ministry. One person, called from among the whole, directs the individual ministries of the individual Christians into one concerted witness which not only speaks to themselves of God's love and salvation, but also speaks to the whole world.

THE LIGHT SHINES

"The true light which enlightens every man was coming into the world" (John 1:9).

In all the world the Light shines

Your world
my world
inner city world
suburban world
rural world
western world eastern world
northern world southern world

Crazy mixed-up wonderful world
beautiful miraculous miserable world
revolutionary world
shrinking exploding world
hungry world
lonely crying world
loving creative world
vibrant pregnant world
groping struggling world
sin-sick devil-filled world
wonderful wonderful God-loved world

In all the world
the Light shines in the darkness
and the darkness has not overcome it.

Peter Ediger

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The Cost of Difference

Differences in the church may sometimes be reckoned in dollars and cents. Some members are naming their price for difference; others are trying to assess the total cost. The General Brotherhood Board, in discussing last November whether to encourage demonstrations to influence public opinion and government policy on Vietnam, was mindful of possible financial repercussions. The Board did finally act in the affirmative.

Money has been withheld from the ministry of the Church of the Brethren, and there are threats that more will be withheld because of disagreement. How much money is involved is not clear. We are not alone; other denominations face and have faced the same thing, particularly in the racial revolution.

There are serious questions for the Christian who would tie agreement to his stewardship. Generally, those who do this think the church is "going too far" and "too fast." Though it may exist, I am aware of no threat from the quarter who thinks the church is "not going far enough" and is going "too slowly." Perhaps they turn away quietly in their feeling that the church is irrelevant. It may not be true, but it seems as if those who hold back are often those with the money, while the actionists are without purse. Those raising questions about Brotherhood Fund support talk primarily of three concerns: The National Council of Churches, church merger, and what they feel is a social orientation rather than spiritual. Let us look at all three.

National Council of Churches

District conferences (though districts are often affiliated with state councils of churches) and even Annual Conference continue to deal with queries that are critical of the National Council of Churches. Why? Do people believe the falsehoods that are piously and profitably peddled on the radio?

A Methodist bishop in Texas has offered to refund personally to church members gifts to the National Council of Churches, if after prayerful consideration they choose to withdraw support from such a ministry. The reason he could make such an offer is because only .00856 of every dollar contributed for Methodist missions goes to the National Council of Churches. Only those who contributed at least $1,500 in a year would qualify for a penny-a-week refund!

In our own case, the general allocation to the National Council of Churches this year is $5,870, or .0032 of each Brotherhood Fund dollar. There are other allocations made to various programs of the National Council of Churches on the basis of participation. For example, from our department of interpretation budget will go $320 to the National Council of Churches' Commission on Stewardship and Benevolence. For this amount we receive a major assist in stewardship, with our literature and audio-visuals coming at a fraction of the cost and at higher quality than if we produced them independently.

What is the National Council of Churches at which vicious charges are hurled? I am puzzled for I am part of the National Council of Churches. In a sense, I am the National Council of Churches, and I wonder why some people hate and fear me so. The personnel who work with the refugees in Africa, orphans in Korea, the homeless in Hong Kong are the National Council of Churches. What things have they done to merit condemnation?

Church merger

Standing Committee (not the General Brotherhood Board) brought to Annual Conference last June a recommendation that the Church of the Brethren become a participant in the Consultation on Church Union. A decision was delayed until next year. In the meantime, there have been growing assertions and assumptions that "Elgin is promoting merger." That is false. From informal conversations with staff colleagues, it is obvious that there is, at present, no consensus among the staff on this issue. People have misinterpreted the general secretary, Norman J. Baugher; though it was widely reported, it has been either forgotten or ignored that in his ten-year report to the Board in November 1962, he said, "As one individual, I am about ready to conclude that our direction in this generation is not primarily merger with another denomination but renewal of certain distinctive beliefs as basic to our understanding of the gospel, but to hold these in a completely fraternal, cooperative, and ecumenical attitude."

While the General Brotherhood Board is often thought to be advocating merger, to my knowledge the question of merger has never been on the agenda of the Board. It has remained an Annual Conference matter. The Board's primary interest has been to

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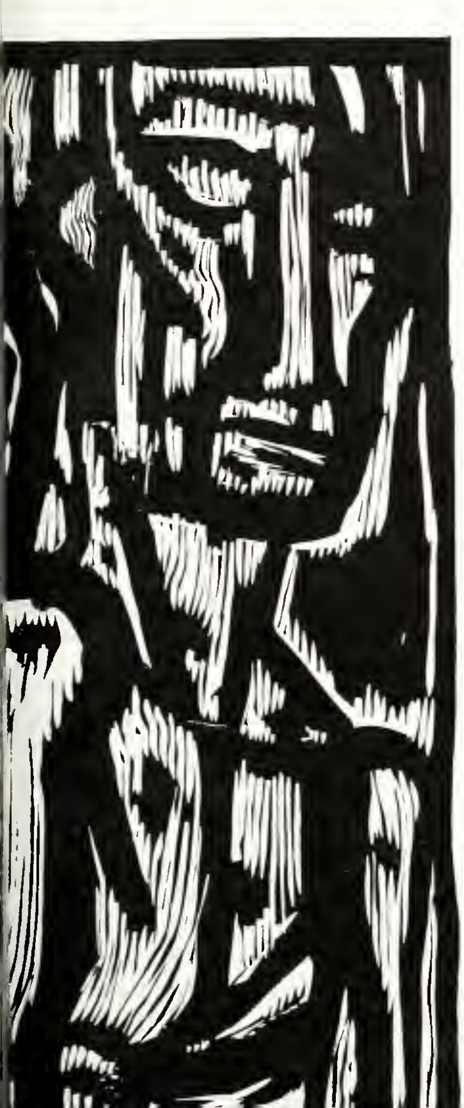
Conferencegoers to see "What Is Man?"

ANNUAL CONFERENCE this year is engaging in a creative venture to bring depth and artistry into communicating the biblical message.



"One Brave Enough to be Patient" – woodcut by Robert F. McGovern

In Louisville on Saturday evening, June 25, the oratorio, "What Is Man?" will be featured as a special highlight of the closing weekend.

The recently composed work takes Psalm 8 as a point of departure and depicts man in the agony of his uncertainty about what it means to be created in the likeness of God, endowed with dominion over the rest of creation.

The oratorio was commissioned by the North American Baptist Jubilee Advance and had its debut in 1964 in celebration of the 150th anniversary of the first Americans who attempted to launch overseas missionary efforts.

Among them was Adoniram and Ann Judson. Judson's unquenchable dream led him into new world horizons and into pain, imprisonment, and sorrow as he sought to plant the church in Burma.

Today in glimpsing the cosmic dimension of human possibilities, man similarly yearns to touch new horizons. Taking cognizance of this mood, the oratorio illustrates in Judson's life the biblical theme of the original majesty of man, marred by rebellion and sin but restored by redemption in Christ to become an instrument of grace and power.

The libretto for "What Is Man?" was written by Samuel Howard Miller, Baptist dean of Harvard Divinity School. His prose, poetic in quality, has been acclaimed both for its artistic manner and its contemporary religious message.

The music was composed by Ron Nelson, a gifted young artist who has a number of published works that have been produced and recorded by major orchestras. He now is chairman of the music department of Brown University.

Featured in the Louisville performance will be the North Manchester, Ind., Civic and Manchester College Symphony Orchestra, the Manchester College A Cappella Choir, Dean L. Frantz as narrator, and selected soloists to be announced. The performance will be conducted by C. Dwight Oltman and the planning under the direction of Clyde W. Holsinger, both of the Manchester College faculty. Musicians from the Louisville Symphony will be used to augment the orchestra as needed.

An advance performance of the oratorio is scheduled May 15 at Manchester College.

A separate production of the work is under consideration for the triennial General Assembly of the National Council of Churches, next December in Miami Beach, Fla.

"'What Is Man?' is a creative approach to communicating the gospel," commented Donald E. Rowe, Annual Conference manager, speaking in behalf of the Central Committee. "The oratorio poignantly combines the biblical, the historical, and the contemporary into a challenging experience. Its message calls us to look into our own hearts and outward to the frontiers of mankind where God is at work today."

Amish versus society

For the present, the scuffle between the Old Order Amish and Iowa school officials has been resolved.

The settlement, arranged by Governor Harold E. Hughes, is a compromise in which Amish parents have agreed to put two private one-room schools into the public school system and to accept state certified teachers, paid for by a private source, the Danforth Foundation, through 1966 and into 1967.

In turn, the governor will ask the 1967 Iowa legislature to provide supplemental aid to replace the private foundation money and thus offer a continuing solution for some three dozen children involved. Elsewhere in Iowa 300 Amish children already attend classes taught by certified teachers.

In the long-drawn conflict between compulsory education versus the Amish desire for isolation from modern society, some coercive measures were attempted, leading up to an incident last November in which screaming Amish children darted out of their school into a cornfield as local officials came to haul them to a public school.

The whole controversy provoked an especially sharp attack from Franklin H. Littell, a church historian who has written extensively of the conflict between Christianity and totalitarianism. His article appeared in the *Christian Century* for Feb. 23, just prior to the breakthrough in allaying the conflict.

Dr. Littell's pique was the "intellectual rigidity" of public school officials and the compulsion of the state on the Amish community. He declared:

"A fundamental question in the dispute – one currently faced also by parents in communist East Germany – is this: To whom do the children belong? To this, the answer of a just government can only be one agreeing in principle with the great statement . . . at the Berlin Kirchentag in 1951: 'They don't belong to the state. They don't belong to the party. They belong to God, and under God to the family!' "

The Chicago Theological Seminary teacher, an authority on the free church, recalled that the Amish belong to a tradition "which founded common schools and provided universal education for the young long before other peoples, even before Christian churches, set out to do so."

"Candor compels the observation that there is no objective evidence whatever that the education of Amish children by Amish teachers produces lower values, less loyal citizenship, and a lower level of culture than the forced integration of such children into consolidated school systems," he declared.

Dr. Littell used the occasion to direct some harsh words to the business of teacher certification as "required by our educator-politicians."

"The blunt fact is that with the closed shop now operated by our normal schools and departments of public instruction the best educated people in our society are not allowed to teach in the public schools. The possessor of a Ph.D. in political science from a leading university cannot teach American government to fourth graders, while a young woman who has not even had undergraduate courses in that subject can be licensed to teach it if she has completed the required credits in educational methods. . . ."

If the issue is that scientifically educated people are needed today, rather than the Amish "technological primitivists" who "don't want to be involved in shooting either communists or the moon," Dr. Littell cautioned against what "may become the epitaph of this generation: the most dangerous man in the world is the technologically competent barbarian."

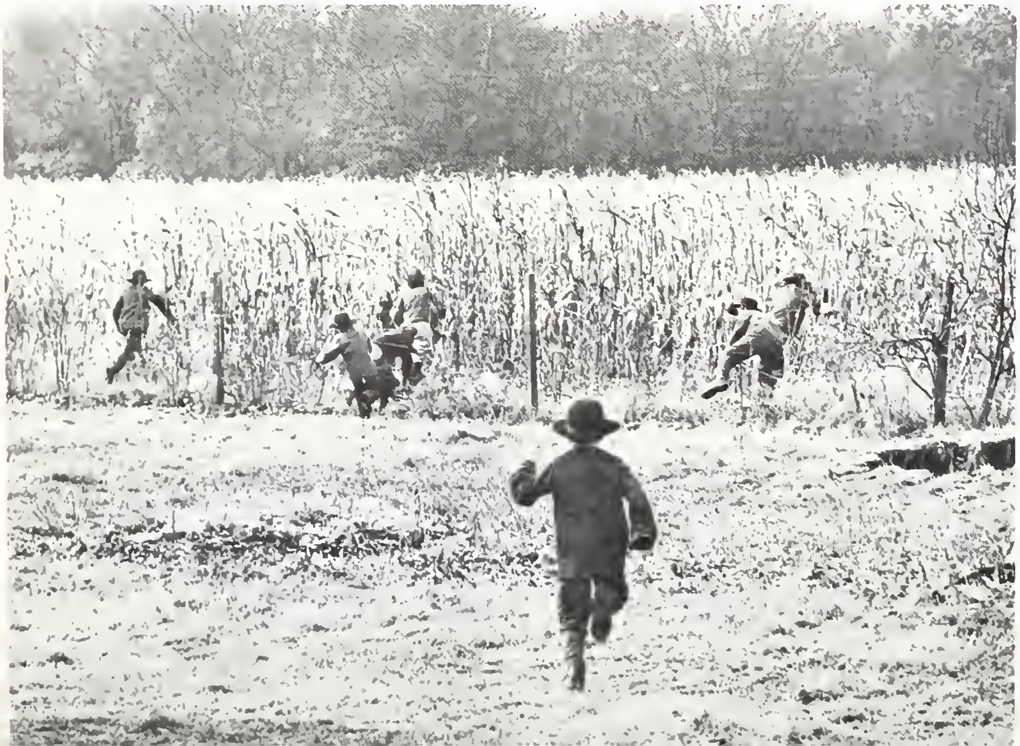
To be weighed beside Dr. Littell's polemic is a somewhat countering perspective reported by two Brethren visitors to the Amish community, there to check out possible steps toward reconciliation. The visitors were district executive Lyle C. Albright and South Waterloo pastor Clarence D. Sink.

They discovered what has seldom been aired widely, that the controversy for the Amish centered less on religious freedom than on economic pressure – if on either. From several local sources they learned that one Old Order patriarch, who owned much of the land farmed by the fifteen families involved, was the primary source of the problem in that he opposed education for the Amish at any place or price. However open the other families may have been on resolving the school issue, they yielded to this man's domination.

One Amishman formerly of the community spoke of the dilemma that faces his people as they move by degree toward identification with society, particularly for the older generation. "For example," the Brethren visitors were told, "some older Amish hide transistor radios so the children won't know the parents listen to them."

The two observers reflected that the tension between the simple, agrarian community and the culture of today is creating "a deep, deep struggle." It is a struggle not wholly unknown to many Brethren in times past or present.

"Amish children scurrying like prairie chickens into the cornfield for safety" . . . Littell



To mission tasks, C. Stambaugh, P. Roop, A. Long, the Minnichs. To Vietnam, W. Herod, M. Helstern, R. Petre, B. Holderreed

Workers to take posts in four areas

Current appointments to Church of the Brethren missions in Nigeria, Ecuador, and India and to service assignments in Vietnam are as follows:

Miss Connie Stambaugh of Spring Grove, Pa., has begun service as a nurse in Nigeria. She is a graduate of the Presbyterian Hospital School of Nursing, Philadelphia, and Eastern Mennonite College.

Miss Stambaugh is the daughter of Mr. and Mrs. Sterling Stambaugh and is a member of the Pleasant Hill congregation of Southern Pennsylvania.

Miss Patricia Roop has been appointed as an elementary teacher at Woodstock School in India. Miss Roop is a 1965 graduate of Manchester College and is teaching in the Fort Wayne, Ind., public schools.

She is the daughter of Mr. and Mrs. G. Frederick Roop, Fort Wayne, and is a member of the Lincolnshire Church of the Brethren. Her service begins in July.

Miss Ann Long will leave for Nigeria in July to join the Hillcrest staff as an elementary teacher. The daughter of Rev. and Mrs. Kenneth G. Long of Perrysburg, Ohio, who are serving the Lakewood Church of the Brethren, she will graduate from Manchester College in May.

Miss Long has had BVS experience in Baltimore, Md.

Mr. and Mrs. Dale E. Minnich will assume responsibilities as churchmen with the United Evangelical Church in Ecuador. Dale is a graduate of Wilmington College with a Bachelor of Arts in agriculture and religion and philosophy. He also holds a Master's degree from Ohio State University and is currently attending Bethany Theological Seminary.

Mrs. Minnich, the former Beverly Laird of Bellwood, Pa., served a year of BVS in Roanoke, Va.

The Minnichs are members of the Salem Church of the Brethren in Southern Ohio. They have two children, David and Susan.

Bound for Vietnam are four members of Brethren Volunteer Service units.

William D. Herod, Greenfield, Ind., tentatively plans to work with a medical and community development unit at Pleiku, Vietnam.

He attended Phillips University in Oklahoma and has worked in senior citizens' homes there and in Indiana. He entered BVS last October and has worked in the interim at the Nappanee, Ind., Brethren Service Center.

His father, C. T. Herod, is pastor of the Christian church, Greenfield, Ind.

Miss Mary Sue Helstern, R.N., of Brookville, Ohio, tentatively plans to work in a refugee colony at Danang, Vietnam.

She is a graduate of Manchester College and Western Reserve University. Last summer she was a nurse at Castañer Hospital in Puerto Rico. She entered the January BVS unit.

Her parents are Mr. and Mrs. Russell Helstern, former directors of the Brethren Service project at Hinterbruhl, Austria. She is a member of the Brookville congregation of Southern Ohio.

Rufus D. Petre, Dayton, Va., is also tentatively assigned to the refugee work at Danang.

He grew up in Nigeria, where his parents, the Ira S. Petres, were missionaries. He is a member of the Mount Bethel church in Second Virginia and a 1965 graduate of Bridgewater College.

Since training with the October 1965 BVS unit he has served at the National Institutes of Health, Bethesda, Md.

BVSers Petre, Helstern, and Herod will work in relief programs administered by Church World Service and the Mennonite Central Committee.

Bruce A. Holderreed, Bombay, India, is a fourth BVSer currently to go to Vietnam. He will work with a mobile medical team under International Voluntary Services, an agency with which Brethren Service shares leadership.

He is the son of the Andrew H. Holderreeds, India missionaries. He graduated from McPherson College in 1964 and was in farm work in Idaho prior to entering the January BVS unit. He is a member of the Bulsar congregation in India.

One additional BVSer, Chris Kimmel, Shelocta, Pa., began service in Vietnam in November. He is at Hue, engaged in training refugees for agricultural and mechanical work.

An octave of unity

Warrensburg is a mid-Missouri town with all the problems and some of the advantages of any other city of 10,000 to 12,000. But it has one unique element in its favor — a ministerial association made up of men who have the courage of their convictions.

One of these convictions is that Christian unity is to find expression locally. For two years now churches from a broad spectrum — Church of the Brethren, Roman Catholic, Lutheran, Latter Day Saints among them — have sponsored an eight-evening series, an Octave of Christian Unity, in the respective churches to pray for unity. This year 3,000 attended the half-hour services.

Among other frontier efforts in ecumenicity are lay discussion groups now forming across interchurch lines, theological seminars held twice monthly for ministers, aid to transients in need, and joint ministries on the 8,000-student Central Missouri State campus.

On the prayers for unity, one Brethren participant, Mrs. Fred Koenig, mother of four and an active church and community worker, reflected, "In an age where it is thought prudent to walk away from controversy we have in Warrensburg ten men who have walked head on into it to overcome centuries of prejudice and fear.

"Some people were against this joining together, but our churches emerged from it stronger, not weaker. Though we still have differences, through common worship we have come to see that our likenesses are greater."

For the aging: A place to live, not die

Brethren homes are busily expanding their services to the aging. What gains have been made? Is the church really ministering to the needs of today's elderly?

"I AM BEGINNING TO FEEL MY AGE," nonchalantly remarked a ninety-two-year-old resident of a Brethren home. Her feeling seems perfectly plausible!

Not only the elderly in Brethren homes – some 1,600 persons across the country – are entitled to begin feeling their age, but the institutions themselves in a sense. At least, a number of the homes are beginning to come of age, with the varied repercussions such steps toward maturity may bring.

As an example, the home at Mount Morris, Ill., signals the sweeping change that has occurred or is occurring in a majority of Brethren homes for the aging. A decade ago the Mount Morris home was nearly bankrupt, with only a score or so of residents. It provided virtually no services beyond "custodial" care for its occupants. Its facilities were antiquated. Operating deficits prompted dipping into endowment funds. Fire and health inspectors, the licensing bureau, all governmental agencies were unhappy, as were the Brethren of the Northern Illinois and Wisconsin district. Disaster seemed written on every report that came to district meetings.

The type of program that appeals to senior citizens seemed impossible to conduct in the old facility. As a result, Pinecrest Manor, an expansive new home, was erected, enabling such services as nursing care, rehabilitation for the disabled, occupational therapy, and a chaplaincy program for five times the previous number of residents. While not all problems have been cleared away, the home has a new image in the community and in the district and, more important, offers a fuller ministry to its residents.

THE PERIOD of 1950 up to the present has brought a renaissance in institutional welfare in the Church of the Brethren, according to John C. Eller, executive director of Bethany Brethren Hospital, Chicago, and president of the Brethren Homes and Hospital Conference. While seven homes were closed and three new ones established in the 1950s, Mr. Eller described the span as a time when institutions for the elderly generally broke out of their private worlds into a place of prominence in their communities and in the denomination.

The most apparent change has come in the upgrading of facilities, a task still under way. Today half of the Brotherhood's seventeen homes are in building programs involving additions, major remodeling, or entirely new structures which together will serve 350 additional persons. The newest complete facility to open is the year-old, sixty-resident, $500,000 home at Bridgewater, Va.; the largest currently under construction is the 150-resident, five-story, $1.5 million Friendship Manor at Roanoke, Va.; the next entire unit soon to undergo construction is Indiana's proposed 78-resident, $1.5 million Timbercrest Home at North Manchester.

The trend decidedly is toward larger homes. Sixty years ago 13 Brethren homes housed 197 persons; soon the 17 homes will serve 10 times this number of persons.

One of the features of the enlarged programs is the offering of a variety of specialized services which contribute to creative and meaningful living. None of the Brethren homes of 100 or fewer residents have a chaplaincy, an organized activities program, or physical therapy. Half of the larger homes do.

Such ministries or services in themselves may not seem revolutionary, but they add much to today's "new image" of homes for the aging – described by Miss Esther Stamats of the American Association of Retired Persons as "a refuge, a sanctuary of security and companionship."

"This is quite a change from ten years ago when people of my generation felt a sense of abandonment and horror when faced with entering a home," Miss Stamats added. "Then it was a place to die, not to live."

For a few months the old image still persists and justifiably so. "All too often we have planned and operated for the sake of the institution rather than for the welfare of the person whose life we seek to serve," said a Methodist consultant on the aging, Howard W. Washburn. "I am not saying that reasonable construction costs and maximum operational efficiency are not good and sound business practices – when the purpose of the corporation is business – but our concern and purpose require that we include the element of human life and its meaning."

Stressed increasingly in current planning is the homes' ministry to individual persons. Who are these individuals in Brethren homes?

A partial profile comes from a recent survey by Raymond W. Bowman, administrator of Pinecrest Manor in Illinois, as was reported to the eighth Church of the Brethren Homes and Hospitals Conference meeting in February in Dallas, Texas. His findings revealed the average age of residents in the eleven Brethren homes reporting was eighty-two years. The ratio of women to men was three to one. A total of 104 couples were resi-

The new half-million-dollar facility

dents, most of them in the larger homes, representing approximately fifteen percent of all residents. Seventeen percent of the residents received state assistance.

In terms of physical condition, sixty percent of the residents were able to walk about without assistance, about twenty percent used a cane, wheelchair, or other device in getting around on their own, and a remaining twenty percent needed the help of others in moving about. In the composite picture about thirty percent of the homes' facilities were licensed for nursing care.

The survey did not report information on denominational affiliation, vocational experience, waiting period for entry into a home, average age at time of admission, length of residency, or financing for the elderly in homes. It did reveal that the age category served predominantly is the eighties – an age span in the general population which Mr. Bowman reported will nearly double in the next twenty years.

His study further revealed that the eleven homes carry an annual budget of more than $2 million and that their combined assets exceed $9 million. The equivalent of 534 full-time employees staff the eleven homes.

THE SURVEY made clear that retirement homes are big business, in the Church of the Brethren as in many other religious bodies. In fact, the church is the largest developer of nonprofit housing for the elderly in the United States, with combined investments totaling in the billions of dollars.

"The federal government is perhaps the biggest single factor influencing our homes for the aging today," Lee G. Whipple, Brotherhood director of social welfare, told the Dallas gathering of Brethren homes officials.

"This impact is felt at a dozen different levels – not only through legislation directly aimed at the aging, but through many related legislative measures as well."

The extent of reliance by Brethren homes upon government financing for building projects is not fully known. In at least one instance Brethren trustees found local private sources in lieu of a government loan, and on equal terms. Currently several of the homes are exploring the implications of Medicare, hoping to qualify for funds from the program.

Because of the unprecedented population growth of the elderly, some experts feel that cooperation of church and state is a mandatory means of coping with the demand for housing for senior citizens.

Administrator Olin Mason of the Windber Home in Pennsylvania quoted one federal official as saying churches are looked to as one of the preferred sponsors of federally assisted nonprofit housing programs, mainly because the churches are established bodies "who likely will be around at the turn of the century."

This partnership between church and state will blossom for a while, predicts Lee Whipple, but in time he foresees serious problems arising. "The springs of religious revenue will dry up in the presence of massive public funds," he said. "The irritations and limitations of the partnership will be too much and the church will withdraw." In an aside he added, "Government funds for everything, you know, except for the proclamation, the evangel, the why we are giving a cup of water and hydrotherapy!"

illustrates strides made by Brethren in institutionalized care for senior citizens

DIRECTOR WHIPPLE'S COMMENTS prompted a deeper inquiry into how adequately the church understands the purpose and role of its homes for the aging. While notable gains have been made in the number of persons served, in the condition of the homes, and in the quality of the programs, there is need to give appraisal to further considerations such as these:

- Can the church help meet the needs of the aging by means other than residential and institutional services?
- Are there alternatives to the massive institutionalism of homes for the aging; that is, to the mammoth buildings – no matter how beautiful the structure, and to the isolation – the living apart from persons of other ages in the community?
- Are size, location, and programs of admission for the homes determined by the character of the ministry, or is the ministry shaped around the facility?
- In the increasing dependence upon government financing, how much is the church working to influence legislation that underlies programs of assistance to the elderly?
- In an era of ecumenicity, ought denominational homes be perpetuated?
- What factors determine who is admitted to the homes: church affiliation, family situation, health status, financial condition?
- What is the church doing to fulfill the need for special services and meaningful relationships for the aged outside of institutions?

Not all these questions are the property of administrators and trustees of homes for the aging. Many bounce back to the congregations themselves.

Interestingly, in spite of modifications that have come within the institutions, the Church of the Brethren's pattern of care for the elderly today does not differ basically from that which was introduced by Brethren in Germantown almost 200 years ago. Little else for the elderly – age of retirement, means of income, relationship with family – has remained so stable. – *H. E. R.*

CITED. Nigerian official Sir Francis Ibiam is the recipient of the 1966 Upper Room Citation. He is a layman, doctor, World Council of Churches president

"HELLO, DOLLY!" The current stage hit was a feature of open house at Fahrney-Keedy Home in Maryland. In three performances, Mrs. Sudie Mason, 72, a resident, danced and pantomimed to the Carol Channing recording of the musical. Her obliging swain was BVSer Steve Dunn, Winston-Salem, N.C., the home's activities director.

RENEWAL. The church of India, with Miss Anna Warstler as resource leader, engages in its own form of Mission Twelve, aimed at helping members grow in sensitivity and commitment.

WHY NO NAILS? Salvador Dali (center) explained at New York's Gallery of Modern Art the symbolism of his painting, "Christ of Saint John of the Cross," which shows no nails in Jesus' hands or feet. "It was things invisible – our human hates, irresponsibilities, prejudices, selfishness, faithlessness, and fears – that fastened him to the cross. And it was the power of his triumphant, suffering love that held him there."

DAY by DAY

a devotional guide for the family

The spirits of darkness had gathered to give their annual progress report to their commander-in-chief, Satan. "What efforts have you made to stop these confounded Christians from winning others to their stupid beliefs?" With a sly smile, Skepticism replied, "I've started the rumor that God is dead." "He's what?" exclaimed Satan with a start. "Dead, sir, nonexistent, defunct, forgotten." "But whoever would bebelieve that? Don't those silly mortals realize that their very lives prove God's existence, that the food on their tables is proof of his continued concern, that the heavens declare his glory, and that signs of him are everywhere. Have they become blind?"

Self-pity interrupted, "I've made them so wrapped up in themselves that they see nothing else." Materialism added gleefully, "And I've been helping you. Some people buy cars, television sets, carpet, and shrubbery while neighbors on the same street have no money for food or medicine. Of course, these people don't give anything to the church either; they want to be 'comfortable' themselves, first, and if I have my way, they never will be!" Satan frowned. "We must have a better scheme — something that will halt their so-called 'evangelism.' " Confidently Indifference spoke: "I think I've got it. I'll create fear and apathy in their hearts so their first impulse will always be, 'I don't want to get involved.' At the same time, I'll whisper, 'There is no hurry.' "

Skepticism, Self-pity, and Materialism applauded — and Satan smiled.

SUNDAY, APRIL 17
Col. 3:1-4; Gal. 2:20. How do I know he lives? The power that resurrected Jesus is within each Christian enabling him to resist temptation and live victoriously.

MONDAY, APRIL 18
James 4:13-17. "Life insurance" for man's physical body is not issued by God. Live each day as though it were your last. It could be!

TUESDAY, APRIL 19
Matt. 28:16-20. Christ commands us to be missionaries, beginning where we are. "Church staff: All members of the church ministers" (from a church bulletin).

WEDNESDAY, APRIL 20
James 1:22-25. "Those things, good Lord, that we pray for, give us thy grace to labor for" (Sir Thomas More).

THURSDAY, APRIL 21
James 2:1-13. "The whole system of segregation is perpetuated by those who remain in silence" (James Blake, Negro philosophy student at Morehouse College, Atlanta).

FRIDAY, APRIL 22
James 2:14-20. "These kids are tired of 'bless-me clubs'; they want a church that's alive and active, not cold and dead" (Drug-addict worker as quoted in *Time*).

SATURDAY, APRIL 23
Matt. 5:13-16. "Hold high the torch!" Let your witness be seen. A salesman who hides his product wins no merit badges.

SUNDAY, APRIL 24
1 Peter 2:9-12. You are saved . . . to tell others! "God put the church in the world; Satan seeks to put the world in the church."

MONDAY, APRIL 25
Eph. 5:1-8. "Forgive us, Lord, the unkind words and the unkind silences" (John Baillie). "To sin by silence when they should protest makes cowards out of men" (Lincoln).

TUESDAY, APRIL 26
Rom. 12:3-8. "No man is an island." Each is dependent upon others, living and dead, near and far. Someone is counting on you.

WEDNESDAY, APRIL 27
1 Peter 3:11-18. "It is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust" (Samuel Johnson).

THURSDAY, APRIL 28
Matt. 5:43-48. Hate begets hate, unless intercepted by the more powerful force of love. Hate causes more hurt to the hater than to the one hated.

FRIDAY, APRIL 29
Matt. 6:31-34. One writer claims these are the most unbelieved verses in the Bible. Does Christ get your firstfruits or your leftovers?

SATURDAY, APRIL 30
Acts 17:5-9. The topsy-turvy world could be turned right side up if Christians took seriously the work to which God has called them.

How "salty" are you?

"If I attended women's fellowship, I'm afraid I would get a job; so I just don't go." . . . "When my son's school planned a dance for couples only for his seventh grade class, I didn't say anything against it." . . . "I didn't know what to do when a beer joint was opened on my block, and I didn't want to create a fuss; so I did nothing." . . . "Although the swimming pool in our town recently became a private club so that Negroes could still be turned away, our family got membership tickets. It is the nearest and nicest pool around." . . . "The boy who always carried my groceries from the supermarket to my car was killed in an accident last week. I don't know if he was a Christian or not. I never asked him." . . . "I knew that my boy friend and I shouldn't have parked on that lonely road, but I was afraid he would think I didn't like him if I objected." . . . "Everyone else ordered a beer; so I did too." . . . "It concerns me that my children don't know more about the Bible, and I know we should provide worship and teaching times at home, but we are all so busy, I don't know when we'd fit it in our schedule." . . . "We're having company on Sunday; so I won't be able to sing in the choir. You won't miss one person."

Do these people sound like you? How much easier it is to swim with the tide, to remain anonymous in the crowd, or to do nothing than to stand up and be counted! Has the salt of your faith lost its savor? Does your presence as a Christian in your school, factory, shop, or office make any difference in the language used, stories told, pictures displayed, or actions performed there?

Pastor Martin Niemoeller testified: "In Germany, they first came for the communists, and I didn't speak up because I wasn't a communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me — and by that time no one was left to speak up!"

"All that is essential for the triumph of evil is that good men do nothing" (Edmund Burke).

What should your family be doing now?

An unusual symbol for your worship center but one that would tie in with the theme of action versus apathy would be a simple saltshaker. Refer to it frequently as you search together for ways to make a Christian influence in your community. An alternate idea would be to place the word *NOW* on your bulletin board. Because all of us find it so easy to procrastinate we need to be pushed into action. In spite of the turmoil and ferment in today's world, many Christians have not caught the urgency of Paul, who wrote "Now is the acceptable time" (2 Cor. 6:2), "Time has grown very short" (1 Cor. 7:29), and "It is full time now for you to wake from sleep" (Rom. 13:11).

Questions to discuss may include: What does it mean to be a Christian? Can every job be a "full-time Christian vocation"? Are some jobs more "Christian" than others? What activities should identify Christians? What are some things a Christian should not do? Is it necessary for Christians to attend church? What aspects of living in your "Christian" home are different from the way your nonchurched neighbors live?

Songs to challenge and inspire are: "Christian, Let Your Burning Light" (No. 435), "Take My Life" (No 349), "Jesus Calls Us" (No. 243), and "Just As I Am Thine Own to Be" (No. 344). A prayer that could be sung is "Spirit of the Living God" (No. 656). With smaller children sing "This Little Light of Mine" and learn the new songs found in their church school books.

As parents you have learned the value of prayer as a source of strength, courage, and hope. Do not deprive your children of this experience by constantly having the family prayers yourselves or by too frequent use of printed prayers, valuable as these may be. Encourage each person to pray aloud occasionally with an original prayer and to share prayer requests with the family.

SERVICE FOR GOD

"I'll go where you want me to go, dear Lord,
Real service is what I desire.
I'll say what you want me to say, dear Lord —
But don't ask me to sing in the choir!

I'll say what you want me to say, dear Lord,
I like to see things come to pass,
But don't ask me to teach boys and girls, Lord —
I'd rather just sit in my class.

I'll do what you want me to do, dear Lord,
I yearn for the kingdom to thrive,
I'll give you my nickels and dimes, dear Lord —
But please don't ask me to tithe!

I'll go where you want me to go, dear Lord,
I'll say what you want me to say,
I'm busy just now with myself, dear Lord —
"I'll help you some other day." (Poet unknown)

Questions You Ask

BY PAUL M. ROBINSON

Question: **My father has terminal cancer and our physician has told us that he has but a few months to live. However, the doctor will not tell my father his true condition. I think he should know what is really wrong with him. Is it not my duty to tell him?**

Answer: Most physicians have traditionally felt that it is better for a patient to be kept in ignorance of a fatal disease so that he will not give up trying to get well. The will to live is a powerful factor in healing. Doctors fear that if a patient is informed of the fact that there is little or no hope for his recovery, he will succumb to an earlier death, hastened by fear, anxiety, and surrender to the inevitable.

However, there are serious problems in this procedure both for the patient and his family and for the physician. When the patient is not told the true nature of his illness, he cannot understand why he is not improving. Members of his family are required to practice the deception that he will soon be better, even though there is no evidence to support it. Often the patient will question the professional competence of his doctor, and sometimes in his frustration will insist upon the services of another physician who will be of greater help to him.

Moreover, with the knowledge of cancer and its symptoms so general today, it is likely that when the patient does not improve, he suspects that all is not as well with him as he has been led to believe. He may not want to acknowledge what he fears for the sake of his family and their morale; so he plays the game of deception with them and allows them to think he does not suspect the truth.

This situation is especially difficult for the pastor who ministers to such a patient. He is really hindered from the kind of openness in his ministry that he, and often the patient, longs for. The person who is ill might like to talk seriously with his family and his pastor about his situation but is prevented by the well-meaning aura of optimism which does not want to admit even the possibility of death.

Many doctors today feel that it is much better to tell the patient as honestly as they can what his true condition is. This gives opportunity for a genuine kind of therapy, both physical and spiritual, which everyone knows and accepts. If it is your feeling that your father should know that he has an illness that is likely to be fatal, tell the physician that you would rather he were fully informed. Since this is a medical diagnosis, it is certainly in his place and not yours to break the news to him. It is doubtful that the doctor should ever tell the patient just how long he has to live since no one really knows this. He may honestly tell what medical history has experienced with patients in a similar situation.

While there may be some circumstances which justify withholding the truth about his true condition from a patient, generally it is better to be honest and straightforward in sharing the best insight medical science can offer. Certainly, as a Christian, we should not fear death, and the openness to the possibility of not getting well offers the opportunity for honest and helpful relationships between the patient and his family and certainly with his pastor. What would otherwise be a period of bitterness and deep frustration may become a time of tender understanding and deepening love.

A problem does arise when the family of the patient feels he should know his true condition but when the physician insists upon not revealing it to him. Here, the family must counsel honestly with their doctor, expressing their concern. They should certainly respect his professional prerogatives, but they do have a right to share their conviction in a situation so important to them and their loved one.

Question: **Recently I heard it said that "Faith of Our Fathers" was a Roman Catholic hymn. Is this true?**

Answer: The hymn, "Faith of our Fathers" was written by Frederick W. Faber, an Anglican clergyman who later entered the Roman Catholic church in 1846. Since the hymn was written after that time it can be said to have a Roman Catholic author.

You are invited to send questions to Editor, MESSENGER, 1451 Dundee Ave., Elgin, Illinois 60120.

TRANSLATING THE BIBLE INTO LIFE

by Eugene A. Nida

WHENEVER one speaks of translating the Bible, almost inevitably one thinks of strange words, complicated grammars, queer orthographies, unusual symbols, and exotic idioms. These are, of course, all important aspects of translating the Word of God, and already in the history of Christendom at least some portions of the Word of God have been rendered into 1,232 languages, and 236 languages having the entire Bible and 289 more the New Testament.

In fact, the scriptures exist in the languages of at least 97 percent of the world's population, but the task is far from being complete, for not only are revisions required in many of these languages, but the 3 percent of persons who as yet have nothing of the Bible in their mother tongue represent more than 1,000 significantly different languages and dialects. Nevertheless, merely translating the Bible into words is not enough.

Translating into living words

If the Bible is to be truly the Word of life for people, it must be translated into life, but to do this, the words must themselves speak to life because they come right out of the very context of people's lives. That is to say they must be "living words."

Some translators have erroneously thought that the way to revise a language and to make it significant is to look back into its history and exploit the rich treasures of archaic language. This is precisely what one translator did in South America, for he pored over old seventeenth century dictionaries and attempted to enrich his translation with what was really nothing but "dead words." As a result, people could not understand the message.

Other translators in an attempt to "purify the language" have thought that their translations would be more effective if they could only rid the language of so-called "corruptions of borrowing." This is what happened in one translation in Swahili, where the translators with good intent but with a failure to understand the essence of a living language thought that they could eliminate all of the Arabic borrowings. This would be almost as ridiculous as thinking that one could translate something into English and use only good Anglo-Saxon roots. The result, of course, would be a terrible impoverishment of the language, for already more than fifty percent of the English vocabulary comes from non-Germanic backgrounds.

On the other hand, some translations tend to be s literal that they introduce quite wrong meanings. Fo instance, in one language in East Africa, the passage i Ps. 1:5, "The wicked will not stand in the judgment" actually meant to the people that the wicked will not b judged, for "will not stand" meant that they would not b brought to judgment. In a language in the Orient, th expression, "those under the law," meant merely person who acted illegally or, in certain contexts, "the underworld" – a far cry from what Paul was trying to communicate. On the other hand, some literal translations ar simply meaningless, for, if one renders an expression suc as "gird up the loins of one's mind" in a word-for-wor manner, it is likely to mean nothing more than "put a bel around the hips of one's thoughts."

If the Word of God is going to speak to people i living words, it must avoid obsolescent and archaic terms literal renderings, and meaningless phrases. Sometimes of course, in strictly contemporary speech, the Word o God may seem quite shocking, but this was certainly tru of its original form. Note, for example, Acts 8:20. I contrast with such mild translations as the New Englis Bible, "You and your money . . . may you come to a ba end," Phillips has translated it, "To hell with you and you money." But even a translation into living words is no enough.

Translating into life

Once the Bible has been translated into living words one might say that the real process of translation has onl begun, for now this message must be translated into life Some persons, of course, do not even care to have th Bible translated into living words, for they much prefe the mystery of unknown expressions, exotic symbols cabalistic utterances, and Delphic oracles. It is so muc easier to escape the impact of the Word of God if one ca take solace in the meaninglessness of beautifully soundin words which make no demands upon one's soul. Othe persons readily accept a translation into living words, bu they reject any idea of translating it into life, for livin a new life is so much more difficult than mouthing ol words.

Nevertheless, some persons have gone the second step and have translated the Bible into life. In the power of the Spirit of God, men and women have learned to live out the implications of the living words of the Bible text.

Redemption in Ixmiquilpan

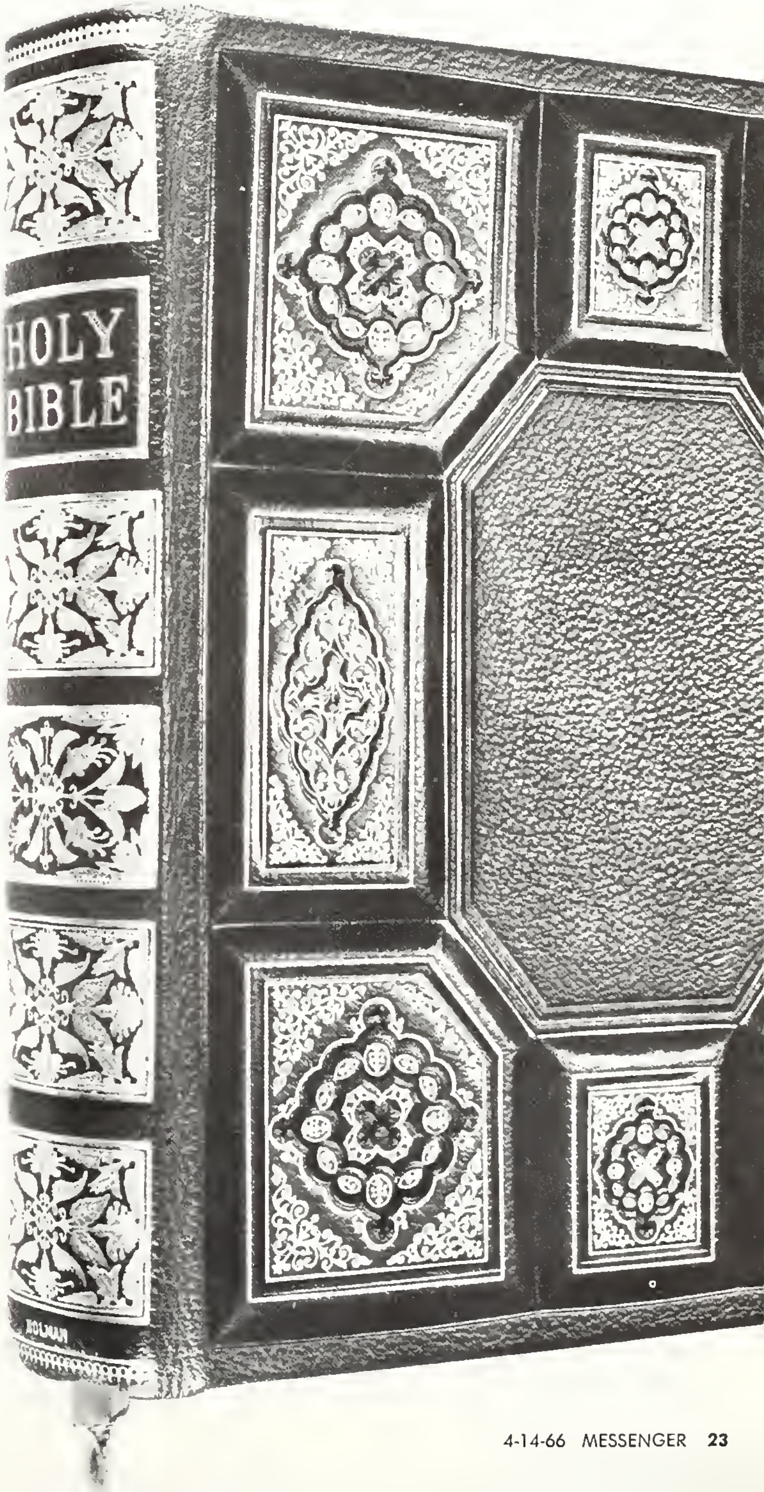
Don Venancio first heard the gospel from a traveler along the International Highway leading through Ixmiquilpan, a poverty-stricken area about 150 miles north of Mexico City. The power of this message so gripped his heart that he wanted to live it out. But how could he do so in this desperately poor and fanatical region where there seemed to be no possible way to convince men of the love of God and the new life that is possible through Christ Jesus?

Nevertheless, Don Venancio began to share his message of the Word of God with his friends, but a small group of believers had scarcely formed when persecution set in. Finally, however, this little band of believers was able to obtain a deserted hill out on the edge of Ixmiquilpan, where they immediately set about constructing a Christian community. Despite intensive persecution and martyrdom of three of their members, this small group of believers has grown to more than 2,500 persons in more than 20 congregations stretching through the arid valleys of this almost desert region of Mexico.

When Don Venancio was once asked how all this had happened, he said humbly, "We simply believe in redemption." Then he began to explain how first this meant "redemption of one's hands." Accordingly, this community of believers set up new kinds of industry and cooperative enterprises. They purchased a farm together, developed new techniques of weaving, and made improved methods for making rope. Jointly, they built a road into one of the neglected valleys where a small group of Christians was eager to improve the community's way of life. This congregation has simply performed miracles in the economic life of the community.

When a government official dealing with the economic rehabilitation of this poverty-stricken area was asked what the government had done for this particular group of believers, the immediate reply was, "We don't need to help them; in fact, we like to hire them to assist others."

This congregation, however, believes not only in the "redemption of the hands," but also in the "redemption of



TRANSLATING THE BIBLE INTO LIFE / continued

the body," for they take seriously the fact of divine healing. In an area where doctors are expensive and sometimes completely unavailable, one can readily understand the importance of this kind of faith to the community. Moreover, God has performed almost incredible miracles for them. Nevertheless, this has not prevented them from sending off some of their young people for training to become nurses, nor has it prevented them from installing a proper drainage and sewer system for their town.

But redemption also includes "the redemption of the mind," for adults are taught to read and every member of the church is under obligation to teach any other person any skill or trade which he might wish to learn. There is an extensive system of apprenticeship, and the church takes real pride in the young people who have gone on to school and who are now serving the community.

This redemption, however, also means "redemption of the soul." That is to say, redemption of the whole man, for mere change of occupation, state of health, and intellectual comprehension is not enough. If the Bible is to be translated into life, as it has been in these churches near Ixmiquilpan, it must include the redemption of the whole of life.

Living in the light

If the Word of God is truly to be translated into life, it must also mean the elimination of barriers to fellowship. This has been a central theme of a revival which has bee going on for some thirty years in East Africa. "Living i the light as he is in the light" has meant "life withou ceiling and life without walls," that is to say, nothing t separate one from God and nothing to separate peopl from one another. This has meant a kind of transparen living before others, where people have been willing t admit their sins, make restitution, and find new fellowshi through forgiveness.

The real significance of this revival has been tested tim and time again, especially in periods of severe racial tension which have marked the first few years of several ne nations in Africa. It has been highly significant that i areas where the word of reconciliation has been translate into life, racial tensions have been at a very minimum.

Perhaps the most difficult task of any church is t evangelize where it is, for it seems so much easier t translate one's concern for the world into money donation for missions rather than to translate the command to evangelize into direct meeting with neighbors and friends. I the Presbyterian Church of southern Taiwan some rea attempts, however, have been made to translate the Bibl into life. Seminary students, for example, are urged to g into factories during the summer period where they ca evangelize their co-workers. College students in group of two and three visit nearby villages and towns in programs of saturation evangelism and distribution of th Word of God. Thriving churches are purposely asked t divide themselves in order to enlarge their witness. ☐

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SPEAK UP! / continued from page 12

facilitate the Annual Conference decision that the Church of the Brethren should be a member of the National Council of Churches. The people who feel that the Board is an advocate of merger at least do not see it as a self-perpetuating establishment. On the other hand, if this matter is, as some are saying, the most important question confronting our church, some may wonder why the Board does not discuss it.

Social versus spiritual

It is ironic that the very people who talk most of being separate from the world are the ones who have just accepted it as it is. They want to "keep politics out of religion and religion out of politics." By holding that the church should not address itself to the social scene, they would merely accept what is, with no attempt to prophetically communicate what may be God's judgment upon our social systems and structures. One wonders if this means they would prefer a church like that under Nazi Germany or the Stalinist Soviet.

In fairness to some of these critics, it must b said that they are not opposed to all social actio and service; rather, they feel there is not sufficien attention being given now to personal salvation, o they simply oppose the position the church takes o particular issues like Vietnam or civil rights.

The cost of difference! What are the circumstances under which differences should exact a toll The pastor must ask himself that question. Shoul a layman withhold his offering when he disagree with something in a sermon? (Usually we receiv the offering before the sermon, taking no chance at this point.) When the church board or the churc council makes a decision that goes counter to wha a person believes, does this change his stewardshi commitment? Does the corporate stewardship of congregation hang upon full agreement with all actions of a denomination? How great must be th cost of disagreement? Will the church's determination to turn away from ourselves toward the worl relieve or intensify such questions? — *Leland Wilso*

Interpreting history: future, past, and present

TOWARD A THEOLOGY OF HISTORY, by J. V. Langmead Casserley. Holt, Rinehart & Winston, 1965. 238 pages, $6

THE LORD OF HISTORY, by William Campbell Loper. Westminster Press, 1965. 192 pages, $4.50

CHRISTIAN FAITH AND HISTORY, by Thomas W. Ogletree. Abingdon, 1965. 236 pages, $4

Christian faith is grounded in history in which God acts and has acted in relation to man. Therefore, the Christian must concern himself with an understanding of history itself.

Man, nature, and institutions are interrelated forces in history which operate in relation to one another and to ultimate reality, God. They both fashion history and are influenced, if not changed, by history. If man fails to understand and interpret the power and interdependence of these forces, many of his best efforts may prove of little or no lasting consequence. In other words, they may well be nonhistorical, superficial, or nonessential. Certainly, a young institution such as the Church of the Brethren, so recently a "separatist" sect with a brief history (hopefully, it has a history), desperately needs leaders who are both conscious of and have a thoughtful interpretation of history.

In order to understand and meaningfully interpret history, man, as a member of a universal group-bearer of history such as the church *(ecclesia),* must participate in *geschichtlich* (history), if not *heilsgeschichtlich* (holy history). According to the late Paul Tillich, for man to participate "he must run ahead to an anticipated future out of a conditioned past fully conscious of the creative present." In this context the meaning or meaninglessness of historic events can be determined. Do they or do they not have ultimate value? Are they of timeless or eternal consequence? To answer these questions, man must understand history in depth.

The three volumes under consideration deal with the interpretation of history.

Ogletree develops his interpretation of history by critically comparing the views of Ernst Troeltsch and Karl Barth. On the one hand, Troeltsch, basically a historian and philosopher of history, believes no modern man with a fully awakened historical consciousness can take seriously any religious point of view which is incompatible with modern historical thinking. On the other hand, Barth, a dogmatic theologian, is "concerned with history and historical method [only] because . . . dogmatic (theological) considerations themselves compel him to deal with these matters." By contrasting, comparing, and articulating a critique of their understanding of history, Ogletree attempts to clarify the "relation of modern ways of thinking about history, of reconstructing history, and of interpreting history to those present both implicitly and explicitly in biblical materials and in Christian theology . . ." He makes a commendable, if not somewhat accomplished, attempt to determine if the Christian church has a "distinctive perspective on the reality and meaning of history, one which transcends the limits of modern historical thinking, one which is governed by its own autonomous cannons."

In his book, *The Lord of History,* Loper has provided the student with an excellent survey of the theological implications of the Christian belief in providence. He understands *providence* as primarily a historical and only secondarily a soteriological concept. In that it both clarifies the development of Old Testament thought over against the history of Israel and the early church and points out the differences between Hebraic, Greek, and modern conceptions of history, this work provides a suggestive summary of the central themes in current biblical theology. In this respect, one could say that Loper has provided an interpretation of Christian salvation in that he indicates some ways by which God exerts his power as Lord of history and shows how his control is consistent and continuous. Loper is overly zealous in his too comprehensive an attempt to review some four thousand years of God's "lordship of history" in one volume.

With decisiveness, Casserley, an eminent Anglo-Catholic theologian, has written excellent critiques of Christian and secular philosophies of history according to Western tradition. These critiques should prove valuable for more learned students of philosophy and religion.

Casserley weaves his philosophy of history with the thread of Toynbee's theory of the cumulative meaning of patterns of history. He emphasizes "being" as well as "becoming" (Whiteheadeanism), reason as against the irrational, the personality as against the groups. Platonic reason appears more primary in his interpretation of history than does biblical "uniqueness." Consequently, for the Christian, Casserley's view of history is open to serious criticism in that, according to this "rational" bias, Jesus Christ can be (if, indeed, Casserley has not done so) reduced to theological categories in a way that ignores his uniqueness and existential power. At the same time, it must be said that Casserley's work is a grand contribution and has much to commend it.

All three of these volumes are quite technical and not light reading. They assume much knowledge of philosophy and theology. They are recommended for the advanced student, seminarian or pastor. — Harry M. Gardner

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VIRGIL THOMSON: SYMPHONY ON A HYM
TUNE and THE FEAST OF LOVE; HOWAR
HANSON: FOUR PSALMS. Eastman-Rochest
Orchestra, Howard Hanson, cond. Mercury 504
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FOR HALF a century, Virgil Thomso
has been making felicitous use of f
miliar hymn tunes in his music. There
something very ingratiating about h
symphony of 1928, based chiefly on th
hymn, "How Firm a Foundation," bu
containing snatches from other hymn
like "Yes, Jesus Loves Me." Out of suc
materials he has crafted a score full o
vivacity and variety, sometimes solemn
sometimes wry and sportive. There
more than a hint of nostalgia, too, in h
affection for slightly off-key passage
presumably remembered from his Kansa
City boyhood.

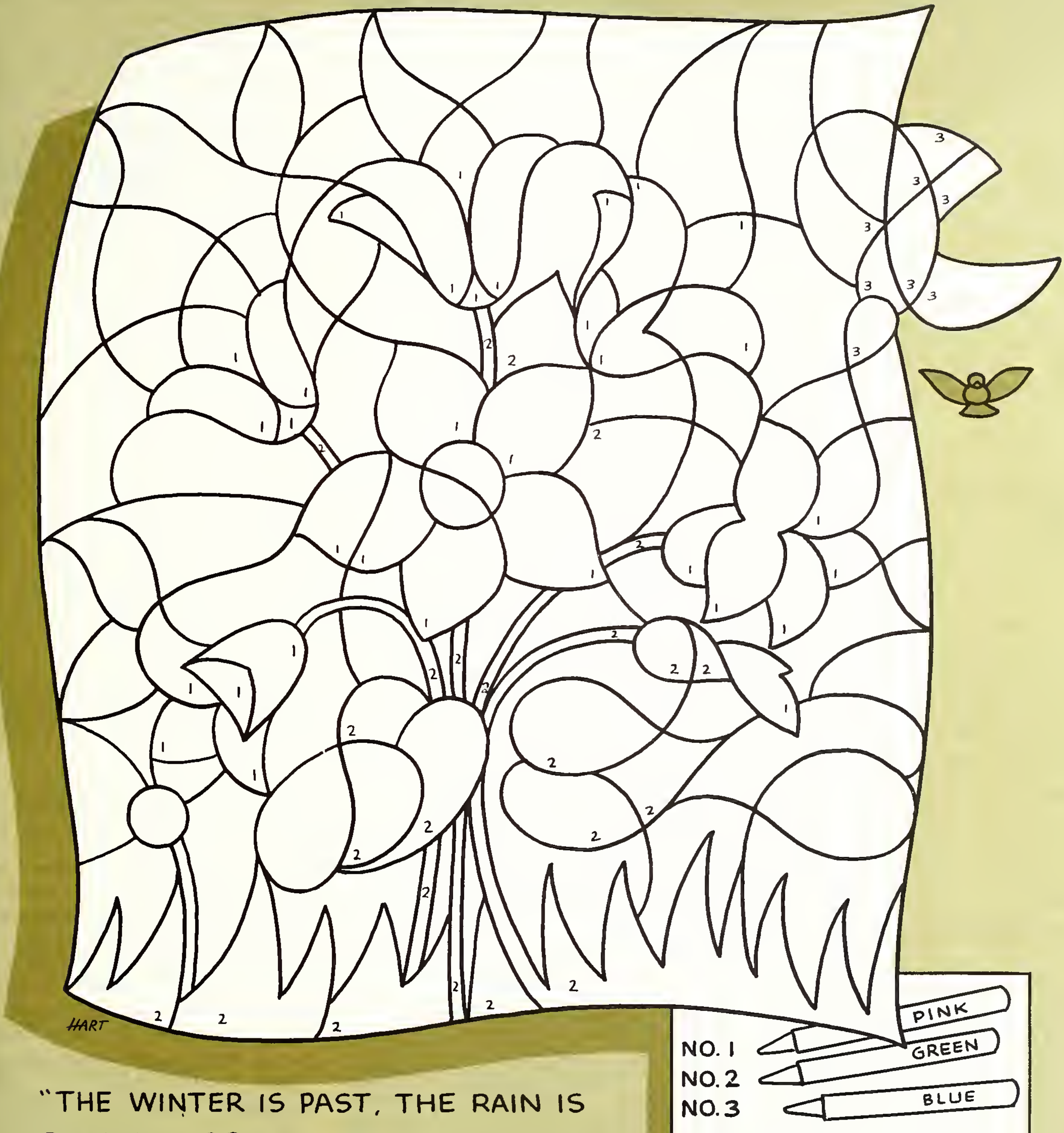
The Feast of Love is not the Christia
agape but a celebration of Venus. Da
ing from 1964, it is both more cosmopol
tan and more classic in its musical idiom
there are no hymns or folk tunes, bu
Thomson's own fluent melodism is su
ficient delight. The text is sung b
baritone Donald Clatworthy.

Howard Hanson is often dismissed b
critics as an anachronism. Here as els
where his music displays unbridled ro
manticism, a gush of feeling whose au
thenticity is not fully convincing. Ye
within this idiom he does sometime
touch the heart. These psalms, 6, 8, 4
and 47, possess Hanson's characteristi
strengths and weaknesses. On balanc
I do not think they will endure man
hearings, although some listeners wi
find them quite moving at first. The
are sung by baritone Gene Boucher an
played by a string orchestra with cell
obbligato.

CARL NIELSEN: LITTLE PRELUDES and COMMOTIO
Jorgen Ernst Hansen, organ. Erato 3215 mon
and 50095 stereo

BY AN ODD coincidence the sam
coupling has recently been issued in th
United States on Lyrichord (148 mono
$4.95; 7148 stereo, $5.95), with Greth
Krogh Christensen as the organist, but
have been unable to secure a revie
copy. I am told that the performanc
and sonics are quite good. As for th
music, the Erato version (which
bought in Europe) at least testifies to
great creative genius whose work shoul
be appropriated for use in our churche
Commotio is the greatest Danish orga
work since Buxtehude, and it has much o
the latter's rhapsodic quality, in a sens

SPRINGTIME - Color by Number


HART
NO. 1 PINK
NO. 2 GREEN
NO. 3 BLUE

"THE WINTER IS PAST, THE RAIN IS OVER AND GONE; THE ____________ APPEAR ON THE EARTH; THE TIME OF THE SINGING OF ________ IS COME..."

SOLOMON 2:11-12

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"romantic" but substituting introspectiv fantasy for overt excess. It has a lea strength, overleaping Bachian precisio yet it is neither flowery nor gaunt. I this and a previous recording, I hav heard *Commotio* a hundred times, and i always holds something new. Writte in 1931, it is one of Nielsen's last an greatest works. The twenty preludes o 1930 are new to records. They are fa less ambitious, yet their modest achievement is nothing to be ignored. In ther there is both tradition and originalit and a full gamut of mood and characte from the bold and brilliant to the elegia Nielsen's is a conservative idiom but i is never thin, and unlike other symphonists he does not strive for orchestra effects but has in mind the excellen timbres of the baroque organ. The resul is well worth hearing and rehearing.

SONGS OF FAITH AND INSPIRATION. Th Robert Shaw Chorale. RCA Victor 2760, mon 4.79 and stereo, $5.79

In the trills he has added t Luther's *Ein' Feste Burg*, it is clear tha arranger Robert Russell Bennett is familiar with Tchaikovsky's *1812 Overture* Other composers he has "improved" o include Bach, Schubert, and Franck There was not much he could do fo Sullivan's *The Lost Chord* and othe examples of yesterday's pop piety. Th inclusion of the *Kol Nidre* is presumabl why this is billed as "the best-love songs of all faiths" — from the standpoin of a rather narrow culture religion. It i a pity to hear such splendid singers use in this way.

LUDWIG VAN BEETHOVEN: THE RASUMOVSK QUARTETS and THE "HARP" QUARTET. Julliar String Quartet. Epic 6052 mono, $14.37 and 15 stereo, $17.37

Despite a handful of formal sacre works, Beethoven was one of the firs truly secular composers. There is littl of "religion" in these string quartets fro his middle years, but there is a goo deal of "ultimate concern" and probin of the depths of the human soul Beethoven's great spiritual testament i to be found in the later quartets, bu these from Op. 59 and Op. 74 alread portray a promethean heroism whic mirrors the composer's struggle for self-affirmation. The Julliard Quartet favor a taut, intense interpretation which i not definitive (compare the mellowe sound of the Budapest Quartet) bu surely ranks with the best availabl versions of this spirited, noble music The engineering is superb. — William Robert Miller

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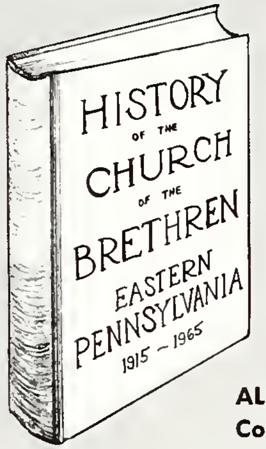

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READERS WRITE/continued

average weekly attendance have taken a decided drop in the Church of the Brethren in these United States. And again, the simple reason is given that Annual Conference has recommended a paring of inactive names from church rosters. Well, that's fine, but might we suppose that maybe, just maybe, other factors might be to blame, including some of these trends in the denomination: stress on more liturgical forms of worship; an intellectual approach to the Christian life rather than heartfelt emotion; theology taking "center stage" rather than "searching the scriptures," emphasis on "bigness" in the denomination; and the encouraging of pastorates past the five-year mark?

Being a wild-eyed young preacher only three years out of Bethany, these little things cause me great wonder. Somehow, losing 5,000 members with 2,000 less average weekly attendance *ought* to scare us a bit.

Glenn Stanford
Wenatchee, Wash.

CHOOSE CONSTRUCTIVE ACTION

I feel I must express my opinion about peace marches. They, along with sit-ins, draft-card burnings, etc., are often infiltrated by communist front groups. They increase the need for greater police control, resulting in higher taxes and less freedom. Ironically, oftentimes they result in physical injuries and lose the respect of government officials.

Pacifism without a constructive alternative to war is ineffective. We must show this war-conscious nation that love and peace can replace hate and war. We need first to make our homes and communities places of peace. We need to give of our time, money, and talents to support local and international organizations and volunteer services dedicated to the service of mankind. We do need to become involved, and I hope we will choose constructive action.

Susan Krehbiel (age 16)
McPherson, Kansas

LACK OF VISION AND COURAGE

Inez Long's article, "Dare Brethren Join Step With Marchers?" tells an exciting story and plunges to the heart of the problems we Brethren face regarding the Vietnam war. Yes, let us be done with our timid reluctance to working with the more daring peace groups just because some of their nonconformist participants offend our middle-class values. Her appeal to have us recall our own nonconformity is timely. Our attitudes towards the war in Vietnam, towards war in general, and towards the peace movement become more crucial with each day of escalation. Marches, protests, conferences, articles, service projects — these are the tools we have to express our concern. Our failure to use them more reflects our own lack of vision and courage. Let's hear more from her.

And let's hear more discussion about the problems of communism and the cold war mentality which plagues not just our leaders in Washington but America as a whole, including the Brethren. How appropriate that you carried a report of Harold Row's debate with Ernest Lefever in the same issue. We thoroughly agree with Harold's position and would like to see it elaborated upon.

Mr. and Mrs. Phillip West
Cambridge, Mass.

KEEP A CUTTING EDGE

It was gratifying to see Inez Long's article reporting the November Peace March in Washington. Her question, Why do we back off from public demonstrations of the very pacifism we have spawned? should be answered officially by our church. In another article in the Messenger one of our leaders stated that every local church should let the community know just how it stands on current issues; yet in another issue it was reported that the General Brotherhood Board had carefully avoided giving any support or impetus to such activities. The program they are developing relative to Vietnam is one which everyone knows will be very popular and even have strong Christian convictions. The destructive wheels of war can roll on using human life as powers for political and economic gains while the world assumes that we approve because of our silence. We can enjoy the applause for manning the ambulance at the bottom of the cliff while the forces at the top generously create the opportunities for our hero role.

Where are the Christians with the convictions and courage to go to the top of the cliff to oppose the destruction of life and property? Where are the church leaders who will give encouragement rather than mere tolerance to those who feel the urge for such opposition to violence?

J. D. Cosner
Waterford, Calif.

In Brief

PERSONAL MENTION

Bishop Reuben H. Mueller, president of the National Council of Churches and president of the Board of Bishops of the Evangelical United Brethren Church, left March 28 for Thailand and Vietnam on an Easter preaching mission to U. S. armed forces stationed there.

Prof. Phares H. Hertzog, recently honored by Elizabethtown College for his service to the college and mankind, has a new book just off the press. It is *Songs, Sayings and the Stories of a Pennsylvania Dutchman.* Professor Hertzog is an eighty-five-year-old chemistry lab adviser and an authority on many things from snakes to knots. . . . **Rodney Davis,** formerly in charge of volunteer services for the Brethren and now on the La Verne College faculty, has been chosen president of the Mental and Emotional Health Association of Pomona Valley, Calif.

. . .

Marion Leard of Glendale, Calif., will accompany a boatload of cattle to Korea as part of the Heifer Project, Inc. . . . The president of the newly formed Southeast Seattle Community Council is **Ralph Turnidge,** pastor of the Lakewood Community Church of the Brethren, Seattle, Wash. A condensation of one of his sermons, "The Test of a Christian Conscience," appeared in the February issue of the *Ecumenical Reporter,* published by the Washington-Northern Idaho Council of Churches and Department of United Church Women.

The Bear Creek congregation, Southern Ohio, has granted pastor **Eugene Lichty** a leave of absence for the summer months. He will serve as shipboard director on a student ship which transports exchange students and faculty between the United States and Europe. Taking over as part-time pastor will be **Glen Rust** of Eaton, who was pastor during the summer of 1960.

Elmer Staats, a 1935 McPherson College graduate, was recently appointed comptroller general of the United States by President Johnson. He now runs the general accounting office. Before joining the budget bureau in 1939, he was with the Kansas legislative council in Topeka.

. . .

Word has come to the foreign mission office that **Miss Jennie Mohler,** a former missionary, died Feb. 21 at McPherson, Kansas. Miss Mohler served in India from 1916 through 1930. She was eighty-one years old at the time of her death. . . . **Nellie N.,** wife of Harley V. Townsend, died last October. She and her husband served the Michigan district and churches in Michigan for more than forty years. . . . **Clement Bontrager,** who had retired from the pastoral ministry in 1964, died Feb. 14 at Raleigh, N. C. Memorial services were held at Raleigh and at the Covington church, Kent, Wash. He was sixty-seven years old. Except for a brief time at Emmett, Idaho, his pastoral service was with the congregations in the Washington district; he was also district secretary for three years.

. . .

Congratulations are due the following couples who have been married fifty or more years: **Gilbert and Alta Dillingham,** Bourbon, Ind., fifty years; **Mr. and Mrs. William Desper,** Stuarts Draft, Va., and **Mr. and Mrs. Sam Flory,** North Manchester, Ind., fifty-one years; **Mr. and Mrs. Roscoe Reed,** Long Beach, Calif., fifty-two years; **Mr. and Mrs. Robert R. Lichty, Sr.,** also of Long Beach, fifty-six years; **Mr. and Mrs. William Dexter,** Long Beach, and **Noah and Maud Anderson,** Bourbon, Ind., fifty-seven years.

Others celebrating many years of married life are **Mr. and Mrs. John W. Cook,** members of the Briery Branch congregation, Va., who marked their sixtieth, and **Mr. and Mrs. J. F. Deshner** of Long Beach, Calif., who observed their sixty-sixth.

PASTORS AND PARISHES

Homer Hoover, retired, of Duncansville, Pa., has begun a part-time ministry with the Rockhill congregation, Middle Pennsylvania. . . . **Robert Jones,** whose resignation as pastor of the Fraternity congregation, N. C., was announced in the last issue, has accepted a call to the Christiansburg church, Va., where he will begin work on June 1. . . . **Ronald K. Morgan,** after six years as pastor of the Hutchinson church, Kansas, has resigned and will take up the work at the Mack Memorial church, Southern Ohio, on Sept 1.

Kenneth Hartman, presently serving the Emmanuel congregation, Dayton, Ohio, will become campus minister at Ohio State University, Columbus, in September.

NOTEWORTHY

More than **5,000** signers from 35 countries have now signed the statement, "They Are Our Brothers Whom We Kill!" issued by the International Committee of Conscience on Vietnam. Among the signers are Christian, Jewish, Buddhist, Hindi, Moslem, and Humanist religious leaders from six continents. The appeal is directed to the people and government of the United State of America, to the people and government of North Vietnam and the National Liberation Front of South Vietnam; and to the people and governmen of the People's Republic of China.

A **bequest** in the amount of $176,00 was received by Elizabethtown Colleg from the estate of the late Daniel an Ella G. Withers, who were natives o Lititz, Pa.

McPherson College is preparing fo the construction of a new $568,69 **men's residence hall.** Tentative occupancy has been set for the beginnin of the 1966-67 school term. This i the first construction program in a recently announced $4,775,000 seven year-development plan.

Four Juniata College professors wer featured on a **television show** calle Pennsylvania Forum on March 21. Th topic of discussion was the role of th small liberal arts college in the scientifi world. The discussion and the appearance of the Juniata professors was related to the dedication of the college' $2,700,000 science center schedule for April 16.

. . .

The **Peters Creek church** nea Roanoke, Va., dedicated its new Christian education wing on Sunday, Marc 27. The two-story building will provid eight new classrooms immediately, wit provision for eight additional classroom in the future. Dr. Wayne Geisert, president of Bridgewater College, was th principal speaker at the dedication service.

From Garkida General Hospital associated with the Church of the Brethre mission in Nigeria comes word that i recent months **boxes of bandages** hav been coming through exempt from duty Workers there indicate that bandages b post are gratefully received.

In a news story concerning chaplain in Vietnam, **Time Magazine** in its Feb 11 issue mistakenly identified **Chaplai**

CALENDAR

April 10	Easter
April 24	National Christian College Da
May 1-7	Mental Health Week
May 1-8	Christian Family Week
May 6	May Fellowship Day
May 8	Festival of the Christian Hom Mother's Day
May 13-15	District meeting First Virginia Peters Creek
May 15	Rural Life Sunday
May 29	Pentecost Sunday
May 30 — June 3	North American Conferenc on Church and Family, Ontario, Canada
June 12	Children's Day
June 12	District rally, Western Pennsylvania, Camp Harmony

James Hutchens as a Church of the Brethren minister. The chaplain is a member of the Grace Brethren church in Wheaton, Ill.

The Olympic Press in New York City has announced the publication of a new **book of poetry** by Rufus M. Reed, a few of whose poems have appeared in MESSENGER pages. Mr. Reed, who lives in Lovely, Ky., comes from a family of Kentucky Brethren who attended the Wolf Creek church. His father, Robert H. Reed, was one of the ministers of that church.

. . .

The Panorama City church in California recently reached an **agreement** with the Church of Jesus Christ of the Latter Day Saints of the San Fernando Second Ward, allowing that group to hold services in their church building. The Mormon group will need a place to worship and to conduct other activities for a period of approximately eighteen months while their own building program is being launched and completed.

Byron L. Johnson, a former member of Congress and presently a professor of economics at the University of Colorado, was a guest panelist for a **"Talk-Back to the Preacher"** program held in February by the Prince of Peace church in Denver.

. . .

The Mingo congregation wishes to make a **correction in the listing of ministers** who have served the church as recorded in the new history of Eastern District of Pennsylvania. The information should include: "Jesse L. Stayer, elected to the ministry in the Woodbury congregation, Middle District of Pennsylvania, in the spring of 1914 and installed Jan. 2, 1916. Brother Stayer brought his membership to Mingo in April 1944 and was ordained to the eldership on Nov. 29, 1947."

VOLUNTEERS ASSIGNED

AMONG the Brethren Volunteer Service workers who have completed their initial training and have received assignments to projects are the following: **Gregory Bachman,** York, Pa., to volunteer services office, Elgin, Ill.; **Marion Bricker,** Ipava, Ill., to Hillcrest School, Jos, Nigeria; **Bonnie Cervone,** Philadelphia, Pa., to Castañer Hospital, Puerto Rico; **Dennis Coffman,** Hershey, Pa., to Lybrook Navajo mission; **Johnny Crumley,** North Manchester, Ind., to National Institutes of Health, Bethesda, Md.; **Steven Custer,** Huntington, Ind., to material aid program; **Claude DeCourcey,** Philadelphia, Pa., to National Institutes of Health; **Karen Dixon,** Phoneton, Ohio, to Milton Wright Home for Children, Chambersburg, Pa.; **William Eby,** Dallas Center, Iowa, to University of Maryland; **John Fritz,** Uniontown, Md., to material aid program; **Charles Glasgow,** Bellwood, Pa., to Europe; **Byron Greene,** Elizabethtown, Pa., to Springfield state hospital, Sykesville, Md.; **Samuel Gutherie,** Pompano Beach, Fla., to Cross Keys Brethren Home, New Oxford, Pa.; **Mary Sue Helstern,** Brookville, Ohio, to Vietnam; **Carol Henze,** Hanover Pa., to Bethany Brethren Hospital, Chicago, Ill.; **Timothy Hindley,** Elkhart, Ind., to National Institutes of Health; **Bruce Holderreed,** Twin Falls, Idaho, to International Voluntary Services program in Vietnam; **Dimitri Hoteko,** Chicago, Ill., from BVS program to Methodist hospital, Gary, Ind.; **Kevin Keller,** Greenville, Ohio, to Castañer, Puerto Rico; **Wayne Loose,** Willamsburg, Pa., to Community Service Center, Rapid City, S. Dak.; **Earl Mergler,** Laura, Ohio, assignment pending; **Donna Moore,** Jeannette, Pa., to Bethany Brethren Hospital, Chicago; **Yvette Naal,** Paris, France, to National Institutes of Health; **Dudley Nelson,** Los Angeles, Calif., to material aid program; **James Oswald,** Hartville, Ohio, to Gould Farm, Great Barrington, Mass.; **Reginald Paulus,** Costa Mesa, Calif., **Owen Peterson,** Knoxville, Tenn., and **Elvin Reitz,** East Petersburg, Pa., all to National Institutes of Health; **David Risser,** Mohrsville, Pa., to Falfurrias, Texas; **David Rose,** Annandale, Va., to Europe; **Thomas Rotunno,** Cornwells Heights, Pa., to Protestant Charities, Texas; **Wayne Shaffer,** Hooversville, Pa., to material aid program; **William Shea,** Cleveland, Ohio, to Pilot House, Baltimore, Md.; **Paul Sites,** North Manchester, Ind., to Cross Keys Brethren Home, New Oxford, Pa.; **Tommy Sites,** North Manchester, Ind., assignment pending; **Philip Snider,** New Windsor, Md., to Christian Service Center, South Bend, Ind.; **Mickey Taylor,** Orlando, Fla., to Springfield state hospital, Md.; **Roger and Ellen Weaver,** Goshen, Ind., to Osceola Nursery Center, Belle Glade, Fla.

THINGS TO COME

Mrs. Anna B. Mow, former missionary to India and former professor at Bethany Theological Seminary, will be speaker for the Middle Pennsylvania district **women's annual spring banquet** to be held at the New Enterprise church on Thursday evening, April 21. Approximately 500 women from the district are expected to gather for the meeting.

Fiftieth anniversary services are being planned for the Walnut Grove church in Johnstown, Pa., on April 22, 23, and 24.

Two **conferences for women** have been scheduled at the Oak Lawn Psychiatric Center in Elkhart. The first was held on March 24 and was planned especially for working women. The second conference is a daytime event and is scheduled for April 28. Speakers include Dr. William Klassen, director of Mennonite Mental Health Services; Miss Margaret Jahnke, a psychiatric social worker; and John U. Keating, M. D., psychiatrist and director of the Elkhart County Adult and Child Guidance Clinic. Any interested women are invited to register by calling the administrator's office at the Oaklawn Center.

OPPORTUNITIES

The Church of the Brethren is joining with three other denominations in an urgent food appeal to meet the dire **need for food** in the Delta area of Mississippi. Special collection points are being established in Connecticut, Indiana, Iowa, Kentucky, Maryland, Massachusetts, Michigan, Missouri, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, Tennessee, Virginia, and Washington, D. C. Local transportation may be coordinated to the central point with the Christian Churches, Disciples of Christ, United Church of Christ, and the United Presbyterian Commission on Religion and Race. Collections would need to be at the established points before Monday, May 2. More information on arrangements can be obtained from pastors and district executives.

DEATHS

Bowes, Fred, Sr., Pittsburgh, Pa., on Dec. 17, 1965, aged 46
Boyer, John, Nampa, Idaho, on Dec. 4, 1965, aged 87
Butterbaugh, Charles D., South Bend, Ind., on Nov. 7, 1965, aged 76
Carney, Alton J., Rossville, Ind., aged 68
Emmert, Sam, Nampa, Idaho, on May 24, 1965, aged 86
Gutelius, Edna Rosella, Womelsdorf, Pa., on Nov. 27, 1965, aged 50
Harper, Bertha D., La Verne, Calif., on Dec. 10, 1965, aged 90
Harris, Ola Gertrude, member of the White Hill church, Va., on Oct. 8, 1965, aged 64
Helser, Della E., Thornville, Ohio, on Nov. 2, 1965, aged 84
Kyle, W. Ray, New Windsor, Md., on Dec. 1, 1965, aged 43
Landis, Mrs. Leo, South Whitley, Ind., on May 6, 1965, aged 65
Leckrone, Albert, Somerset, Ohio, on July 23, 1965, aged 83
Leckrone, M. S., Somerset, Ohio, on July 23, 1965, aged 81
Mahler, Philip, of Rosewell, N. Mex., on June 3, 1965, aged 44
Miller, Zura, of Kittman, Ohio, on Dec. 9, 1965, aged 82
Peck, Joe E., McPherson, Kansas, on Dec. 23, 1965, aged 90
Pippenger, Jesse F., Plymouth, Ind., on Dec. 30, 1965, aged 82
Saylor, Harry A., on Dec. 27, 1965, aged 53
Slusser, Howard, Sr., Nampa, Idaho, on Oct. 7, 1965, aged 83
Snader, Bertha, Westminster, Md., on Oct 3, 1965, aged 85

EDITORIAL

Unfinished cathedrals

THE Cathedral of St. John the Divine, located in New York City, is the second largest church in the world, but it is still incomplete. And, according to the Episcopal Bishop of New York, it may never be finished.

The reason, says Bishop Donegan, is that many wealthy persons who had promised large gifts toward the construction of the cathedral, withdrew their pledges when they heard the bishop had taken a strong stand in support of the civil rights movements.

Church officials believe that the cathedral could be finished in three to five years if they had at least twelve to fifteen million dollars to pay the bill. They estimate that the building has already cost around $25 million.

As cathedrals go, the massive one in New York is still relatively young. Many of the great churches in Europe were in process of building over a span of centuries. The Milan Cathedral, begun in 1397, was not officially completed until last year when a massive bronze door was dedicated. Such buildings, slow though they are in the building, have a way of outliving and outlasting reluctant contributors — and even controversial bishops.

But the report of Bishop Donegan raises other questions. Has the time now come to stop building cathedrals? *Renewal* magazine published in the New York Times a plea that all the major faiths declare a moratorium on church building for one year and put the money saved into a "fund for peace." This sounds like an excellent idea, but we suspect that it will be taken no more seriously than a proposal made a few years ago by an elder statesman of the Church of the Brethren that we skip Annual Conference for one year and use the money usually expended for that purpose to relocate our seminary. Some of his friends agreed with the idea of having Conference less often but they honestly doubted that the money thus saved would be contributed to a significant project.

In an open letter to Bishop Donegan, the secretar
of evangelism for the United Church of Christ, urge
his Episcopalian brother to stop all plans for furthe
construction and to begin at once to consider wh
fifteen million dollars would do for the slum neighbo
hoods within the shadow of the cathedral. He sai
"The church has for too long built cathedrals an
neglected the basic human needs of the suffering pe
sons around it." To the credit of the bishop, it shoul
be added that he has emphasized urban work in de
pressed areas rather than the building of churche

A RECENT survey of church construction points o
that, while the cost of church building still total
almost a billion dollars a year, the trend is downwar
In terms of the real value of construction the peak wa
reached in 1962. Since that time there has been
gradual decline.

There may be several reasons for the reversa
Perhaps the building boom is subsiding because mo
congregations now have adequate facilities. A
church membership has leveled off, there may be les
need for buildings. But we hope the trend reflects
more important reason. We hope that congregatio
are giving much more serious thought to the essenti
mission of the church, that they are asking themselve
exactly what the church of God should be doin
where it should be at work, whether its resourc
should be used primarily to house its self-centere
activities, or whether it needs facilities to help it serv
where the need is greatest.

Such self-examination and such inquiring of th
Spirit might well halt work on some structures.
might call for redesigning of new churches and reloca
tion of existing ones. If this should be the case, w
can thank God for unfinished cathedrals. — KM

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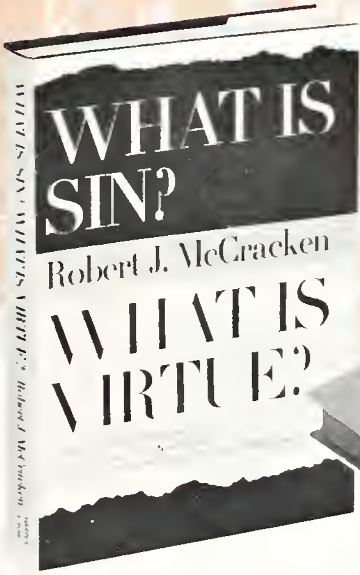
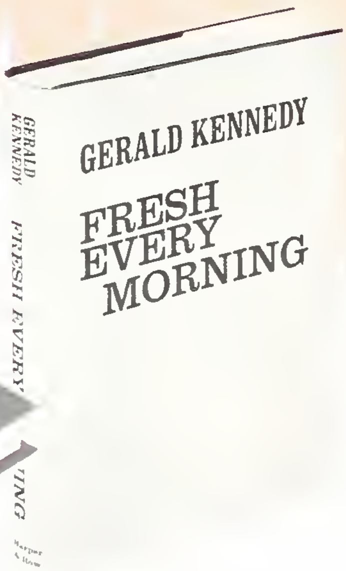


Words of Life



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LOOK FOR THESE FEATURES IN THIS *messenger*

Students tune him in. *Robert E. Faus is Juniata College's minister to students. He views his job as being a listener, a counselor, a friend to college youth.* by Lillian M. Junas. page 1

We were sure no one cared. *When a seventeen-year-old boy was arrested for stealing, his parents expected help to come from their church. But the church passed by on the other side.* page 6

The ministry in a united church. *Second in a series of discussions about issues involved in church union. Following a statement of the question by Edward K. Ziegler, two pastors, Floyd E. Bantz and Wilbur R. Hoover, offer their reactions.* page 9

For the aging: a place to live. *A special report on the way Brethren homes are expanding their services to care for elderly residents.* page 16

Translating the Bible into life. *A well-known translator, associated with the American Bible Society, discusses ways of putting the Bible message into living words and into life.* by Eugene A. Nida. page 22

OTHER FEATURES include a poem by Peter Ediger (page 11), news of a unique Annual Conference feature (page 13), guidance for family worship (page 19), a review article about the interpretation of history, by Harry M. Gardner (page 25), and a page for children (page 27).

COMING NEXT

Glee Yoder, in describing the kinds of questions children ask, urges parents to give honest answers. . . . Glenn Asquith, observing that "mothers are not saints," calls for an appreciation of their real contribution. . . . Evelyn Bauer tells the story of Dr. Paul Tournier, physician and psychologist, and of his concerns for persons. . . . Contributing to a discussion of baptism are Donald Durnbaugh, Harold Martin, and Orville Gardner.

PHOTO CREDITS: 1-5 Lillian Junas; 16-17 W. Hubert Gentry; 14 Des Moines Register and Tribune; 18 (lower left) Religious News Service; 20, 23 Don Honick

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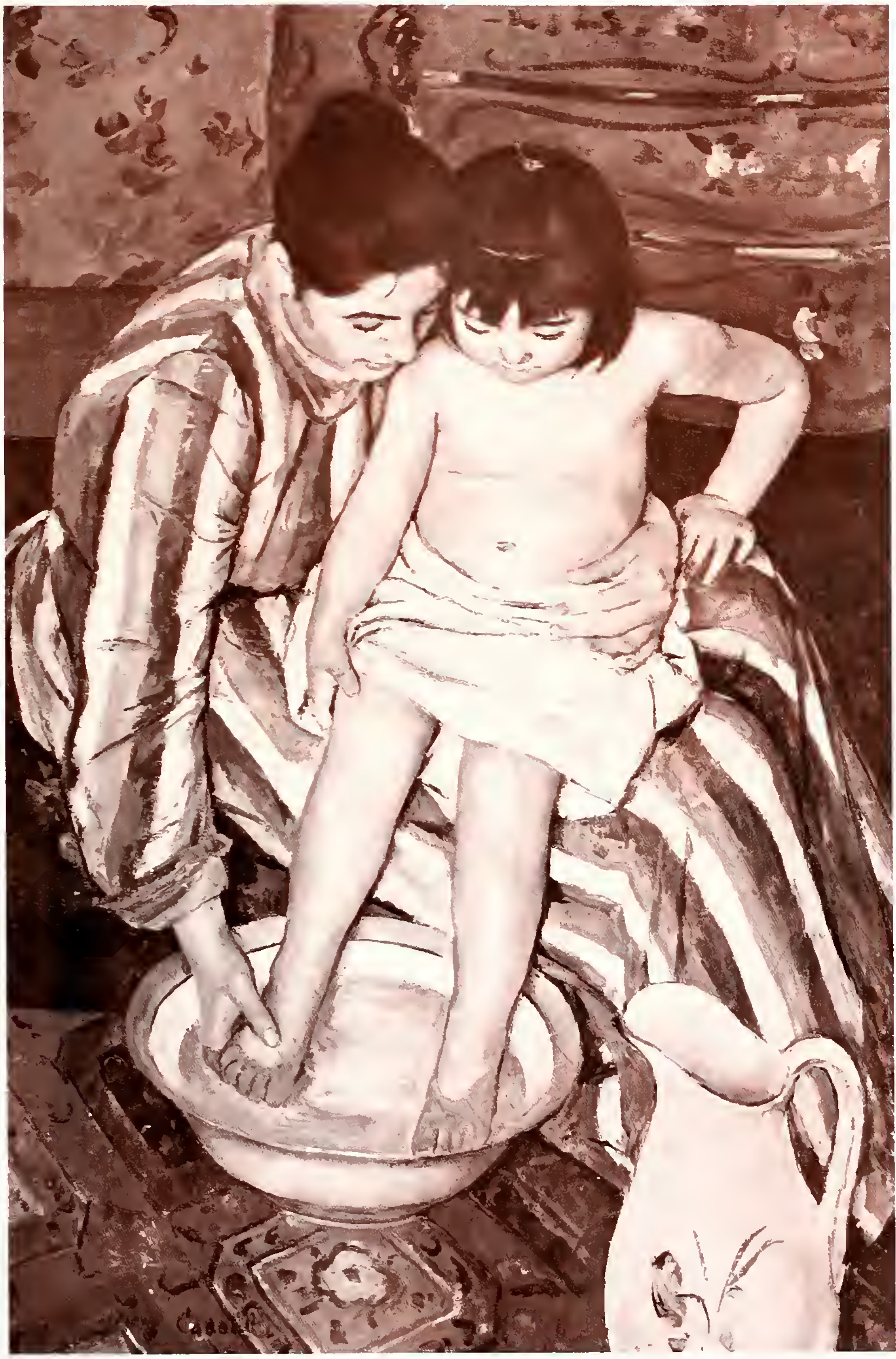
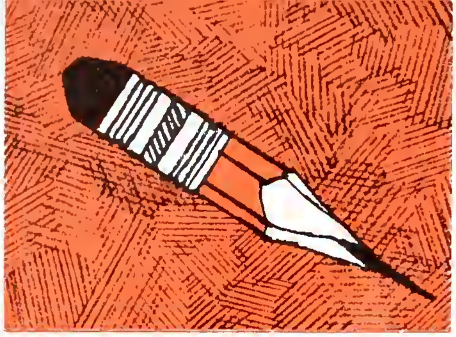
CHURCH OF THE BRETHREN 4/28/66

Mothers Are Not Saints

Tournier: Christian Psychologist





readers write

WAY AHEAD

The idea some theologians are now proclaiming from the housetops, that God is dead, is too advanced a concept for our present stage of human development. It is way ahead of its time.

Some day God, in his infinite wisdom and patience, may permit a sufficient degree of education and sophistication that the "God is dead" theory can gain more credence among people in general.

Earl E. Snader
Minneapolis, Minn.

SHAME ON US

I wonder what God really does think of us. The whole world is looking at us, and why not? We've money, a lot of it, but how do we spend it? I read in the daily paper that the beauty salon sales would surpass $2 billion in 1966. We are spending money for funerals, weddings, sports, and luxuries galore when so many millions go to bed (if they have one) hungry.

Everybody is so busy that there is no time to visit the sick, the old folk, widows. I wonder what God thinks of us as he looks down on us professing Christians.

Orpha Nusbaum
Middlebury, Ind.

STAND FIRM

I was really disgusted with the article on sex in Messenger which gave the impression that our church condones adultery when the Bible strictly forbids it. I could never think of my church going along with the trends of the world and not taking a firm stand against it. Why not stand firm for the principles of what the Bible teaches instead of going along with the world and hardly seeming to stand fast on anything as our church and church papers used to do?

Myrtle V. Thomas
Crozet, Virginia

DIRECT INSTRUCTIONS

Unless we dismiss the New Testament as our Brethren creed, we must accept that Christ has given us several direct instructions as to the actions of Christians one to another. Your forefathers and mine fled the dictatorial seventeenth-century church, hunting freedom to practice these Brethren peculiarities.

We are a small church, but strong has been our influence the past fifty years. We must cooperate across denominational lines to the utmost, but in "merger" our peculiarities and influence would be engulfed as a lighted match in a forest fire. And woe be to us when we live the seventeenth century over again.

Rodney Bricker
Astoria, Ill.

PRINT BOTH SIDES

In reading the Messenger for Feb. 3, on page three I looked at the picture and read the poem by Leonard B. Carlisle. It is a picture of what appears to be two Los Angeles policemen dragging a Negro. . . .

Being a policeman I think I know a little about both sides of police brutality. I have spent some time at a police academy in a large city in Pennsylvania and have seen several policemen that were involved in riots such as happened in the Watts area.

I have seen one policeman who was struck on the head by one of the rioters and will never be able to work again for the remainder of his life. I have seen another policeman who was bitten on his right arm by one of the rioters, and it became infected and they had to amputate his arm.

In today's routine of life it seems all right to break the laws of our great country because if you are caught and a policeman arrests you for breaking the laws all you have to do is shout police brutality. This seems to take the pressure off the person who violated the law and place it on a policeman who is on the streets for twenty-four hours a day to protect the law-abiding citizen.

So in the future please print both sides of any story or picture. In other words, I feel sure if you look just a little further you could find many cases where both white and Negro have committed brutality against many policemen.

Lieutenant Charles McCaffery
York, Pennsylvania

NO TWO ALIKE

To Jesse H. Ziegler and any others wh are hoping for a big happy family of b lievers in the very near future, I am or who is not going to be counted within th big fellowship. I am as honestly sure of th fact as anything, that God does not wa such a union. . . .

When you want a bouquet of roses, yc don't go out and grab anything that migl be in bloom — you want roses. God create roses so we could have roses to enjoy. Hı mans are the same. There are no tw alike. There are different kinds with di ferent needs of expression in worship. W are far better to stay within the bounds the nature that God gave to each and eve one of us.

People, by nature of their own person needs, are drawn together by an all-wonde ful Father, who sees in the heart of eac person whether he will make a beautif rose, or an orchid, or just a plain ol petunia which can be beautiful, to Churches are drawn together into a beaut ful bouquet of color through working t gether, yet holding to their own identit That is oneness in Christ.

Dorothy I. McInnis

THE TROUBLE WITH THE CHURCH

Too many ministers and Bible teache are being guided in their thinking by book and not the Book. It seems quite certai to me that the best thing that could happe to the church today, any church, woul be for the pastors and Bible teache to have a bonfire like that of the Ephesiar and burn all those spurious (curious) book which are so much in disagreement wit one another and which tend to bring co fusion to the reader's mind.

There has never been a time in the histor of the church in which the Bible has bee picked to pieces as it is today. We nee

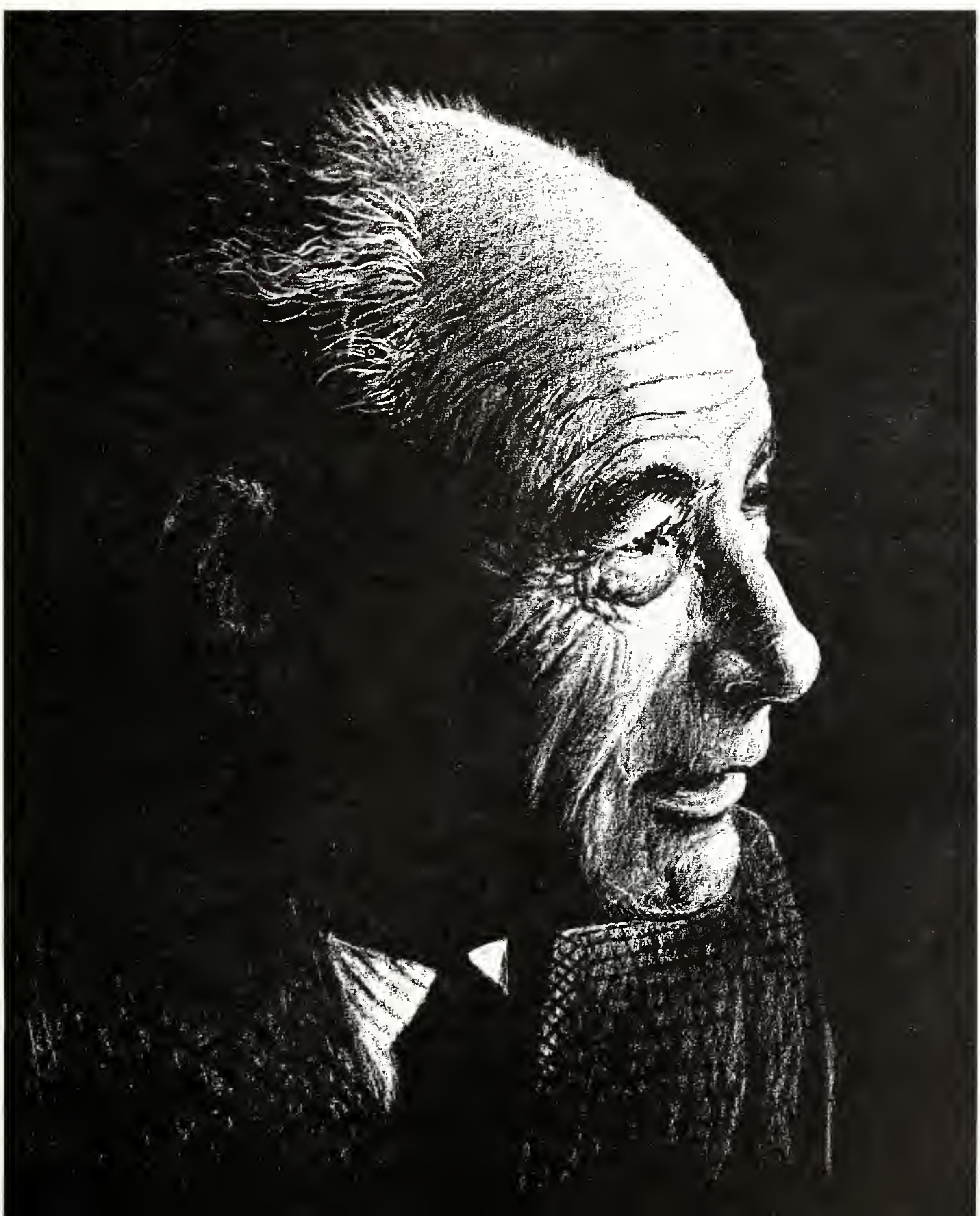
Continued on page 28

BYLINES: Evelyn Bauer lives at Goshen, Indiana. . . . **Glenn H. Asquith** is the editor of the BAPTIST LEADER, the director of the Green Lake Christian Writers' Workshop, and the author of several books. . . . Executive secretary of Agricultural Missions, Inc., **J. Benton Rhoades** has recently toured church-sponsored programs of rural development in the Far East. In recent years he has made similar visits in India, Africa, and Latin America, where he had served as a missionary and technical A.I.D. officer. . . . **Donald E. Durnbaugh** is a member of the Bethany Theological Seminary faculty, Oak Brook, Illinois. . . . **Orville Gardner** is pastor of the Northview congregation, Indianapolis, Indiana. . . . A minister in the Pleasant Hill congregation, Southern Pennsylvania, **Harold S. Martin** teaches in the Spring Grove junior high school. . . . **Glee Yoder,** homemaker, lives in McPherson, Kansas. . . . **Wilbur R. Hoover** is pastor of the Rocky Ford congregation, Colorado.

COVER: "The Bath" (La Toilette), by Mary Cassatt, 1844-1926. Courtesy of The Art Institute of Chicago, Robert A. Waller Fund.

Christian Psychiatrist

HE HELPS MEN TO FIND GOD



HE HELPS MEN TO FIND GOD / by Evelyn Bauer

A girl's parents tried to run her entire life. In order to assert her independence, she had begun to do unconventional things. She had begun to visit a tavern where she made friends with men of questionable character – anything to show that she could take care of herself!

Her doctor was an understanding counselor. He helped the girl to see that persons do not become mature adults by treating others (or allowing themselves to be treated) as playthings. He helped her understand that human beings find fulfillment as persons and meaning in life only as they live in right relationship with God.

Who is this doctor-psychiatrist who puts more emphasis on knowing God personally than on finding answers through science or introspection? He is the French-speaking Swiss physician, Paul Tournier. Of the books he has written, a number have received wide recognition in their English translations, including *The Meaning of Persons* and *Guilt and Grace*. These books are not only helpful to professional doctors, psychiatrists, counselors, and ministers, but also to the lay reader. Tournier illustrates his theories and beliefs with many short glimpses into his own experiences.

Paul Tournier grew up as an orphan. His father was seventy years old when he was born. After his father's death, an uncle raised Paul, but he was plagued by an orphan-complex until he was thirty. His wife and friends helped him to overcome his reserve and unsociable attitude which blocked him from close personal contact with others. He learned from this experience and afterwards adopted an exceptionally personal tone, which was to help many to find themselves and the way of full living God planned for them.

In his student days, Tournier tried to avoid making choices, thinking that choice-making would limit his person. But in trying to interest himself in everything, he became a sort of dabbler and life lost its meaning. When he deliberately chose to share his life intimately with God, it found an axis about which to revolve and hold steady. It is Tournier's faith and devotional life that make him outstandingly different from many modern psychiatrists.

As a young Christian, Tournier believed in Jesus Christ and loved him for what he had done to redeem mankind. But it was God, not Jesus, who occupied the center of his devotional life. Tournier came to a vivid realization of this when visiting an old pastor who always addressed his praye to Jesus and prayed as though continuing aloud an intima conversation which he was always having with him.

Tournier went home and told his wife of the striki simplicity of the old pastor. Together they prayed that G would give them also this close fellowship with Jesus. "Sin then," Tournier wrote, "he has been the center of my dev tion and my traveling companion. He takes pleasure in wh I do and concerns himself with it. He is a friend with who I can discuss everything that happens in my life. He shar my joy and my pain, my hopes and fears. He is there wh a patient speaks to me from his heart, listening to him wi me and better than I can. And when the patient has go I can talk to him about it."

One might think that a psychiatrist with such a simp approach in today's world would not have much influen among his colleagues. This is not the case. Tournier esteemed as a distinguished intellectual.

At the request of his colleagues in Europe, he helped set up an international conference of doctors concerned wi Christian faith and medical practice, which meets at the Ec menical Institute in Switzerland. University professors a specialists in various fields gather to discuss the insufficien of modern medical practice, its excessive specialization a the emphasis on techniques which make it less humane a personal.

In some of their meetings the doctors discussed what t Bible had to say on the subject of "Body, Mind, and Spiri Tournier himself spent years of his spare time going throu the Bible looking for its message concerning questions rais by his work. He jotted down all references which ha special interest for doctors and found much more materi than he had expected. He found the Bible infinitely ri in the drama of human life and a great aid in understandi the meaning of things.

Tournier believes that while science is a gift of God a helps the doctor to make diagnoses for physical and emotion needs, it is of no help in meeting the spiritual needs whi often have close bearing on physical and emotional healt Tournier's purpose in writing one of his books was to sho that the study of the Bible is just as valuable to the doctor the study of science because it tells the meaning of sickne cure, life, death, the world, history, and man. Howeve

Tournier has not found the Bible opposed to science. Science is condemned only when it is made a god.

In a matter of science, men teach, advise, instruct. In a matter of the spiritual life, they must only listen, understand, love, and pray. It is God who replies. When sickness comes, we must let it speak to us, "What is the meaning of this event? What does God wish to tell me through it?"

When his wife broke her leg, the Tourniers took this incident as an alarm signal. It was a chance accident, and yet through it they realized that God had a message for them. The Tourniers had allowed their lives to become too full. The accident called them to reflect on the maddening rush in which they had become involved.

At another time Dr. Tournier had a serious car accident. His wife and one of their children were injured. The uncle who had raised Tournier was killed.

This jolting experience brought many troubled thoughts to Tournier's mind. The accident had not really been his fault; yet, he realized that had he been more careful it might have been prevented. The pavement was wet from a heavy rain, but he had paid little attention to a sign warning motorists. And he recalled that that very morning he had been in a rush and cut short his devotions, scarcely taking any time for serious prayer.

In thinking of his uncle's death, Tournier felt in part to blame and in part the victim of fate. He understood the meaning of the cross of Christ, "that the cross is the reparation for the irreparable," and laid his burden at the foot of the cross. That night after the accident, Tournier saw more clearly than before the tragedy of human life.

Tournier felt God had spared his life only that he might dedicate it more completely to his service. "Was not the meaning of this accident for me just what God had made me realize through it?" he wrote.

This incident explains in part what Tournier believes about dialogue with God. A conversation is always going on between God and our inner selves. At least, God's presence is there waiting for it to take place. When we are open to hearing what he says to us, the practice of prayer gives us a sense of being engaged in a dialogue with God.

Tournier wrote in *The Meaning of Persons:* "He who, on a plea of preserving spontaneity, refuses to submit to any religious discipline will find his piety becoming extinguished." He believes doctor and patient alike need to give a large place in their lives to intimate and private communion with God. In meditation we are led by God to the discovery of our true selves.

Tournier has made an outstanding contribution toward helping people to understand themselves. He sharply distinguishes between the person and the personage – the masks we wear and the artificial roles we play. We need to look beneath the personages in ourselves and others for the real person.

Although Tournier shows relationships between psychological concepts and religious concepts in a way generally taboo in medical science, he recognizes the contributions made by Freud, Jung, and other psychologists. He also shows where they have not gone far enough in discovering the whole truth. Tournier believes the birth of the real person to be none other than the new birth "of water and the Spirit" of which Jesus spoke to the learned Nicodemus.

Whereas many doctors today deify life and feel their whole duty lies in helping people to live, Tournier sees the doctor's duty to include helping people to be ready to die.

Tournier began his practice as a physician in Geneva in 1928. After some years, God led him to his fuller, more personal, spiritual ministry. Tournier considers his vocation threefold: medical, psychological, and spiritual. He wrote in *The Meaning of Persons:* "I confess that it is this spiritual vocation which interests me most, for the very reason that all my experience has taught me the limitations of medicine and of psychology, and because the supreme and universal need of men is to find God." □

First appeared in *Youth's Christian Companion*

IN FOCUS

Fear is shadow —
dark and hate and death;
Love is substance —
light and seed and breath.

Emily Sargent Councilman

Mothers are not saints

by Glenn H. Asquith

"All that I am, or hope to be, I owe to my sainted mother" *et cetera.*

How many times have we heard this or similar quotes and have basked in a great sentimentality with the word *mother* flashing in neon lights on the horizons of our emotions?

And, certainly, Mother's Day has done its part (along with some worthy and lovely things) to perpetuate the heresy that mothers are saints.

As a matter of cold fact, mothers are persons and must be allowed to be such.

One expression of being a person is to want things. We call this being human, and that is exactly what mothers are Even though they may scrape and skimp to see that children and the husband have good clothes, books, music lessons, and other advantages this does not mean that they are glad to go about in shabby attire or stay in the background and be willing to take their pay in fulsome quotations or be taken to dinner one Sunday in May.

And mothers feel things. Slights that hurt others hurt mothers. Being neglected and left out of the center of "doings" can make a mother feel insecure just as much as any other person. She has the same sense of guilt as she strives to live up to what is expected of her simply because nature has given her the function of motherhood. Indeed, her nerve ends may be far more perceptive because of the ordeals through which she must go.

A mother even hates certain things. She tolerates much and is a "good sport" perforce, but she has no joy in a house turned topsy-turvy and left for her housekeeping skills to bring back to near normal; she hates being left alone while the male of the house and his progeny go out to do great things in the world – she cannot help but feel that she has a contribution to make to the world as well. She hates to be forgotten or left behind.

All of this is leading up to the statement that mothers are far from perfect and know it and want others to know it. They feel the unchosen hypocrisy of the exaggerated image that many bring to Mother's Day and would like all to know that they cannot go forty days and forty nights on the strength of a corsage or carnation. They want love which realizes that God has not left them out of the humbling statement, "There is none that does good, no, not one."

Even so, there is something different and special in the role of the mother which she accepts and which her family too often takes for granted. Even though a father or other family member was willing to try to take over some of the duties and obligations, he could not do it; no one can usurp the God-given prerogatives that belong to the mother.

Take the task of constant companion, for instance. Home base is the most important part of the day's life of a husband or children. And it is important because *someone* is there. And that someone is the mother. When boys and girls come home from school, when father comes home from a "hard day" at the office or from a spectacular triumph off on the field of labor, someone needs to be at home in order to establish a contact with the familiar and permanent. When there is illness the mother is the companion until healing comes. And yet, when she is ill, so often school and work take the other members of the household out as usual, and she must fight the depression and uncertainty alone.

And how about the post of "servant-in-ordinary"? Three meals a day, always the beds to make, the wash to do, the shopping to manage, the cleaning and laundry to be carted back and forth. All of this can get pretty monotonous even though faithfully and cheerfully done. If a family had to pay in cash for all services rendered by a mother, bankruptcy might ensue. Gratitude, offers of help, a little extra care in lightening the load might not change the work problem too much but would certainly change the outlook of the "servant" in the house. Even a maid gets a day off, and being taken to dinner or for an outing is not too much for a mother to expect.

When all is said and done, however, one of the noblest privileges given to a mother is to be a "listening post." What she hears from her family as they come in from contact with the outside world is not always good news. There are grouches to share, "unfairness" to relate, hopes, fears, plans. This is good therapy for the one getting it all "off his chest," and some sympathy or understanding from the mother often makes the unpleasant thing forgotten or put into proper perspective. In a great majority of situations, a mother is easier to talk to because she knows so well what her loved ones are from having been with them so constantly from the beginning. A father may say, "Come, son, tell me all about it," but the father has been in a different atmosphere and may not know just what the boy's frame of reference is. In today's world the father (unless he is a rare and happy exception) is out on the firing line trying to keep his job and make the home financially secure.

But this composite picture of motherhood is not all. A mother serves, too, as a link to nostalgia. A recent TV program was entitled "I Remember Mama." Father was in the picture, but the woman who wrote the book on which the series was based could recall her childhood chiefly by remembering her mother and what she had said and done. Most of our later "do-you-remember's" must be centered around mother. This is her reward as well as part of her ongoing function.

Going on from here we find to our shame and sorrow that mother often is made the scapegoat of the family. If anything is lost, father or a child will bellow, "Mother, where did you put it? Why don't you leave my things alone?" Or "Why didn't you remind me, mother? You knew I had to be there early today!" It is often satisfying to be able to charge up to poor mother's account the errors and lapses of memory. And, happily, mother understands and comes to the rescue, knowing that eventually, because she is so constantly depended upon, her brood or spouse will quietly make amends for the quick words spoken.

As a last peculiar function of motherhood we may give thought to the teaching of religion and ethics. Father sets a good example and speaks profoundly on good and evil and what the preacher said today, but mother inculcates her own faith and high ideals in thousands of small ways open only to her.

The world could not turn without mothers. They are essential, loving, loyal, and hardworking, but saints – no!

I would conclude that mothers prefer to be on a basis with others who have somehow fulfilled their function in life and in the world, fully aware that they could have done better but knowing too that they have showed considerable courage in the doing of the job.

Surely, they need the love that any other person needs. They want someone to reach out with understanding of the frequent desperation that must come to a woman who knows how much depends on her to rear the boys and girls in her keeping. They need to be assured that even though they do their best the children are not going to be perfect and that some will come to grief and that this cannot be blamed on a person who has sincerely tried each day to do her best. Children have two parents, they inherit from the long line of ancestors behind them, and they are molded by many forces outside the home.

And, finally, as the family grows, a mother needs to be helped by those who love her to accept age as something that does not change her in the eyes of her husband and children. The work she has done as a mother, the illnesses through which she has passed, the many worries that life brings will take their toll, but still to her family she is mother and that is all that matters.

I started out with a title which I discarded, "Be Fair to Mothers." This is a worthy motto for any month in the year and might well be the watchword of Mothers' Day, May 8, 1966. ☐

SHALL BRETHREN JOIN THE CONSULTATION ON CHURCH UNION? / *a look at central issue*

In June delegates to Annual Conference will be asked to decide whether the Church of the Brethren should becom an active participant in the Consultation on Church Union, a movement looking toward the eventual merger of si denominations. In order that readers may better understand the various ways of viewing the central issues bein discussed by the Consultation, MESSENGER *is carrying a series of forum features, each of which will summarize th findings already reached by the Consultation and offer reactions by Brethren writers. Following is a review o Consultation thinking regarding baptism, prepared by Donald Durnbaugh. The reactors are two ministers, Orvill Gardner and Harold Martin.* — Ed.

Looking Toward One Baptism

by Donald Durnbaugh

It is understandable that the issue of baptism has played a major role in the Consultation on Church Union. It has been observed by Christians from the beginning, though in varied forms and with different understandings.

In the study documents and the report (April 1964) so far published, agreement is evident on the following points: (1) "Baptism is a divine ordinance or sacrament and forms the visible basis of our unity." (2) "Baptism is the act of Christ in his church" and, therefore, it should normally be "administered in the presence of the worshiping congregation." (3) Although there are distinctly different traditions on the relation of grace to faith in baptism, "the primacy of grace must be stressed." (4) Both infant baptism and adult or "believers' baptism" are acceptable, the first because it clearly witnesses to the prior action of God in extending grace and because of its traditional practice in most Christian churches; the second because of the "responsive decision that involves faithful obedience to the call of God in Jesus Christ" and the value of commitment. (5) There should be flexibility in the manner of baptism, which could include immersion, pouring, and sprinkling, but water and a trinitarian formula should be used.

It is maintained that the scriptures do not explicitly set down a particular form or manner of baptism or settle the issue of infant baptism versus believers' baptism. However, it is agreed that a majority of scholars find that the New Testament passages cited to support infant baptism are debatable at best. Also they find general agreement that the practice of the early church was normally immersion of adult believer until the third century.

There seems to be a prevailing opinion that the Consultation's position on baptism should be reached "in terms o the theological implications of the gospel, the traditions o the church, and the contemporary situation." That is to say some of those most critical of attempts to base infant baptism on the biblical record or historic practice of the earl church are the most positive in encouraging the adoption o infant baptism for the needs of present-day Christianity "No one form of baptism is valid for all Christian peopl and for all ages."

Yet, as one study paper points out, "the form of th contemporary disputations and the intensity with which the are pursued is determined primarily by the fact that faith a now being interpreted in terms of the Protestant principl appears to run directly counter to the historic baptismal practice of the Catholic, Anglican, Lutheran, and Reforme Churches." Karl Barth, of the Reformed Church, precipitate much of the current debate with his rejection of infant baptism on scriptural grounds ("one is not *brought* to baptism one *comes* to baptism"). It is noted that the Church of England recently went on record that infant baptism might onl be continued if regarded "wholly incomplete by itself an absolutely needing completing by the gift of the Spirit an the conscious response of faith."

The stress on completion of baptism by enhancing confirmation, developed in the study papers, is not put forwar strongly in the summary affirmations of the report, althoug it would seem to offer a bridge between two markedly different positions. Instead, both infant baptism and adult baptism are presented, possibly because the Consultation needs more time to work out underlying tensions. The summary concludes

"1. Baptism is essential for full obedience to our rise Lord.

"2. Careful instruction should precede or accompany every instance of baptism.

"3. Since baptism incorporates us into the body of Christ, it is to be administered once.

"4. Neither infant baptism nor adult baptism should be imposed contrary to conscience." ☐

Is God Limited to Immersion?

by Orville Gardner

Naked, with hair cut and nails clipped, with false teeth removed, and thus immersed – so one would be best baptized. Biblical argument for immersion is stronger than for other modes. However, with that said, I believe in the visible unity of the body of Christ, the church, because there is only one Lord, one baptism. So we should do all we can to seek God's will for these days when his Spirit and his Word may have new light for us.

As one examines Durnbaugh's first five points in the opening of his summary statement on baptism agreements in the Consultation, it seems that Brethren concern on baptism will focus *not* on the spiritual formula (points 1, 2, 3), which "look good," but rather on the physical expression (points 4, 5). The key question might be, to what extent is an acceptable spiritual formula made unacceptable because of a given mechanical expression?

Granted that infant versus adult-immersion baptism is more than a difference of mechanics, but infant versus "twelve-year-old" baptism (many Brethren are baptized at twelve) reduces the weight of the "believer's baptism" argument. Remember that Jesus was baptized near the age of thirty!

Now for a back look. Water is a significant symbol in the Old Testament. It had at least three symbolic meanings: (1) chaos waters, disorder, destruction, death, (2) fertility and life, and (3) cleansing.

John used an age-old symbol of water, baptizing hearers as a sign of their repentance, a cleansing in readiness for the expected "kingdom . . . at hand." In the time before Christ, even before John, Jewish proselytes were baptized in water by immersion. So again we can see how in baptism Jesus made use of an old custom, investing it with fresh meaning. Jesus did not specify clearly the details of baptism.

What can we learn from some details of the old Jewish custom of baptizing proselytes? Note in the following quotation (from Edersheim's *Life and Times of Jesus the Messiah*, Volume II, page 745) the implications for (a) manner of baptismal garb, (b) witnesses, and (c) status of small children, or the unborn:

> The person to be baptized, having cut his hair and nails, undressed completely, made fresh profession of his faith before the "fathers of baptism" . . . and then immersed completely so that every part of the body was touched by water. . . . Women were attended by those of their own sex, the Rabbis standing at the door outside. Yet unborn children of proselytes did not require to be baptized, because they were born "in holiness." In regard to the little children of proselytes opinion differed. A person under age was indeed received but not regarded as properly an Israelite till he had attained majority.

Evidence is strong that the early Christians practiced adult immersion for the first century or two, although evidence also indicates there was some infant baptism in the early period. It would be helpful to know whether the persons to be baptized were clothed or completely undressed, as their earlier Jewish counterparts, and to know how baptismal garb related to aesthetic requirements of the witnessing congregation.

Later, infant baptism took hold with Augustine's emphasis on original sin and the need for baptism of infants because of hereditary guilt. Today most Protestants who practice infant baptism do not, however, hold that infant baptism is necessary to remove the child's personal guilt; rather, they hold that it is a sacrament meaningful as a commitment of the total church family in behalf of the little one for whom God's grace is already given, a sort of "already born into holiness" in the same sense as the unborn or young child of the Jewish proselyte above. Then at confirmation about age twelve the child consciously chooses Christ's way and affirms the baptismal vows.

Is God limited to immersion? When Jesus washed Peter's feet, Peter requested also the washing of his head. Jesus assured him that the feet were enough. Does this say anything about how God's grace is not limited, even in baptism, to a mode that treats the whole body physically?

As for the Brethren in the Consultation, we should recognize that in baptism we are one with other Christians in Christ. No vote is needed on that score. Our baptism is of the Lord and not of ourselves (one thing is clear, there is only one Lord and one baptism). Whether we think so or not, God pours his Spirit and grace upon others unlike us. And we should do all that we can to remove walls of pretended division, for his sake and for the world's sake, " . . . that all may know . . ." If we would enter the Consultation with humility and openness, who knows that this might be our golden opportunity to influence in favor of immersion or with other Christians to find that God has some new light for us on how to apply old truths to new situations.

If the worst came to worst and it was agreed to have several modes of baptism (Durnbaugh's opening point 5) I still believe the Church of the Brethren would be doing God's will to be a part of the searching after visible unity and oneness. Or do we believe that we can preserve, all alone and separately, the ultimate and true way of one Lord, as if other Christians did not in truth exist? That would be the most rigid type of creedalism! Against that kind of pride I doubt if Christ himself could prevail to save us. □

The Scriptural Mode Is Trine Immersion

by Harold Martin

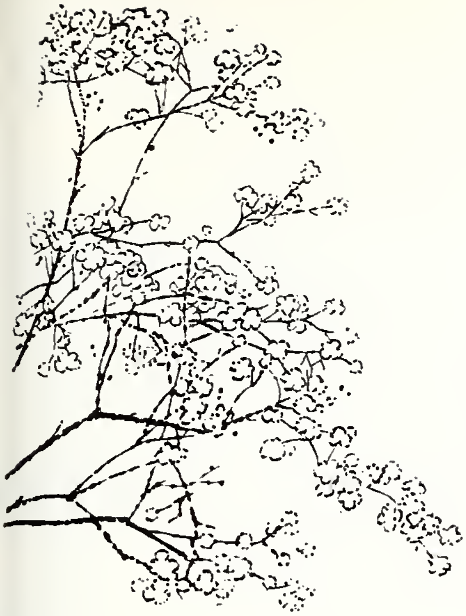
The great peril in the current movement toward consolidation of Protestant bodies is the danger of effecting union by treating lightly certain fundamental Bible teachings. Many emphasize the need for love and tolerance and minimize the importance of doctrine. But we must remember that in addition to the love which should characterize every believer, there must also be *a holding fast* to the sure word of God (Titus 1:9). Doctrine is essential to Christianity. How can we propagate the gospel, if we fail to preserve it? Since any effort toward church merger will lead to a "least common denominator" sort of attitude toward doctrine, it follows that each participating denomination must compromise some of its convictions. John Calvin said that he would cross seven seas for the sake of church unity, but not at the price of doctrin indifference or when the impression is created that many the truths which Christians have emphasized are of litt significance. With this statement I agree.

The particular doctrine that concerns us in this discussi is the rite of water baptism. Baptism is related to the ve act of becoming a Christian, and the Church of the Brethre must continue its witness, especially to the mode of baptis and the subjects for baptism.

The scriptural mode of baptism is trine immersion. Th we believe because of the meaning of the word, the signi cance of the symbol, and the practice of the early churc The Greek word *baptizo* is frequentive and calls for repeate immersion. The word is catalogued in every lexicon wort of the name as meaning primarily "to dip repeatedly." Ba tism symbolizes a death and burial of the old life and resurrection into the new life. Immersion is the only mo that properly symbolizes this. The early history of Christia baptism is overwhelmingly on the side of immersion, an when the immersion is fully described, it is always trine i mersion. But the statement on baptism prepared by t Consultation says, "The New Testament does not lay gre stress on the particular manner in which baptism is a ministered . . . in a united church it would be possible baptize by immersion, pouring, or sprinkling." Even thoug our stand in relation to the mode of baptism is already shak to make this statement a part of our declaration of fai would be an unwise compromise.

The Bible indicates that the subjects of baptism we always those capable of believing (Acts 8:12; 18:8). Ho can an infant believe? What meaning can a few drops water have if the person is not aware of the action and do not know what it is all about? Was the New Testame church composed of believers and their prebelieving childre Every child is born under the cover of the atonement ma by Jesus Christ. Christ's atonement went just as deep Adam's guilt (Rom. 5:18-19), and no child is responsib for any other sin than that wrought in conscious knowled and willful disobedience to God. If ever a doctrine was n of the holy and just God, it is the doctrine that God w damn a helpless little infant because his parents failed have some ecclesiastic baptize him. But the Consultati statement on baptism says, "In spite of tensions within o communions . . . infant baptism and adult baptism both se to express and fulfill the same spiritual life."

In a day when the churches in their desire for uni brush aside adult baptism and also the historic, scriptur mode of baptism, it is all the more important that we preser these truths taught by our Lord and practiced by the ear church. Our first concern must always be faithfulness Jesus Christ and loyalty to the Word of God.



ULTIMATE PERFECTION

All winter long, the prisoned rose
Within its earthly tomb,
Unmindful of its ultimate
Perfection and perfume

Lay, gathering its strength and grace
From mud and frozen sod
Until it burst its fetters to
Declare the power of God.

My soul someday shall understand
The way it thrives and grows
Before it breaks its earthly bonds
In beauty of the rose!

by Stella Craft Tremble

TELL ME, JONQUILS

Tell me, jonquils, is it treason
For the mind to need a reason
To run wild in April season,
Dreaming and apart?

Tell me, songbird on the hill,
As the apple blossoms spill,
Have you melodies to fill
A waiting heart?

Tell me, lilacs, is your scent
Sweet elixir to ferment
Into wine of rare content
As swallows dart?

by Alice Mackenzie Swaim

TO AN UNSEEN MOCKINGBIRD

Invisible singer
    of infinite song,
High in your free
    anonymity,
Have you learned the secret
    of giving, unseen?
Need you no thanks,
    no acclaim, O serene
Bearer of gifts
    from infinity?
My heart is clean-swept
    for your song.

by Emily Sargent Councilman

MORNING GLORY AND EVENING TOO

The trellis is not equal to the vine.
So red and purple velvet swarms its
    height,
Past jutting eaves, reaching for higher
    light,
And scrambles up the roof in random
    line.
The trellis is not equal to the vine:
It never is, in youth. Nothing astounds
When Morning's glory clamors out of
    bounds;
Profuse exuberance is heady wine.
But Evening, done with climbing, clamor
    through,
Looks back across the traveled day and
    spills
Its airy lava down across the hills,
Proud to proclaim age has a glory too.
Whichever way it travels, up or down,
Glory will always wear a flaming crown.

by Ernestine Hoff Emrick

WITH A LANTERN IN HER HAN

Why do women hold a key to success in rural development?

I believe there are several reasons. One is the strong mothering instinct. Women accept willingly the safekeeping and developing of the community's most precious resource, its children. The strong family drive makes women extremely practical in considering community improvement efforts. Rachel Conrad Nason of the Office of International Economic and Social Affairs of the U. S. State Department has said: "Women tend to be grass-roots operators with an eye for local application of national and international policy." It is here at the grass-roots or village level that rural development must succeed.

On the other hand, women can be the most deadly brake on desirable change in community life if they are uninformed about or uninvolved in its objectives. Paul Hoffman, managing director of the United Nations Special Fund, has observed: "When a country keeps its women in bondage, half of its available brainpower is lost. Moreover, the children – boys as well as girls – are brought up under the guidance of an ignorant mother." It is a truism that when we teach a man we can be sure of changing one person only. But an enlightened woman changes a whole family. Several can transform a community.

As I write now, many courageous women come to mind: women who have borne some of the burdens of village women and their families as their own; women who have seen the village women's potential for helping transform rural life in the developing nations of Asia, Africa, Latin America, and the Middle East. I will mention only a few of these women and their efforts and state my faith that these scattered rays of hope may sometimes become a great light on the path of progress in rural development.

Fresh in my mind is a scene I shall not soon forget – two women walking along the dark path between the mission dispensary and a village home in Stuntzabad, West Pakistan. Carrying a lantern to light their way was Miss Greta Wiseman, public health nurse. She had just dressed the head wounds of the village woman whose steps she now steadied. As they moved slowly along the path they discussed the disagreement which had flared into a family fight, the husband striking his wife on the head.

The lady with the lantern had told us earlier that evenin how wives are blamed for their children's illnesses which ar often traceable to malnutrition aggravated by lack of require protein. She had also told us with great excitement of he success in trading purebred hatching eggs with women i her area for ordinary eggs. By such trading she could hel them to fulfill their basic responsibility for a better famil diet. She explained that the Leghorn hens in one year la over twice the number of eggs that the native chickens lay - chickens which they are replacing. We found especially delightful her story of bringing old oyster shells back from th coast – baffling the customs man (in Pakistan there are customs to go through at the provincial borders). Her cage breeding hens were in need of this calcium, she said. "The were laying eggs with no shells and so the eggs couldn't b hatched."

I recall how Matilde de Benalcazar, a teacher, made us of the Quechua language, which she had learned as a child o her father's farm in Ecuador. With this and a deep Christia concern, she unlocked one secret to much marital strife i Andean Indian homes: the farm women's lack of basic education unequally yoked with the new knowledge of modern way picked up by their husbands on their part-time jobs in th city. The women had to be taught simple rules of cleanlines child care, and personal hygiene. And their urgent need c functional reading sparked a literacy campaign in a valle where both government and the church had before failed t find a motivation for literacy.

This great educational need reminds me of Dr. Florenc Thompson and her colleagues in Central India who conduc brides' schools for girls facing marriage to men whose schooling has made them dissatisfied with old village ways. As men however, they are powerless to change family patterns in society where the authority of the woman over the childre – both girls and preadolescent boys – is very strong. O these Indian village women Mrs. Charlotte Wiser writes "When once they discover that by adopting a new attitude o method they can serve their loved ones better, they are eage pupils."

Rose Ryter, a nurse in the Cameroon, realized that eighty

A man's view of why women are important in rural development / by J. BENTON RHOADES

Matilde Benalcazar, adult education director, gives literacy exam

five percent of the food in the country was raised by women. Women have always been the farmers of Africa, except on the coffee and rubber plantations. Mrs. Ryter encouraged her agriculturist husband to crusade for agricultural education among women. A Cameroon woman had rightly protested: "You teach our men agriculture. But we are the ones who do the farm work." Yet, in a recent trip through central and eastern Africa for Agricultural Missions, Inc., Mr. Ryter met only one agriculturist, James Stockton, at Mindolo, Rhodesia, teaching gardening to girls.

An equally urgent lack has been courageously attacked by Ofelia Bartolme, a church-employed home economist in the Philippines. As a good extension worker, she is sensitive to the needs of the village people. She knows the art of listening to their problems. After only two months on the job, she returned to her supervisor to say: "You must help me. The women in the *barrios* want information on birth control more than anything else." When I visited there last month, she was planning a program of birth-control information.

Others come to mind. There is Miss Elsa Peter and her colleague, Mrs. Paul, who have helped women of twenty-five Pakistani villages to make and sell high-quality embroidery work and to improve themselves culturally in the process. The openness and freedom of these women's groups, as I observed them, stand in striking contrast to the fear and conservatism of their neighbors in other villages.

During their two-year residence in the long houses of the Iban people of Sarawak, Miss Ellen Atkinson and a Filipino home economist developed an inspiring degree of trust among these people. It is not easy for an outsider to earn the confidence of the Iban women. Yet, it is very important if any significant advances are to be made.

In 1962 Mary Nijatbi showed me with some pride the work of the YWCA Rural Center at Kigimbu in training women for village leadership in Kenya. With characteristic humility she said, "We have really only begun to help women find their place in rural development."

I have become convinced that a vital step toward improving rural life is the awakening, enlisting, and preparing of millions of village women for more effective service to their families and communities. I am also sure that the Christian church in the several developing countries is called to help meet this need for women's leadership in rural development. Many national and international agencies, both governmental and voluntary, are concerned. Agricultural Missions, Inc., which for thirty years has given guidance to the churches in their village uplift efforts, is ready to help here also. We are encouraged with the financial support that has come through the World Day of Prayer offerings.

This will be used in one or more pilot projects to train village women for voluntary service to their communities. The focus of the training, we believe, should be on solving the specific problems of diet, sanitation, family health, and home economy. As village women learn these skills, they must learn also the methods of teaching their neighbors. Underlying the entire effort must be a strong spiritual motivation to serve — to carry a lantern, as it were. □

Reprinted from *Rural Missions*

news

Peace "offensive" launched by National Council

IN THE FOOTSTEPS of race, peace has the prospect of becoming a mounting concern among the nation's churches.

Impetus was given to such a movement in February at St. Louis when an advisory Committee on Peace was inaugurated by the General Board of the National Council of Churches.

Given a prominent berth in the NCC's chain of command, the committee is headed by one of the National Council's vice-presidents, the scholarly Arthur S. Flemming, a Methodist who is president of the University of Oregon and who was a welfare secretary in President Eisenhower's cabinet.

Among persons appointed to the committee is the Church of the Brethren's general secretary Norman J. Baugher, who is chairman of the NCC's Division of Christian Life and Mission. In recent months he has been an ardent spokesman for a peace "offensive" by the NCC.

An executive director of the committee was scheduled to be named soon.

The new direction issued out of the feeling that the church has a unique contribution to make to peace within the framework of its concern for people and their freedom from injustice and aggression.

The church must bring to peace efforts "a dimension which diplomacy cannot encompass no matter how expert it is," the policymaking General Board declared.

The new peace committee will probe theological questions on peace, assess the needs of developing nations, strive to relate churches to governmental agencies working for peace, and, in sum, establish a "definitive" peace program. It will seek to coordinate its efforts with parallel Catholic and Jewish groups.

The program, to cost an estimated $200,000 annually, has received a foundation grant of $150,000 spread over four years. Denominational support also is being sought.

On a wide range of current issues with implications for peace the General Board at St. Louis . . .

. . . voted 90-3 in favor of the admission of Red China to the United Nations, thus making a general policy of what formerly had been only a position of the World Order Study Conference. The resolution also called for a new U. S. policy toward China.

. . . adopted a separate policy statement calling on all citizens to uphold the rights of debate, diversity, and dissent.

. . . urged the U. S. government to strengthen economic sanctions against Southern Rhodesia in protest against its racial apartheid and to institute similar pressures against South Africa.

. . . reaffirmed its December statement on Vietnam and urged that the National Liberation Front be included in any peace negotiations.

. . . reviewed plans for a two-pronged NCC program aimed at relieving famine emergencies and starvation and overpopulation throughout the world.

. . . affirmed in a policy statement on economic life that science and technology are in themselves neither good nor evil, but gifts of God which man can either use well and be blessed or misuse and suffer.

Flemming . . . to head NCC peace drive

An eye for the future

CONVINCED that staffing smaller churches with adequate pastoral leadership is one of its most acute problems, Northern Ohio has led out with a bold set of future-oriented proposals for the fifty-nine churches of the district.

The study has taken into consideration for the first time such factors as the number of pastors needed, the pastoral salary scale, and the location and condition of existing church buildings across the entire district.

As to possible directions for the future, quite specific suggestions have been drawn up on whether each congregation should continue with a full-time pastor, share pastoral service with a neighboring Brethren congregation, enter into a yoked parish with another denomination, relocate, merge, close out, or make building improvements.

Prepared and submitted by the commissions on church extension and on evangelism and ministry, the paper was approved by the district board of administration. "Whether accepted, rejected, or amended, we pray these suggestions may stimulate the local church to seriously consider its future," the board action indicated.

One basis upon which recommendations were drawn was the size of each congregation, paying heed to the suggestion of a 1964 Annual Conference statement that the minimum number of families be 100, or membership 150, for full-time pastoral leadership, except in unique ministries such as church extension and inner-city parishes.

The district's efforts to comply with Annual Conference standards go further. On salaries, the district in placing new pastors is urging congregations to adhere to the Annual Conference scale. Likewise for pastors presently employed, the churches are urged to adopt salary figures in line with the scale by this fall, if at all possible, or to be at scale in no more than three years or to consider entering into shared pastoral service.

The district's policy statement on church and pastor avers that pastoral service should not be at the expense of outreach ministries. It suggests too that retired or part-time pastoral service be limited to interim situations and not be looked upon as the ultimate answer in staffing the small church.

Following three area meetings in which the policies were interpreted to Northern Ohio churches, the response to the new directions was reported as being widely favorable.

Where the students were

AMID THE BEDLAM AND BEER of Daytona Beach, Fla., moved an eighty-member evangelistic team to witness among the 100,000 collegians vacationing there over Easter.

Led for the fourth time by Ed Beck of the Methodist General Board of Evangelism, the interdenominational team sought to "create conditions in which God will reveal himself."

The film, "Parable," was shown at least three times daily. A "coffee tent" simulated the coffeehouse movement. Theologians conducted poolside chats. Leading athletes, Miss America of 1965, and folksingers and ministers rounded out the evangelistic caravan.

Nurse Grayce Brumbaugh and a makeshift clinic wage war against a merciless killer

Angel in an epidemic

IN AND OUT of the "isolation" wards – actually grass mats often brought by the patients themselves – nurse Grayce Brumbaugh wages war against meningitis.

The scene is near Chibuk, Nigeria, a small village in southern Bornu province, where the disease has struck the eastern area of the Church of the Brethren mission for the second time in five years.

Some weeks ago, a daily census of from 70 to 80 patients – epidemic proportions for the area – was being cared for in addition to 200 to 300 patients kept at the clinic. More than fifteen victims had died. Earlier 160 persons had been treated and dismissed.

Miss Brumbaugh had the assistance of five or six Nigerian men, the help of Miss Laura Wine, and consultative weekly visits of Dr. John Hamer. Sulfa tablets and government personnel were made available by the Nigerian ministry of health. Were the epidemic to reach the proportions it did in 1961, all available medical personnel and a corps of teachers and Christian education workers would have been mobilized into service.

Among current victims the most frequent complications have been with hearing and coordination of eyes and limbs. The severest type of meningitis can cause death in adults or children in four to eight hours after they supposedly feel perfectly well.

Before sulfa drugs, entire families sometimes were wiped out. Now few die from the disease.

But to see a child or parent brought in one day delirious or unconscious and unable to talk or swallow, then to receive injections, and the next day to sit up and eat is gratifying nonetheless.

Without modern medicines and angels of mercy like Grayce Brumbaugh to dispense it, today's epidemic still would bring "great wailing and gnashing of teeth" in the face of killer meningitis.

Graveyard worship

"GRAVEYARD WORSHIP," according to Methodist Bishop John Wesley Lord, is "a sin that stifles the church and prevents it from serving the living."

Specifically, Bishop Lord denounced policies which allow church cemeteries to encroach upon land needed to expand worship and educational facilities.

"Do we truly honor the dead when we allow the presence of the church graveyard to smother the life of the church?" the Washington, D.C., bishop wrote in an area supplement to *Together* magazine.

"If the graveyard must be preserved at all costs, then let the church itself move to a new location," he declared. "Surely it is not the will of God, nor of those who lie buried in our church yards, that their last resting places should prove to be an obstacle to growth of that faith in which many of them lived and died."

At Louisville Conference. L. to r.: top, D. West, R. McFadden, D. Miller, R. Spike, A. Helman; lower, C. Holsinger, C. Oltman, M. Meyer, H. Will, P. Robinson

On deck for the 180th

GENERAL SESSIONS of the 180th recorded Annual Conference, June 21-26, in Louisville, Ky., will center on the Brotherhood theme, "God Loves the World So. . . ."

Dan West, Goshen, Ind., the denomination's first lay moderator, will open the Conference Tuesday evening with an address on the theme, "Not to Destroy but to Fulfill." He is a retired member of the Brotherhood staff, having worked in the Brethren Service and Christian Education Commissions.

On Wednesday evening two Midwest pastors, Ralph G. McFadden, Lafayette, Ind., and Dean M. Miller, Lombard, Ill., will engage in a dialogue sermon on "Roles for a Revolutionary Age."

Robert W. Spike, professor, University of Chicago Divinity School and until recently director of the National Council of Churches' Commission on Religion and Race, will speak Thursday night. His sermon is entitled "The Church's Struggle for Commitment."

A. Blair Helman, president of Manchester College, will deliver the Friday evening address on "The Church's Mission in Higher Education." He is chairman of the Church of the Brethren's Committee on Higher Education.

On Saturday evening the oratorio, "What Is Man?" will be presented with C. Dwight Oltman conducting. Teamed with him in its production is Clyde W. Holsinger. Both men are members of the Manchester College faculty, and Dr. Holsinger is director of the Conference Choir. The oratorio will feature the North Manchester Ind., Civic and Manchester College Symphony Orchestra and the Manchester College A Cappella Choir.

Sunday speakers will include Matthew M. Meyer, pastor, Glendale, Calif., at the morning service, and Harper S. Will, pastor, Ft. Wayne, Ind., at the closing convocation. Mr. Meyer will speak on "Love Makes the World Go 'Round." Mr. Will's sermon is entitled "The Cross Still Conquers."

To direct the Bible hour series of the Conference is Paul M. Robinson, president of Bethany Theological Seminary. The studies will center on parables related to the Conference theme.

Postbreakfast conferences will be a special emphasis of the Louisville Conference. A series of discussion groups entitled "At Issue" will focus on Vietnam and China, Mission One, Brethren doctrine, peace, race, Brethren literature, evangelism, and allocation of the Brotherhood Fund.

On Tuesday through Friday evenings a series of postsession conversations, coffeehouse style, will conclude the day's activities.

Programming for the Louisville Conference has been arranged by the Central Committee, whose membership is comprised of Dan West, Raymond R. Peters, Clarence B. Fike, Dean L. Frantz, Samuel A. Harley, Donald E. Rowe, Morley J. Mays, and Robert G. Greiner.

Smoke in whose eyes?

AT HOME, the U.S. government requires a warning on every pack: "Cigarette smoking may be hazardous to your health." Overseas, the story is different.

According to a *New York Times* editorial, the Department of Agriculture has subsidized the promotion of cigarettes abroad through advertising and a twenty-three-minute color film, "World of Pleasure," depicting young couples smoking together. The Department of Agriculture contributed $106,000 to the film in 1963; the balance of funds was raised by tobacco trade groups.

This fiscal year the department reportedly will spend $210,000 to advertise in Austria, Japan, and Thailand cigarettes made from American tobacco.

The *Times* reported that while Congress has authorized funds to help expand tobacco and cigarette export, it observed that "there is no compulsion on the department to engage abroad in this promotional effort directly at variance with governmental policy at home."

"Furthermore, the law requiring the health warning specifically exempts cigarettes sold abroad. And Congress has several times refused to eliminate government supports for the tobacco that, in the form of cigarettes, 'may be hazardous to your health.' "

In the *Times'* view, "The present two-faced policy badly needs correction both in Congress and in the Department of Agriculture."

L. B. Newcomer: "Old ways are passe"

Piloting new patterns in public schools

A NEW BREED of school superintendent has been called for in some quarters to handle today's massive urban education problems. As school system after school system is engulfed in crises, the premium is on not only new patterns but new patternmakers.

A school superintendent who has demonstrated a capacity for both creativity in education and skill in administration is Leland Byerly Newcomer, a La Verne College, Calif., alumnus and formerly a member of the La Verne Church of the Brethren.

Dr. Newcomer has revolutionized the public schools of Clark County, Nevada – Las Vegas, no less. *Time* magazine last winter described Las Vegas as now having "one of the nation's most improved and innovation-minded school systems."

That was not true in Las Vegas four-and-a-half years ago, when Newcomer came there from Covina, Calif., where he was assistant school superintendent. At that time the Las Vegas system was in a jam. Half the 29,000 students were on double sessions; one third of the teachers left annually.

Newcomer took the Nevada post only on the basis that he be given full administrative powers, *Time* reported. He shoved aside the "old butts," whom he described as "political types paid administrative salaries to perform mainly clerical chores."

According to *Time*, Newcomer carved the 8,000-square-mile Clark County district into five sections, assigned an imaginative "director" to each to serve as liaison with his office, gave each principal a free hand to shape his own school towards centrally decided educational goals, and did not let tenure protect teachers or administrators.

The young Newcomers: Dick, Joel, Billy, Julie. "The home is first."

The shake-up put new life into the system and inspired parents. In the four-year period the school enrollment doubled, yet double sessions were eliminated. The annual school budget was almost tripled. Teacher turnover was reduced to fourteen percent. Newcomer's salary – $26,500 – was the highest paid a Nevada public official.

Bond issues, first for $21 million and then for $38 million, carried by wide margins. Two high schools – one of them with two-and-a-half acres of carpet on its floors to cut noise, three junior high schools, twenty elementary schools, and twenty additions were built.

Innovations included the use of intercom music rather than bells to signal the change of classes and periods of twenty-minute units that can be combined to fit instructional needs. Team teaching was employed widely, and "resource centers" and "learning laboratories" were made available to bright students to use in purposely planned free time.

"I believe most kids are geniuses in some things and morons in others," Newcomer declares. He urges schools to find ways to analyze each student in terms of his uniqueness.

In the development of youth, Newcomer gives a high place to the role of the church. "Religion," he says, "allows man to transcend or reach out beyond the material world." In Las Vegas he was a Methodist, on the board of stewards and teacher of youth.

"The great mistake being made in education today is in automatically equating schools with education," he told MESSENGER. "Schools are only one of the educational institutions in our society, and I would consider them to rank third in terms of importance.

"The first is the home. The second is the church (not a particular church, but the necessity of man to search for meaning, and I believe religion is the medium for that search). The third is the public schools. The fourth is other community agencies." He has proclaimed this view of shared responsibility in speeches across the country.

In February Dr. Newcomer left the Las Vegas post to move back to southern California to superintend the newly formed Newport-Mesa Unified School District. One of the formidable challenges of the $30,000-a-year assignment is to fuse three districts together from two communities scarred from a vicious unification battle.

Newcomer, forty-four, graduated from La Verne College in 1942 and on occasion has been a part-time professor and lecturer there. He received a Master's from Claremont College and a doctorate in education from the University of Southern California. He and his wife, Barbara, have two sons at the university and a son and daughter in high school.

Confident and aggressive though he is, Newcomer seeks to instill a strong *esprit de corps* among his staff. He regards a one-man show as a failure. He admits to "quite a few weaknesses and faults, which I try to hide." Among them, he said, is the making of indiscreet remarks, as *Time* picked up.

In his philosophy of education, "the old ways of inculcating boys and girls with the knowledge of the past are passé. We must teach children how to learn. This makes education an entirely new process, and many people simply aren't facing up to that fact."

Denominationalism: Help or h

NEXT WEEK in Dallas at least seven denominations will be represented in an attempt to draft an outline for a new united church. Presumably for the Episcopal, United Presbyterian, Methodist, Disciples of Christ, United Church of Christ, Evangelical United Brethren, and African Methodist Episcopal Churches, fraternal relations have moved beyond conversation to the pencil-and-paper stage.

Elsewhere, the Southern Presbyterians and the Reformed Church in America also are at work writing a plan of union. And this fall the Methodists and Evangelical United Brethren will cast the first decisive votes as to whether the "United Methodist Church" is to be born in April 1968.

These strivings assume the validity of denominations, even if of fewer, bigger, and perhaps new denominations. The mergers are motivated, proponents say, by the desire better to express the unity of the Christian faith and better to witness to this faith in the world.

At least one church reformer insists that mergers "at the top," and, for that matter, denominationalism taken broadside, make little contribution to the church's central mission today. To the contrary, he sees denominationalism as obsolete, a luxury which Protestantism no longer can afford. What is required instead, he pleads, is a radical restructuring of the church so that ecumenicity is expressed in local communities through new means of cooperation.

These views were advanced by Stephen C. Rose, a Presbyterian clergyman and young Chicagoan who edits *Renewal* magazine. The proposal was published in the February issue under the title, "The Grass Roots Church: A Manifesto for a Renewal Movement."

"With reverent scorn, Rose has flayed his fellow Protestants for building too many buildings, ignoring local community problems, and masking their own self-interest behind expensive, bureaucratic social action problems," a *Newsweek* reporter summed up the manifesto.

According to Mr. Rose, denominationalism means top-heavy bureaucracy and misdirected efforts at corporate self-preservation. He sees this resulting in a remoteness between the church and the realities facing it today.

DENOMINATIONS are "obsolete, both theologically and . . . structurally, because they have turned into national bureaucracies . . . which, by their very nature, impede the development of the church's mission at the local level," Mr. Rose argues. He suggests denominations turn over ninety percent of their national programs, including the funds that support them, to newly structured local programs. The place of denominations in the future is as "research and developmental agencies serving the whole ecumenical church," Mr. Rose says. "We wish to free denominations for service not eliminate them."

The constructive side of his manifesto centers on what is to happen at the grass roots: "Local churches must band together to form cooperative ministries." In an example the author suggests that if ten existing congregations were to enter into a restructured plan, one facility might be used for worship services, perhaps three for the teaching ministry and one or more for service ministries. The remaining buildings would be sold.

The worship facility would offer a wide range of Christian worship services throughout the week, from Episcopa liturgy to silent Quaker meetings. Every neighborhood would have a full-time center for the training of adult laymen and also a center for pastoral counseling. The ministries of service would be directed only to those areas of need not already met through secular channels.

For their part, theological seminaries would widen their perspectives. Their training would be focused on what Mr Rose sees as the three functions of the contemporary church the first he calls *chaplaincy*. By chaplaincy he means "the proclamation of the biblical insight into the human situation." The second he cites is *teaching*. By teaching he means "the integration of this biblical insight with the realities of the contemporary world." The third he terms *abandonment*. By abandonment he means "the self-giving of the church to the world."

THE PLAN would require perhaps half as many ordained ministers as now are needed, that is, persons engaged in the priestly, liturgical, pastoral ministry or chaplaincy. As a consequence an equal number of seminary graduates in the future would be laymen, equipped for highly specialized ministries. To the Chicago cleric, such specialization would help answer the frequent charge that "the structure of today's church leaves the clergyman with virtually no time to realize his essential ministry."

Mr. Rose sees the metropolis "rapidly becoming the primary geographical unit in this country." Hence, the co-

Are national denominational bodies obsolete? What structu

nce to the grass-roots church?

operative ministries, set up around viable geographical lines, would be related primarily through metropolitan and ecumenical patterns rather than denominational and national.

Still another emphasis of the manifesto is that church membership be redefined so that one becomes a member first of the cooperative ministry and then, from year to year, elects membership in a specialized ministry, so that membership is related "both to confession of faith and mission in the world."

IN RESPONDING to the Rose manifesto, one ecumenical and denominational leader, Truman B. Douglass of the United Church of Christ, told the *New York Times* that while the proposal is "provocative," it is nonetheless naive in its confidence that renewal and reformation will take place if the archimedian point of the church is shifted from national denominational offices to local congregations.

"The plain fact," Dr. Douglass was quoted as saying, "is that the local and regional bodies as they now exist are much less ecumenical in spirit and program than are the national bodies." He pointed out that his own Board for Homeland Ministries, working at the national level, carries on up to three fourths of its work cooperatively with other church bodies. "This is not true of any local or regional church organization that I know," he added.

To Dr. Douglass, the proposal repeats the position of those "who insist that all our evils are the result of locating too much influence at the national level. This simple trust in localism is just not supported by the facts."

Observed Norman J. Baugher, chief administrator of the Church of the Brethren: "I do not know a denomination, a council of churches, or a churchman who does not support the two foci of the manifesto: (1) The imperativeness of the people being more involved and (2) the urgency for ecumenicity to become more local. The basic issue it raises is whether denominations help or hinder the effective grass-roots witness by the church of Jesus Christ.

"Many of the criticisms against the kind of denominationalism described I can both understand and accept. Denominationalism does need revamping, and I think that the Church of the Brethren is working at it, though we have far to go. But to think that localism to the extent set forth in the manifesto can go it largely alone in our kind of world, with its centralizations of social, political, and economic power, is to denude the church of one of its mandates, namely to make a corporate witness to the world of our structures."

Dr. Baugher urges that more cooperative ministries be conducted, experimentally, and hopefully with increasing Brethren support. But at the same time he remains optimistic that the denominational program can be reoriented "toward a more creative role of encouraging and enabling an effective witness at the grass roots."

It is his conjecture that "denominational boards and staffs perhaps are more prepared for the goals of the manifesto and more eager to support local ecumenicity than members of most congregations are ready to pursue and support."

Though he terms the views of Mr. Rose as "courageous and stimulating," Dr. Baugher adds that personally he "cannot believe the manifesto is realistic or prophetic, except for corrective purposes, in its drastic swing to extreme localism."

MR. ROSE does not stand alone in charging that the church is so absurdly caught up in institutional maintenance that it cannot adequately perform the ministries of chaplaincy and teaching and "abandonment." But few other critics have said as bluntly as Mr. Rose that when a congregation fails on these fronts, it is theologically and structurally irrelevant.

In the Church of the Brethren, Mission One is a recognition that the church must look afresh at its calling at every point in the corporate and individual lives of its members. It is a case of denominational leadership seeking to inspire renewal, not through a systematized program to be imposed upon the congregation, but through encouragement of each congregation to think through and to restyle its own approach to witness, developed around its own unique situation.

The Stephen Roses doubt that efforts of reform from the top generally will result in anything more than denominational self-preservation. At this juncture the Brethren have not bought this; there is among Brotherhood leaders a sincere striving to discern new priorities in mission, to perform surgery on outdated or less urgent functions, to consider self-effacement even of the institution, to seek reform at all levels of church life.

If renewal should come to the Brethren, unabashedly and irretrievably, the point pressed by the Rose manifesto is that the national denominational unit and the congregations as well will take on a drastically different character. In its terms, the change has scarcely begun. — H.E.R.

ntribute best to renewal of church life in local communities?

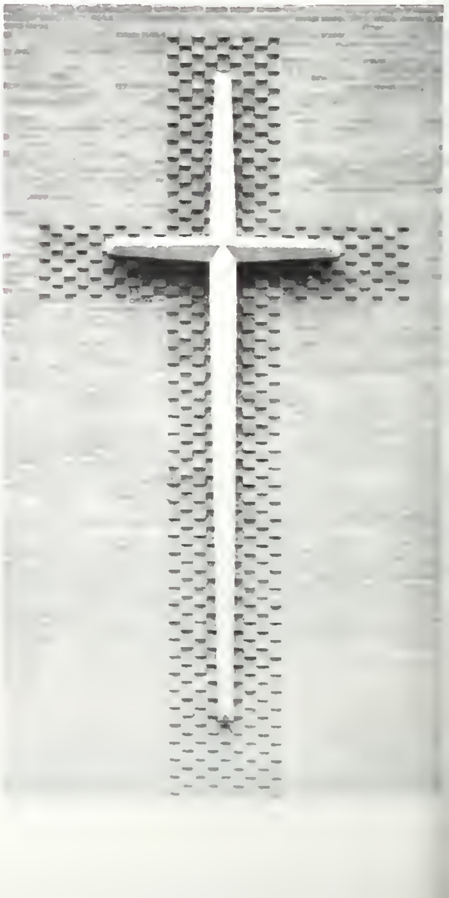
news

TEMPLE SHOLOM, formerly the place of worship for the Reformed Jewish, now is the home of the First Church of the Brethren, Phoenix, Ariz. The facilities were purchased last year for $114,000. The 60-year-old Brethren congregation, which has 115 members, relocated in order to consummate a vision of upgrading its ministry to the community. Erection of the cross was one of the few alterations made.

HIGH over Nebraska farmland stands the tower at the entrance of the new South Beatrice Church of the Brethren. Symbolized are the trinity, cross, world globe, fish, ship, and bell (not shown).

FROM AN OLD FRAME BUILDING the nearly century-old Moscow congregation, Mount Solon, Va., moved into this new $80,000 sanctuary and educational unit. The church shares in a pastoral program with the neighboring Elk Run congregation.

THE CROSS (at right) in contemporary design appears against an interplay of lines and junctions on the exterior of the Greensburg Church of the Brethren, Pa. The new modern sanctuary and educational facilities serve a 525-member congregation.



day by day

What is a mother worth? In the dizzy round of dinner preparations, discipline, and diapers, self-pity and discouragement may lead a mother to digress from duty. Feeling tired, frustrated, and unappreciated, she detests her classification as a "nonworking mother." May she find encouragement in the following estimates of her value.

After thorough research, a university class determined that a mother's activities when itemized in dollars and cents for each week were worth:

Cooking, table-setting, serving @ $2 per hour	*$50.00*
Dishwashing @ $1.25	*17.50*
Child care @ 50c (what most baby-sitters get for just sitting)	*17.50*
Routine housework @ $1.25	*22.50*
Laundry, ironing, mending @ $1.25	*12.50*
Misc. work (secretary, nurse, chauffeur, mistress, bookkeeper, gardener, etc.)	*30.00*

These services totaled $150 a week or $7,800 a year. However, mothers cannot be hired, at any price.

In writing an essay on "What a Mom Means to a Kid," a third-grader wrote: "A mother is a person who takes care of her kids and gets their meals and if she's not there when you get home from school, you wouldn't know how to get your dinner and you wouldn't feel much like eating it anyhow!" Thank God for mothers!

DAILY DEVOTIONAL GUIDE

SUNDAY, MAY 1
Gen. 2:18-25. Blessed is she who uses her presence, influence, and praise to support, encourage, and inspire her husband, for she has learned the helping role of a wife.

MONDAY, MAY 2
Gen. 17:15-19. Blessed is she who believes God's promises and acts on them in faith, for her example instills a like faith in her children.

TUESDAY, MAY 3
Ex. 2:1-10. Blessed is she who responds courageously to danger, protecting the lives and characters of those she loves, for she will find strength in God.

WEDNESDAY, MAY 4
1 Kings 17:8-16. Blessed is she who shares of her resources and talents with those less fortunate, for she will never lack joy or friends.

THURSDAY, MAY 5
Ruth 4:14-17. Blessed is she who can graciously relinquish first place in the life of her son to the woman he chooses, thereby gaining the love of both.

FRIDAY, MAY 6
Mark 7:24-30. Blessed is she who meets failure, depression, illness, and trouble by turning to God, for he will supply her need.

SATURDAY, MAY 7
Psalm 113. Blessed is she who knows the dependence and trust of small children, for she has golden opportunities to lead them to love Jesus.

SUNDAY, MAY 8
Eph. 6:1-3. Blessed are those children who have parents who love each other and live lives worthy of honor, for their heritage is beyond price.

MONDAY, MAY 9
1 Sam. 1:21-28. Blessed is the mother who dedicates her children to God and encourages them to follow wherever he may lead, for she has given her all.

TUESDAY, MAY 10
Mark 6:17-28. Blessed is she who can accept criticism gratefully and forgive freely, for thus she will be free from the damaging effects of bitterness and hate.

WEDNESDAY, MAY 11
Matt. 20:20-28. Blessed is she who does not use her children to fulfill her own ambitions, for they will then be free to use their God-given talents as he intended.

THURSDAY, MAY 12
Luke 1:30-38. Blessed is she who humbly obeys God's will, trusting her future welfare to his care, for her daily duties will be transformed into acts of devotion.

FRIDAY, MAY 13
John 19:25-27. Blessed are those who can welcome strangers, the lonely, forgotten, elderly, and unlovely into their family circle, for Christ's love excludes no one.

SATURDAY, MAY 14
Prov. 31:25-31. Blessed is she who finds fulfillment by spending her life for others, for her enthusiasm, faith, and joy will infect all whom she contacts.

"Buy Mother an automatic washer" . . . "Thrill her with a portable dishwasher" . . . "Surprise her with a new car." So urge the ads, as if love can be bought or even expressed with material things. The larger, more expensive gifts are interpreted as showing the greatest measure of love. Mother's Day without a gift is unthinkable; so young and old, brainwashed by Madison Avenue, rush out to buy something, anything, so as to not be empty-handed before Mother.

Rare is the wife, mother, mother-in-law, stepmother, or grandmother who is deceived by a one-day-a-year display of devotion. From experience they know that love (or lack of

day by day

it) is shown in countless little ways. If these daily acts of love are missing, the annual gush of glory with its showy superlative cards and grandiose gifts seems hollow, insincere, a mere lip service.

How, then, can families show appreciation to mothers? How can Mother's Day be extended to include each day of the year? Discuss the following suggestions, and add to them those distinctive gestures which would be meaningful to your mother, an individual who is unique in her own interests and preferences.

Tell her often that you love her

Disagree kindly without talking back

Treat her with courtesy

Listen to her; respect her opinions

Offer to do more than she asks

Obey promptly, without reminders

Surprise her frequently – with handpicked bouquets, by doing a job without being told, inviting her to eat out, writing her a letter, praising her, visiting her, giving thoughtful gifts

Offer to pay her adequately for the use of her telephone car, baby-sitting services, or hospitality, instead of taking them for granted.

Is this the language of love?

"Shut up!"

"Clean that messy room!"

"You spilled the milk so you wipe it up!"

"I can't take you to the basketball game; I have another meeting."

"Tired? You? When you haven't done anything?"

"Get in there and practice your piano lesson."

"Where have you been so long?"

"Turn off that noise! It's *not* music, either!"

"Comb your hair! When *are* you getting it cut?"

"Wipe those tears. Big boys don't cry!"

"Open a can of baked beans for supper. I'll be home about 9."

"Eat that asparagus! We don't want sneaky kids around here!"

"I just waxed the floor; so get out and stay out until I call you."

"I don't care what time you come in – just don't wake me up!"

"No, you can't have a party here. I couldn't stand all the racket!"

"I've had it with these kids. They're just a pain in the neck!"

"Children are not a 'heritage of the Lord'; I say they are a curse!"

Dear God:
Help me to be the child of their dreams,
to choose the right, though difficult,
to work and study to succeed,
to accept responsibility and develop self-reliance,
to honor the best in them, and
to allow Christ to guide me in all my ways.
Amen.

– Earl and Vivian Ziegler

questions you ask

Q. Are we as a congregation in the Church of the Brethren not free to choose our own pastor? Our district secretary has not been very helpful in finding one for our church.

A. You are indeed free as a local congregation to choose your own pastor. You are not ethically free, according to the established policy of the Church of the Brethren, to negotiate with a pastor without the knowledge and consent of your district secretary.

Placement procedure for pastors within the Church of the Brethren allow for direct negotiations between the minister and the congregation, but these should proceed only after the proper contacts are made through the district secretary who will work in cooperation with the director of ministry for the Ministry and Home Mission Commission of the General Brotherhood Board.

These placement procedures are established for the protection and benefit of both the churches and the pastors. When carefully followed they help to promote constructive and ethical relationships between congregations and their clergy.

There is a shortage of good pastors today in the Church of the Brethren as in most other denominations. Your district secretary will most certainly do all he can to find a suitable minister for your church.

Q. I would like to know the meaning of the Greek and Hebrew words for baptism and also the word for sprinkling. Do these words imply repeated action?

A. The Greek word for *baptize* is *baptizo.* It means literally "to dip into or immerse." Many scholars believe it also implies some repeated action, although there would also be some question about this.

The word *bapto* is used occasionally to mean "to dip into," as in Luke 16:24: "Send Lazarus to dip the end of his finger into water." This word, however, does not refer to baptism.

The usual word for *sprinkling* in Greek is *rhantizo* which again is not used to refer to baptism but more often to the sprinkling of blood (Heb. 9:21).

While baptism is a New Testament concept, the Hebrew word *taval* is used in passages such as 2 Kings 5:14, where Naaman dipped himself into the Jordan seven times. This is translated into Greek in the Septuagint as *baptizo.*

The Greek word for *baptism* would seem to suggest immersion in a repeated action. However, it must be recognized that the traditional form of baptism observed by the Brethren, trine immersion, is based not simply upon the etymology of a word but also upon the practice of the early church. At the same time, it must be admitted that other forms of baptism were practiced by the church from the early days of her history.

Q. Currently, there seems to be a trend toward holding memorial services for the deceased instead of funerals. What is the difference between these two services?

A. Traditionally, the funeral is a service honoring the deceased at the time of the burial or cremation of the body. The casket containing the body of the dead is present during the service and often becomes the focal point of interest. In many communities, the long-standing practice of "viewing the body" as a part of the funeral rite has been modified to some extent by opening the casket to view before the service either at the funeral home or at the church.

Generally, the funeral differs from other public worship in that there is little or no congregational participation in the liturgy. The service is designed to bring comfort to the bereaved as well as to honor the memory of the deceased and provides an opportunity to consider the meaning of both life and death.

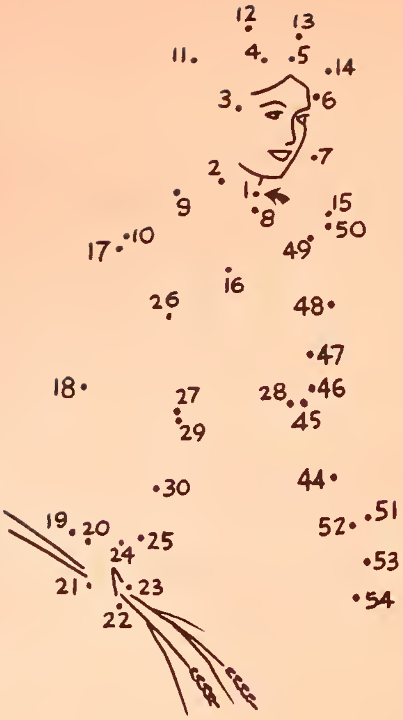
A memorial service is generally held apart from the burial. Often the interment of the body will have taken place with quiet and appropriate services for the family and close friends before the time of the public observance. The memorial service then takes on the character of a worship experience in which the whole congregation participates as a celebration of Christian faith and thanksgiving to God for the life of the one departed. Since the body of the deceased is not present, the focus is more naturally upon the experience of resurrection and eternal life.

Some pastoral theologians are concerned about a modern tendency to escape the stark reality of death by speaking of the death process as *passing away* or *leaving this life* or in similar euphemistic terms. They feel that this effort to avoid the words *dead* or *dying* does not contribute to genuine comfort in bereavement but rather may retard the adjustments which death inevitably demands. They would even defend the ritual of viewing the body as the acceptance of the finality of broken earthly ties and see value in it as a means of facilitating what the psychologists call *grief work* necessary in the mourning process.

At the same time, much of the adulation of the body which has been characteristic of our traditional funerals is less than Christian. The body, in whatever way it is disposed of after death, will return to the dust from which it came. While the Christian accepts this and mourns the broken relationships which death always creates, at the same time he affirms his faith in God who sustains us in both life and death and declares his hope in the resurrection and the life in the world to come.

For many people the memorial service is the more appropriate occasion for honoring the dead because of its celebration of the victory of life over death and the opportunity it provides for participation by the whole community of faith.

— Paul M. Robinson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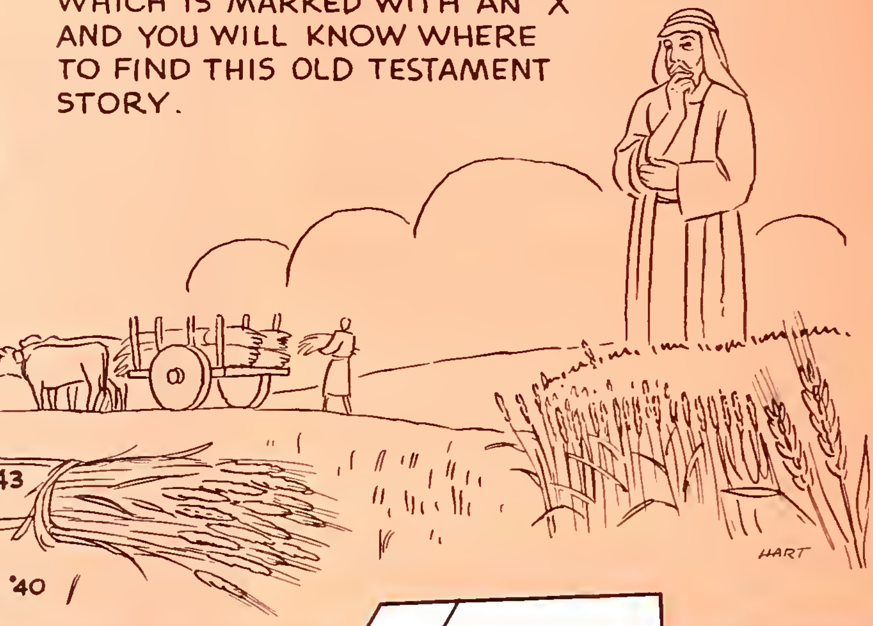
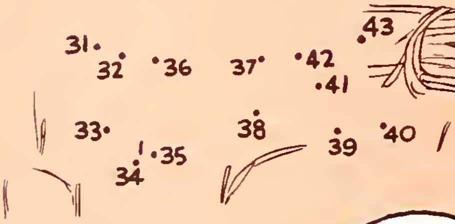
An Old Testament Story

BOAZ WAS A WEALTHY FARMER. AT HARVEST TIME HE SENT HIS HELPERS OUT TO GATHER THE GRAIN IN HIS FIELDS.

ONE DAY HE SAW A STRANGER GATHERING UP GRAIN WHICH HIS WORKERS HAD LEFT BEHIND. FOLLOW THE DOTS AND YOU WILL SEE A PICTURE OF THE STRANGER.

THEN COLOR EACH SPACE BELOW WHICH IS MARKED WITH AN "X" AND YOU WILL KNOW WHERE TO FIND THIS OLD TESTAMENT STORY.

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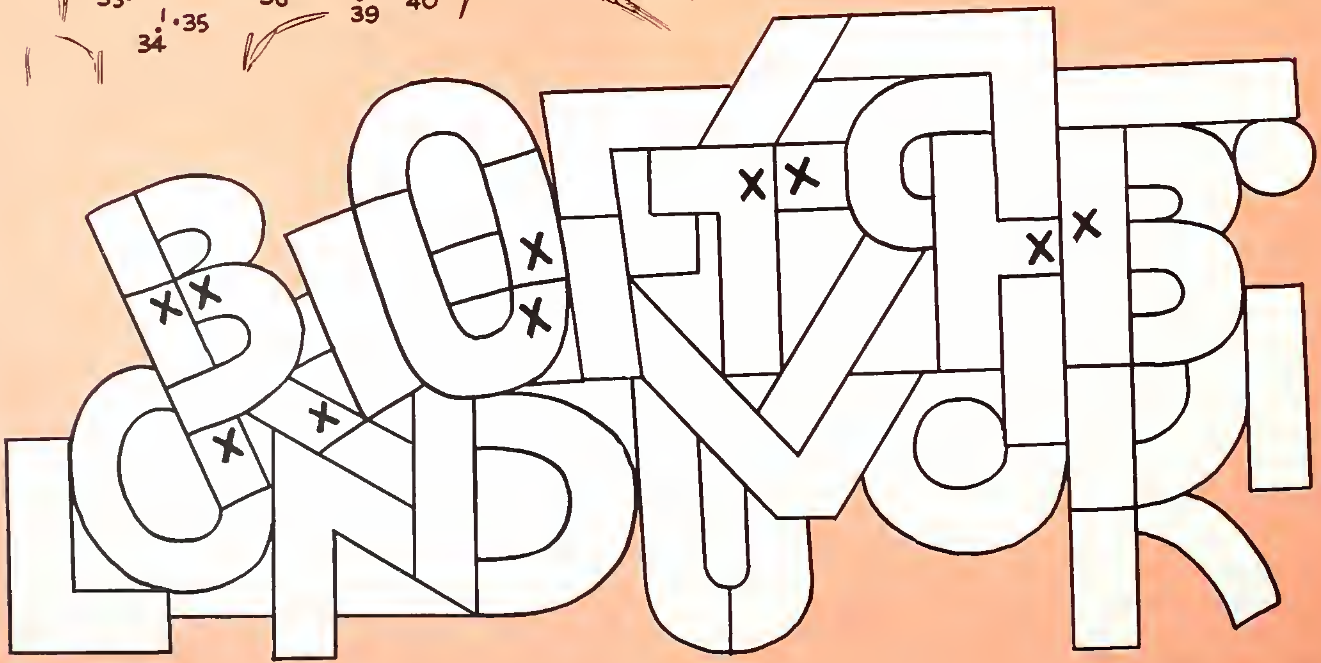


HONEST QUESTIONS DESERVE HONEST ANSWERS

by Glee Yoder

The old Model T jerked to a halt. My mother had automatically pushed on the brake pedal when she heard the sharp, piercing whistle of the morning passenger train. This interruption in our trip to town gave her a few moments to review her grocery list and a bit of time for us three young children to indulge in romantic fantasy.

The smoke and steam blurred our vision just enough that we quickly imagined we too were being whisked to faraway places where all kinds of fabulous things were in store for us – over rolling hills, through deep cuts, into a big city, seeing unfamiliar people in unfamiliar places by means of our magic carpet – the fascinating train.

As the observation car cleared the crossing, my cousin, jolted back into reality, dreamily asked, "Aunt Mary, when I get big, will you buy me a train like that?" With little indication that she really heard the question, she absentmindedly responded, "Maybe, Hugh . . . some day, maybe . . . we'll see," and she pulled down on the gas lever, still wondering if she had enough flour to last through the week.

Anyone with children will quickly identify with my mother. A myriad of questions interrupt our hurried activities and the persistent "Why, Mommie, why . . . huh . . . why?" punctuate our thoughts. Since much of child talk is questioning, there are some idle and preposterous questions which may not need our full attention or even an answer, but out of the 376 questions the average three-year-old asks in one day, there are many very important, revealing, honest, and deserving ones.

Why does it rain? Where do the clouds go? Why is his skin black? They ask some nice questions and they ask some naughty ones: Why are you so fat? Why don't you have hair on your head? And they ask some revealing ones: Why doesn't God make Kent well? I've prayed for a bicycle; why doesn't God give me one? It all starts, you see, with the simple question, "What's that?" and even though we become weary of their little game, the children never do.

Why do they ask so many questions? Many times these "whys" serve simply to establish social contacts with adults, a means of getting or diverting attention. Sometimes they provide a way of expressing resentment or showing resistance, but most of the time children are asking out of curiosity. They are trying to learn "what" something is or to find out the "why" of things. Youngsters want to know. This is a basic part of growing up!

Adults need to remind themselves constantly to give children of all ages full respect as real people. They are asking questions which matter to them, and they need to be assured that their questions will receive our honest and respectful consideration. If we realize and accept this, we shall be able to use our skill in "reading the language of questions," for often they provide a way through which we can see into the child's thinking. They open up our opportunities to clear up misunderstandings and fears. Oftentimes these questions are discernible because they are accompanied by a frantic tone in the voice or a look of fear in the eyes. Why does God let it storm? What happened to our dog when he died? Will I die someday?

Some questions reveal the struggles of children. They wrestle with problems that are far beyond their experiences because older people introduce these problems prematurely. Television, for example, brings into our homes so vividly the problems, evils, and dangers of the entire world while they are actually happening. Why do those children look so thin and sad? Why do people kill each other? Other questions open doors through which we, as adults, may enter the life of the child by learning something about him which he would not have revealed in any other way. Everyone else is doing it; why can't I? I saw Karen copy from Jack's paper. Is it really wrong even if she didn't get caught? Aren't you afraid if we hide from them they'll just go on and play without us? Others provide an opportunity to challenge a child to keep seeking and searching. Why are fish able to swim? Why doesn't it hurt when my hair is cut? How can I believe in God when I can't see him? And later, Who am I — really?

Be thankful for questions. There is no surer way to an understanding of childhood. To handle every question as an opportunity may be impossible for there are too many and they come too swiftly, but we should remember that many may have tremendous possibilities for growth and development.

Answering the questions of children is an art for which there are no exact instructions. Satisfying and helpful answers are a combination of reason and feeling. The relationship of parent and child and the degree of trust and understanding are determining factors. With many children emotion is stronger than reason. They "think with their feelings." Quieting their fears is more a matter of dealing with emotions than a matter of logical reasoning. That which reveals the calm and confidence of someone whom they trust may be of far greater importance than any studied answer.

In trying to meet the needs of inquiring minds and maturing emotions, there are some principles that are worth keeping in mind. First, be intellectually honest. What we must give them is the truth as we see it now. Not the whole truth perhaps — we do not always have the whole truth — but truth as far as we know it and as far as their needs go and their understanding permits. We will not hesitate to tell them when we do not know the answer but will suggest that together we try to discover what the answer may be.

Secondly, mere opinions inconsistent with the life we live carry little weight. We need to live what we speak.

We will want to remember also that the best reasoning may be made ineffective or even harmful by wrong emotional coloring. Overanxiety, a strong desire to impose one's will, the inability to tolerate opposition without an emotional reaction — all these shine through our attempt at logic.

In the fourth place, the child respects an open, inquiring, adventurous mind. We do not need to have the final word or the perfect answer. We do need, however, to develop a judgment as to when to speak with authority and with some degree of finality and when to hold questions open for discussion and continuing thought and inquiry.

Lastly, our greatest task is not to satisfy the mind, important as that may be, but to give guidance to the emotions and will. We shall want to give special attention to the questions which involve character development.

Perhaps you have never thought about the questions your child does *not* ask, because when a child never asks "Why must I?" or "Why can't I have it?" the tendency is to feel both relieved and fortunate. But I would like to suggest that there is significance in the questions children never ask. A child's questions are limited by his experience. A boy who has never used a hammer, a saw, or a plane is not likely to ask about the laws of building. Children in a crowded city cannot even ask about growing things. Some never ask about money except to say, "Daddy, gimme a nickel," or "Why can't I have a new dollhouse?" Very often these questions have been so poorly answered that the basic idea of income and expenditure never enters their heads.

Some children have no opportunity to question the general routine of living in their homes or even their own study habits. They go through twelve years of school, living such regimented lives that they dare not ask questions, or they lead such disorganized lives they never even think to question the efficiency of their mode of living or studying. Others feel inhibited or are too embarrassed to ask questions about sex because the subject seems taboo or naughty.

What they have never heard discussed at home provides no reason for questioning; therefore, often the important ideas about faith, God, the Bible, prayer, and the meaning of life are never explored.

Questions denote interest, participation, awareness. List the things your children never question, whether the things belong to the physical world, to the social world, or the world of ideas and faith, and you will have a picture of your own limitations. Even the "sure" convictions we would hope to pass on to our children need to be questioned if they are to become successsfully a part of their own belief. When children are not discouraged in asking questions — and enough of them — they will have a background which makes wide questioning and searching possible throughout their lives.

Now, we, too, are asking questions — questions that our children will not ask. We need to know why they have asked the questions, what their own resources are for answering them, how much to tell them now and what to save until later, what they are trying to say to us through their questioning, and how to give answers which are frank, honest and without our prejudices. But questions are a means of growth and understanding for both us and the children. Let us continue to ask and to answer questions together! ☐

Renewal through worship

WORSHIP IN THE FREE CHURCHES, by John E. Skoglund. The Judson Press, 1965. 151 pages, $3.95

A PROTESTANT CASE FOR LITURGICAL RENEWAL, by Kenneth E. Pfifer. Westminster Press, 1965. 159 pages, $3.95

THE REFORMATION OF OUR WORSHIP, by Stephen F. Winward. John Knox Press, 1965. 115 pages, $1.75

In this time of ferment and thought about the renewal of the church it is not surprising that some thoughtful persons would address themselves to the place of worship in this renewal. It is unique that so many treatments of this subject should appear in one year (1965) and all from the Reformed tradition.

One can usually weigh the merits of several books and come up with a recommendation of one above the others. The writer confesses that in the three works listed above, he cannot make much of a case for superiority of one over the others.

Worship in the Free Churches, written by John E. Skoglund, is probably the closest to Brethren situation and tradition. It is also the simplest treatment of the subject. Skoglund is professor of preaching at Colgate-Rochester Divinity School and is active in the ecumenical movement. He believes that free churchmen have lost sight of the biblical and theological basis of their worship and are blindly following traditions other than their own, traditions which have no meaning for them. Since he believes that the church exists for the worship of almighty God, he attempts to present a philosophy of worship which is rooted in the insights of the early church and of the Protestant Reformation. Coming from a free-church Baptist, his philosophy of worship is more liturgical than that of many Brethren, or even of the Baptist churches with which this writer is acquainted. Brethren will find interesting his recommendations for the order of worship, the place of worship, and the church year, and may find valuable his suggested two-year lectionary of readings from the Bible for Sunday service.

A Protestant Case for Liturgical Renewal is written by Kenneth G. Pfifer, a Presbyterian and professor of homiletics at Louisville Presbyterian Seminary. He draws heavily upon previous pastoral experience in his work. His book is especially helpful in its treatment of the worship philosophy of the reformers, Luther, Calvin, and Zwingli. He blames the latter for the trend of individualism and subjectivism which has influenced much of free-church Protestantism. This tendency, he alleges, led to pietism, Puritanism, and revivalism, which have left their mark of barrenness and aridity on the worship of the Protestant church in America today. Also quite helpful is his treatment of the eucharistic controversies among the reformers, the doctrine of the real presence, and the evolution of the mass.

The Reformation of Our Worship is a paperback written by Stephen F. Winward, an English Baptist. He is pastor of the Highams Park Baptist church in London and is the author of several other books on worship. Of the three, Winward's book contains the most thorough and comprehensive treatment of the subject of worship. He devotes a part of each of his chapters to the study of that phase of the subject in both of the Old and the New Testaments. He discusses five aspects of worship: worship as dialogue, worship as offering, embodied worship, liberty and liturgy, and congregational participation.

In the common agreement of our authors, we can suggest the following observations which may indicate the trend of their thinking:

1. While there is danger in too much mystery and elaborateness, such as in the prereformation medieval church, the opposite extreme in worship, that of individualism and subjectivism, also has its dangers. *Liturgy* implies the work or the action of the people. They agree that too much subjectivism and individualism, as that which marked pietistic, Puritan, and frontier worship in free-church America, tend to excessive verbalism, to making the preacher the chief actor, and suggest that the end of worship is to "get a blessing" rather than the offering of praise and obedience to almighty God.

2. Worship in the primitive church was more ritualistic and structured than free churchmen have been willing to admit. There was symbolism and action as well as the spoken word. We Brethren have been afraid of symbolism and action. Yet, from the beginning, so our authors contend, covenant people used and offered symbolic gifts such as water, bread, wine, and meat. Our baptism, love feast, and anointing service are rich in symbolic action. Pfifer asserts that "our worship is our greatest witness." He also refutes the notion that "the more liturgical the church, the more isolated it is from the people and from the world." He points out that it was Christians from the so-called liturgical churches who led the way in the civil rights breakthrough in the South.

3. The communion or eucharist was the center of apostolic worship and was practiced more frequently than today. Our authors decry the custom of separating the communion or the eucharist, or ministry of the Table, from the scripture reading-sermon, or the ministry of the Word. They make a plea for congregational participation at every point: in the reading of the lessons, the serving, the prayers, and responses. Especially helpful is their treatment of the custom of dedicating the offerings of the people, with the symbols of bread, wine, and water for the communion, as the act of dedication at the close of the service, rather than our present custom of taking an offering as a "collection" as a part of the preliminaries before the sermon. These principles could be kept in mind by Brethren both in their observance of the "shortened" communion and in the observance of the full love feast.

4. All agree that one of the steps to renewal in worship would be recognition of the Christian year. A great assist in this is the adoption of the practice of

following the lectionary for scripture lessons in the services and even preaching from one of these lessons! This ought not to be hard for Brethren who pride themselves in being a biblical people. (The writer has used the lectionary provided in the new Book of Worship of the Church of the Brethren and has found it most rewarding, both for worship and for preaching.)

5. Anthems should be movable, that is, should be included in the order of service at the point their themes suggest. Choirs and soloists for show are decried. The choir should be located in the rear of the sanctuary or among the people. Congregational responses and amens are encouraged. Hymns should be rich in theological and biblical content and not "sentimental dry-wash."

6. Prayers can be said or read. The use of prayer books is not "popish." Our authors recommend a shortening of the so-called "long" or "pastoral" prayer and the use of shorter prayers related to the phase of the service at several points in the service. In some of these the congregation should participate.

7. Symbolism is not all bad. They urge a symbolism related to the gospel tradition, yet also relevant to our present age. It is their thesis that a careful responsible use of symbolism can enrich our worship and enhance our witness. They suggest that vital worship, directed to God, aids in creative discipleship and stimulates obedient response.

Not all the recommendations or the findings reflected in these books will be easy on Brethren toes. The writer is convinced, however, that some thought and experimentation is long overdue in Brethren worship. Some of the suggestions above may be of help. — WILBUR R. HOOVER

REVIEWS / FILMS

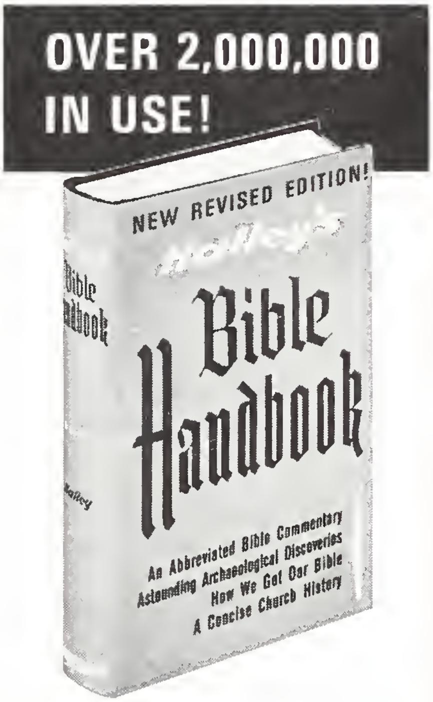
A Patch of Blue

A Patch of Blue is a sensitive little film that does not quite make it. In trying too hard to make its point about "color blindness" and the worth of individuals, it takes on a bit too much soap-opera coloration by dealing with characters who are largely black or white.

If it is possible to suspend belief and accept this film at its emotive level, seeing it could be a valuable emotional experience. But the necessity of belief-suspension keeps getting in the way. First, we are asked to believe that an eighteen-year-old girl, blinded by an accident when she was five (Elizabeth Hartman), has been kept totally unaware of the world outside her New York apartment by a cruel mother and alcoholic grandfather. She does not even know what Braille is.

Second, we are asked to believe in the character of Selina's mother (Shelley Winters), who is so completely vicious and selfish that from the beginning the viewer knows Selina will have to leave her in some way. The mother presents no reasonable alternative; she is simply a "bad guy," and we know she is going to get her comeuppance as surely as we knew the hero would shoot the villain.

Third, we are asked to believe that a fairly successful young Negro, Gordon Ralfe (Sidney Poitier), will involve himself with Selina by becoming her friend and then falling in love with her (or at least accept the fact that she loves him). Gordon's antiwhite brother, Mark (Ivan Dixon), says, "All you're going to get



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out of this is a kick in the pants." Mark, too, is just a foil used by director-screenwriter, Guy Green, to set Selina and Gordon's relationship in a black-and-white focus.

In *A Patch of Blue* we have what could have been a tender and ingratiating story turned into a straightforward moral. This moral is made specifically clear in one of the last bits of dialogue. Selina: "I know you're colored, and I think you're beautiful." Gordon: "Most people would say the opposite." Selina: "That's because they don't know you." It is a point worth making, but its effectiveness is blunted by the contrivances that have gone into bringing us to this point.

What does make this movie worth the admission price, however, is the acting of Miss Hartman. She has taken Selina and found great depths in this character through innuendo and identification. Because of her portrayal we do not simply pity Selina; we also identify with her. Miss Hartman's characterization reminds us that internal beauty is inherently filmable and that this kind of beauty carries much more emotive force than normative beauty queens.

Mr. Poitier brings a quiet dignity to his role, although he seems unsure of his motivation at times. He has had better roles. Miss Winters can do nothing with her caricatured role except what it calls for – being mean.

This movie's faults seem largely attributable to the writer-director. Mr. Green began with an important theme and a potentially plausible story, but (on the basis of this film anyway) he does not seem to have the technical competence to carry it through. *A Patch of Blue* might have been compared to *Marty* or *One Potato, Two Potato* – both of which it resembles in theme and format – if it had just relaxed and told a story rather than trying too hard. Instead, it will just have to be an addendum to this genre of the small-scale, sensitive motion picture. – DAVE POMEROY

Faith Looks Up

*

LIFE was not eventful. My life as a teacher was pleasant until one day my doctor shocked me by saying, "An operation is necessary; be in the hospital by two o'clock tomorrow."

I had many things to do. I must secure substitute teachers for church school and for public school. I tried to be composed. The words of Joshua 1:5-6 came to me: "I will be with you; I will not fail you or forsake you. Be strong and of good courage."

Prayer had been a comfort and a blessing many times, and I was calmed by this meditation and the relationship between my God and me. Thinking of James 5:13-16, I called my pastor and asked for the anointing service. That evening an elder and my pastor talked about our deep need of God's love and forgiveness and of my faith, my doubts, and my sins.

One phase of my concern had not been mentioned to my pastor — that of a proposed X ray for another healing. While I was being anointed with oil, my heart was lifted up for healing for both, if that was the will of God. I recalled the words in Mark 11: "Have faith in God. . . . whatever you ask in prayer, BELIEVE that you receive it, and you will."

My surgery was successful and I went to work. Some days later I had an appointment with my doctor regarding the X ray. I discovered that I was healed! I had no idea when it occurred. My surprise gave way to gratitude and to prayer for healing, for answered prayer, and for renewed strength.

Untold blessings do come from the experiences of prayer. Our lives are stronger, our motives are more refined, and our lives become a light shining for the Father. In my case work became a fuller joy, though I had always enjoyed my teaching and my associations with people.

Phil. 3:8-14 became a renewed challenge: "That I may know him . . . I press on . . . one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus." Now I stand before God because I feel a deep need for fellowship and forgiveness so that I may be free to serve him as I am able and called.

L. Anna Schwenk, now retired from public school teaching, has received recognition from the Pennsylvania Sabbath School Association for her church school services and from other groups for her services to senior citizens. She is a graduate of Elizabethtown College and of Bethany Seminary, and has taken graduate work at Pennsylvania State University. A member of the Carlisle church, Pennsylvania, she continues to be active there and in Southern Pennsylvania district organizations.

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to get back to the Bible and read it and meditate upon it, allowing the blessed Holy Spirit to interpret it to us. Most of all we must believe that the Bible is God's word in its entirety. Only a fool would rely upon his own infallibility to say what is truth and what is error. Only a fool will trifle with God's sacred, changeless word, which shall abide forever. . . .

This is not a changing world from a moral standpoint. Old Jezebel did about the same things our modern women are doing except, perhaps, to wear stretch tight pants and do the twist in a bikini. Modern man has left old Ahab in the dust long ago. Sin and its consequences have made no changes, and the remedy is still the same. It makes one wonder who, then, should step aside.

We are hearing so much about new era, new orthodoxy, new curriculum, new interpretations of the scriptures — new, new, new. I imagine Rip Van Winkle learned a lot of old things after twenty years of sleeping in churches which were new to him. This "new, new" could more rightly be classified as psuedo. Great will be the day for the churches when our leaders crawl out of their shells and get their eyes opened to the Son light, for they will soon discover there is really nothing new under the sun.

S. F. McLeland
Akron, Ohio

ONE NATION "UNDER GOD"

How can we know when we should obey and support our nation and when we should obey and support God?

Our pledge to the flag says we should be loyal to our nation "under God."

I feel this is parallel to the teaching of the fifth commandment, "Honor your father and your mother." In the Old Testament this was the teaching. But in Eph. 6:1, Paul modifies this somewhat by saying, "Children obey your parents in the Lord, for this is right."

I think you will agree that this puts a slightly different light on this commandment. Paul realizes that parents are human and may make mistakes. If your parents ask you to steal, lie, or kill, you are not to obey them. This does not mean you are to stop loving them. On the contrary! You must love them more and try to help them find the will of God.

In the same way, when our nation (which is made up of human beings) asks for our support in lying, stealing, and killing, w must not obey. Neither should we tak away our love and loyalty. Instead, w should try to help our leaders find God' will for our nation.

Gloria D. Landis
New Lebanon, Ohio

THE BIBLE CAN BE TAUGHT IN PUBLIC SCHOOLS

An article with the above title appear in the February Bible Society Record wit some timely information. Here are som of its statements.

Teaching the Bible in public schools i perfectly legal. The Supreme Court of th United States has ruled that God's Wor not only may be taught but that it probably should be included in literature and/o history courses, as well as studies in comparative religion. As long as study of th Bible is literary rather than doctrinal, it i no way compromises constitutional guarantees of religious freedom and the separation of church and state. The Court decide that "one's education is not complete with out a study . . . of the Bible."

In commentating on the decision, mos local newspapers simply did not carry th paragraph that commended teaching th Bible in schools.

D. O. Cottrell
Sebring, Fla.

NEED TO REPLENISH

Inside those closely guarded walls calle the church of Jesus Christ, few seek t guide children and teens in finding ju one small thread, strong enough to hold.

They say, "I'm sorry, we just can't b bothered to see you as you really are at work, at school, at play, or in idleness c mind."

We say, "Here is serenity, peace, an calm," when all the while we're hurryin and scurrying, never stopping to replenis trying to give out to "the great society what we haven't even been able to la hold of for ourselves.

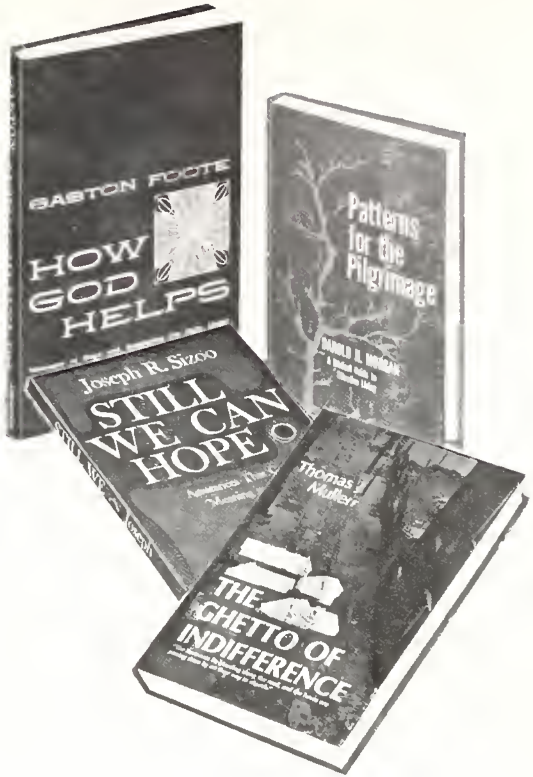
Patricia R. Deffenbaugh
Tire Hill, Pa.

NEW APPROACH TO PROBLEMS

My husband and I (eighty and eighty four) are so glad to see and enjoy ou beloved church paper's new and vital approach to problems of our day.

Norman and Mary Rairigh
Boonsboro, Md.

MESSAGES OF HOPE IN A CHAOTIC WORLD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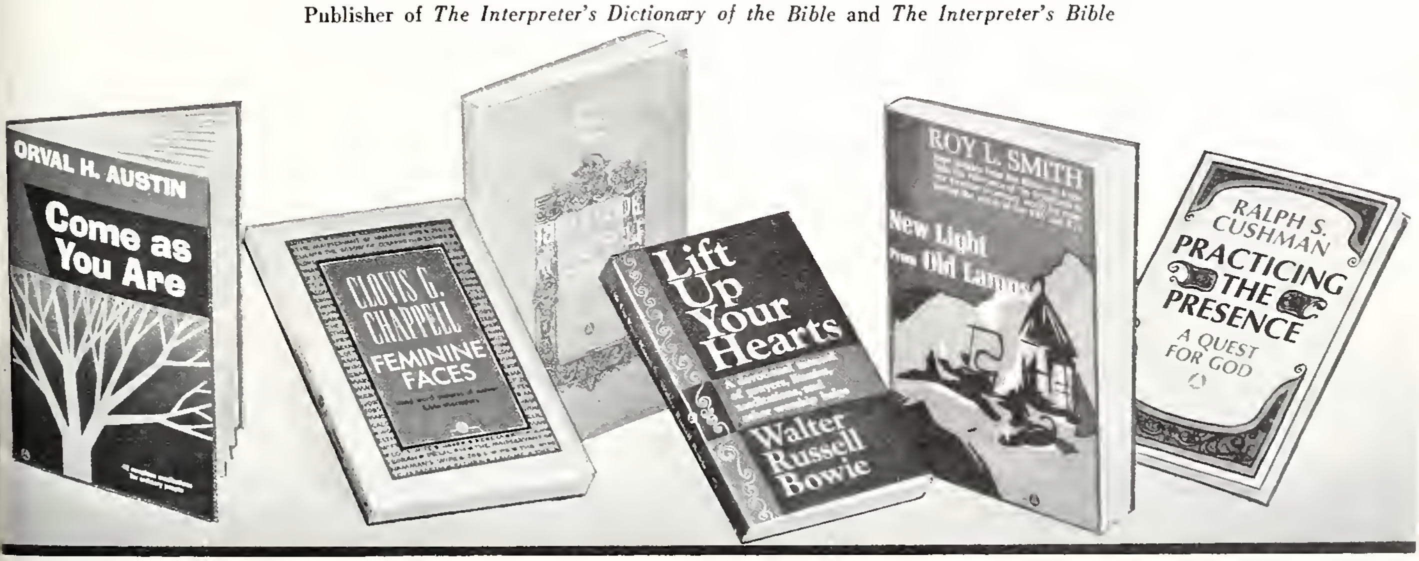
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PRACTICING THE PRESENCE
A QUEST FOR GOD

in brief

PERSONAL MENTION

T. G. Weaver was honored on Feb. 28 by the Wakarusa congregation, Ind., on the completion of fifty years in the ministry. A week later, March 6, **Fred Hollenberg**'s fifty years in the ministry were observed at the Lorida church, Fla.; the dedication of the building was held at that time also. . . . **Harold D. Fasnacht,** president of La Verne College, Calif., has been elected to the executive committee of the Western College Association for a three-year term. The association is made up of ninety-four colleges and universities and seventy-eight junior colleges in California, Guam, and Hawaii, and includes the California state college and university systems.

. . .

J. Benton Rhoades, executive secretary of Agricultural Missions, Inc., and a minister of the Church of the Brethren, was elected chairman of the Heifer Project, Inc., at its recent meeting. **W. Harold Row,** Brethren Service Commission executive, was elected to the executive committee for a four-year term. Other officers are Clarence Moatz, vice-chairman, Reginald Helfferich, treasurer, and Edgar Stoesz, secretary. Mr. Stoesz was also named to the executive committee as was John Hostetler.

Ivan C. Fetterman, pastor at Hollidaysburg, Pa., had brain surgery on Feb. 17. Because the disease was discovered early, reasonable progress has been made toward recovery. . . . **Ralph Z. Ebersole,** pastor of the Tyrone congregation, has been elected to a two-year term as president of the American Camping Association, Central Section of Pennsylvania. This comprises 200 camps in that area.

. . .

Another Brethren minister, **Floyd E. Bantz,** is participating in the British-American preacher exchange this summer. While he ministers in a British pulpit, an English preacher will be with the Roaring Spring congregation, of which Mr. Bantz is pastor, at least on Sunday, Aug. 28. . . . **Dorothy Dupler,** associate professor of speech at La Verne College, has been elected first vice-president of the Pomona Chapter of the American Association of University Women. She will be responsible for the program planning.

. . .

Martha Lear, the widow of J. W. Lear, died March 28, at Hillcrest Homes, La Verne, Calif., at the age of ninety-two years. . . . **Ronald A. Beverlin,** minister of the Immanuel Church of the Brethren, Elkton, Md., was elected vice-president of the newly organized Cecil County Council of Churches. He will represent the council at the Del-Mar Theological Conference, a conference sponsored by the Maryland and Delaware Council of Churches along with the Catholic Diocese of Delaware and Maryland.

. . .

Directors for the 1966 work camps will be: **Elizabeth Bruckhart,** New Windsor, Md.; **James and Vivian Longenecker,** Houston, Texas; **Philip and Martha West,** South Bend, Ind. . . . **Warren E. Miller** of Roanoke, Va., will become director of Baltimore's Pilot House. . . . During the summer **Robert and Kathy Blair** of Chicago, Ill., will counsel BVSers and I-Ws on projects for the Brethren Service Commission.

The director of the July 6-19 Ecuador tour will be **Kent Naylor** of Akron, Ohio. The tour is sponsored by the Chur of the Brethren and the Evangelical Covenant Church. . . The resignations of missionaries **Ernest and Lois Shull,** Ind and **Robert and Joan Lenker,** Ecuador, were received at t recent meeting of the General Brotherhood Board.

. . .

The General Brotherhood Board filled existing staff v cancies by naming **Kenneth E. McDowell,** assistant treasur as director of material aid services, succeeding Ray Kyle. T office will be transferred from New Windsor to Elgin. **J. R Valencourt** of Salisbury, N. C., will succeed **Glen E. Nor** as editor of adult publications. The latter will serve as direct of peace and social education during the 1966-67 profession growth leave of **Ralph E. Smeltzer.**

Among Brethren involved in current political campaig are **Russell E. Eisenbise,** Elizabethtown College registrar, a bid for the Republican nomination for Congress; **Ralph McFadden** pastor of the Lafayette church, Ind., in a bid f the Democratic nomination for Congress; and **Arthur M. Bal win** of Glendora, Calif., in a race for city council. . . . **Claren Fike,** pastor of the Prince of Peace congregation, South Ben Ind., was elected vice-president of the Indiana Council Churches.

. . .

Among the six new Church World Service field represent tives and assistants announced by the National CROP offi are two members of the Church of the Brethren, **Wesley Albin,** assistant for Iowa, and **Helen Herr,** assistant for t Northeast Area. Of the twenty-two field representatives a assistants now employed, eight are Methodists; five, Brethre four, United Presbyterians; two, Evangelical United Brethre two, United Church of Christ; and one, American Baptist.

The pastor of First church, Chicago, Ill., **Thomas Wilso** has been elected chairman of the East Garfield Park Union End Slums. He moderated the meeting that formally open the antislum crusade in Chicago led by Martin Luther Kin Portions of the public hearing at First church were shown the Huntley-Brinkley Report. A picture of Mr. Wilson a Dr. King appeared in a recent issue of *Jet* magazine.

Patrick Chaffin was licensed to the ministry in the Fi church, Philadelphia, Pa., at a special service conducted Linford Rotenberger, pastor of the Springfield church, F

Congratulations are due **Russell and Linna Showalter** Kokomo, Ind., who celebrated their fiftieth wedding an versary; **Mr. and Mrs. Harvey B. Replogle** of Roaring Sprin Pa., who marked their fifty-third; **Mr. and Mrs. Ira E. Weav** of Warren, Ind., who celebrated their sixtieth anniversa and **Owen and Dora Atkins** of Mountain Grove, Mo., w observed their sixty-fifth.

OPPORTUNITI

The National Council of Churches, in cooperation wi the Christian Society for Drama, the Minnesota Council Churches, and the Councils of Churches of St. Paul a Minneapolis, is sponsoring the annual **drama workshop** to held at Hamline University, St. Paul, Minn., Aug. 19-2 Guest lecturers from France and England, three productio by the Minnesota Theatre Company, and tours will be featur of the workshop. For information write: NCC Department, Room 712, 475 Riverside Drive, New York, N. Y. 10027.

Two laboratory schools are being held in the Chicago area this summer, sponsored by the Church Federation of Greater Chicago. The Chicagoland Laboratory School for church school workers and teachers will be at North Central College, Naperville, July 23-30. A commuter school for teachers of inner-city children will be held at First Church of the Brethren, Chicago, June 26 – July 1. For information write: Clyde H. Miller, Department of Christian Education, 116 S. Michigan Ave., Chicago, Ill. 60603.

. . .

The Institute for Child Study, College of Education, University of Maryland, has a program of **workshops and course offerings in human development education,** June 20 – Aug. 12. Participants may attend a continuing six-week workshop or choose one or more of the four two-week workshops offered. For further information write: Institute for Child Study, Summer Program, College of Education, University of Maryland, College Park, Md. 20740.

The **Minnesota Summer School of Christian Education** (formerly the Faribault Summer School) will be held at Hamline University, at St. Paul, Minn., July 10-22. For costs and description of courses write: Minnesota School of Christian Education, 122 W. Franklin Ave., Minneapolis, Minn. 55404.

NOTEWORTHY

The general board of the Washington Church of the Brethren voted at a special meeting to sponsor a **headstart program** in the church. . . . The United Church of Christ has contributed $10,000 to the National Council of Churches for its new **Priority-on-Peace program.** Another $10,000 will be divided between the Church Center for the UN and the denomination's own peace campaign. . . . The General Brotherhood Board **granted additional funds** to two congregations whose buildings were leveled by tornadoes a year ago, bringing total gifts to the Kokomo church, Ind., to $15,000 and to the Slifer church, Iowa, to $2,000.

Two of the four major units in Juniata College's new **Brumbaugh Science Center** will be named for members of the faculty in the division of natural sciences. The chemistry unit will be called the Donald M. Rockwell Hall in recognition of the senior professor of chemistry; the two-level biology unit will be named Homer C. Will Hall in honor of the professor of biology emeritus.

. . .

Three Bowmans, a trustee and two former presidents, were honored by Bridgewater College on Founders' Day, April 1. The trustee was **S. D. Bowman,** who served from 1905 to his death in 1919. He left his entire estate to the college. The presidents were **Paul H. Bowman** and **Warren D. Bowman.** As part of the ceremonies of the day a plaque honoring the three was unveiled.

. . .

ABC-TV's Directions '66 featured on April 17 **a special report** on the first Inter-Religious Conference on Peace. Among the participants interviewed for the program was Church of the Brethren delegate **Miss Caren Cogswell,** Arlington, Va., a senior at George Washington University. She and nine other Brethren were among some 400 Protestant, Catholic, and Jewish representatives at the Washington, D. C., convocation.

All-day services on Palm Sunday marked the **dedication of the new educational unit** of the Juniata Park church, Altoona, Pa. **Donald H. Fornwalt,** pastor of First church, Altoona, and district executive secretary **Bernard N. King** were scheduled to be guest speakers for the occasion.

PASTORS AND PARISHES

The Covington congregation, Ohio, has called **J. Weldon Myers,** presently serving the Troutville church, Va., to become their pastor. He will make the change this summer. . . . **J. Calvin Bright** will be moving from the Decatur church, Ill., to the East Dayton church, Ohio, by Sept. 1. . . . Other changes include **Owen Preston** from Luray, Va., to Union City, Ohio, and **James W. Tyler** from Trinity church, Sidney, Ohio, to Emmanuel church, Dayton.

DEATHS

Berkey, Landon, Goshen, Ind., on July 14, 1965, aged 86
Carbaugh, Lottie, Mercersburg, Pa., on Sept. 20, 1965, aged 81
Cline, Laura, Dayton, Ohio, in November 1965, aged 83
Fisher, James M., Waynesboro, Va., on April 26, 1965, aged 64
Fravel, Sallie, Maurertown, Va., on Oct. 6, 1965, aged 72
Holler, Laura, Trotwood, Ohio, on Oct. 22, 1965, aged 83
Hoover, Amos, Yellow Creek congregation, Ind., on Sept. 30, 1965, aged 82
Lerew, Isaac L., Denver, Colo., on Oct. 30, 1965, aged 59
Louey, Katie, Stewartstown, Pa., on Sept. 15, 1965
McMillen, Dayton E., Waterford, Calif., aged 83
Martin, Naomi, Mercersburg, Pa., on Sept. 21, 1965, aged 86
Miller, Stella, Scalp Level, Pa., on Sept. 27, 1965, aged 81
Myer, Bart Alan, La Verne, Calif., on Sept. 21, 1965, aged 10
Newcomer, Lottie, Carlisle, Pa., on Sept. 2, 1965
Rinhart, Howard, Waterford, Calif., aged 65
Rowland, Addie, Lanark, Ill., on Oct. 16, 1965, aged 88
Sollenberger, Jesse C., Trotwood, Ohio, on Sept. 1, 1965, aged 84
Sollenberger, Laura H., Trotwood, Ohio, on Oct. 21, 1965, aged 85
Staufer, Mary, Parker Ford congregation, Pa., on Sept. 5, 1965, aged 83
Switzer, Jessie, Waterford, Calif., aged 66
Thomas, Anna Elizabeth, Funkstown, Md., on Oct. 31, 1965

CALENDAR

May 1-7	**Mental Health Week**
May 1-8	**Christian Family Week**
May 6	**May Fellowship Day**
May 8	**Festival of the Christian Home** **Mother's Day**
May 13-15	**District meeting First Virginia, Peters Creek**
May 15	**Rural Life Sunday**
May 29	**Pentecost Sunday**
May 30 — June 3	**North American Conference on Church and Family, Ontario, Canada**
June 12	**Children's Day**
June 12	**District rally, Western Pennsylvania, Camp Harmony**
June 21-26	**Annual Conference, Louisville, Ky.**

GUEST EDITORIAL

Which emphasis?

■ In the past fifty years man has learned more about the universe than was known in all previous history. Comparatively we still know less than that about ourselves, but we are learning more. We know very little about God.

Worshiping has more to do with attitudes, human relationships, and purposes. Public prayer (the "soul's sincere desire" sometimes) and other efforts may be of greater importance than our learning and thinking. For effective living, attitudes and knowledge must be made to fit.

How we respond in action to the universe, to people and to God is another emphasis, and the most important one, especially in our changing world. Though different, it must fit our worshiping and our learning. "We live our way into our thinking more than we think our way into our living."

Jesus never asked anybody to understand him or to worship him. But he did ask some to follow him, including us. "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father. . . . Every one then who hears these words of mine and does them will be . . . a wise man." "If you love me, you will keep my commandments."

During World War II Prof. Arthur Holt addressed a group of Mennonites, Friends, and Brethren. He told of the Calvinists, who led Protestant America in the early nineteenth century, emphasizing theology. Later came the Methodist leaders, who emphasized revivals. "Now," he said, "the leadership of America is coming to the historic peace churches. The earlier leaders led with the jaw. These lead with the hands."

If their opportunities had been taken more seriously, his prophecy might have been fulfilled before this time. Yes something has been done, but too little. Maybe they have "come to the kingdom for such a time as this." More minds are opening now than ever before.

No purpose is served in being cynical about anybody's church because of the past. But none has been good enough yet. The future is far more strategic. Unless much more is done now and done much better, we "ain't got long to stay here." The human race can destroy itself quickly.

Our Brethren forefathers were wise in avoiding creeds And with all their faults, they were correct in emphasizing doing more than worshiping. And, thank God they have not yet been nationalized. There is no ground for pride here, just gratitude.

We Christians need one another more than ever before. Every denomination may have something in its culture needed by all the rest; for example, Einstein guessed in 1931 that no war was possible if only two percent refused to fight. But peace requires far more than renouncing war; it also demands sacrifice and patient toil Bert Roling in *UNESCO Courier* for January 1966 says:

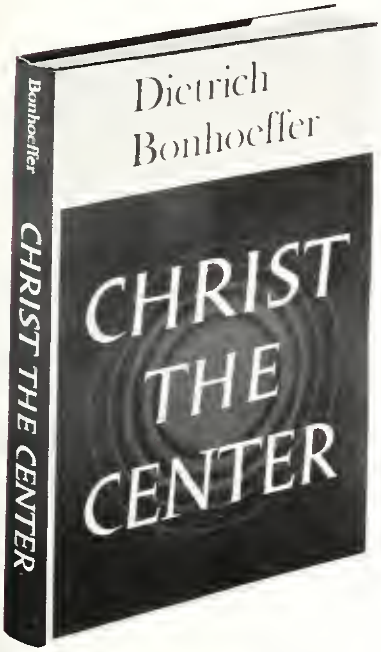
"Many disciplines will have to cooperate to yield some insight: psychology, history, economics, sociology, legal science, and even theology and art history. . . . These play an important part in attitudes and views. . . . These attitudes and views are of greatest importance with respect to war and peace."

If Brethren try hard with Mennonites and Friends to work against war and for peace, others will cooperate. Maybe it is not too late even yet. — Dan West, *Moderator of Annual Conference 1966*

Christ the Center

Dietrich Bonhoeffer. $3.00

This book contains a series of lectures given by Bonhoeffer at the University of Berlin, edited by his friend, Eberhard Bethge. They represent the foundation of Bonhoeffer's thinking.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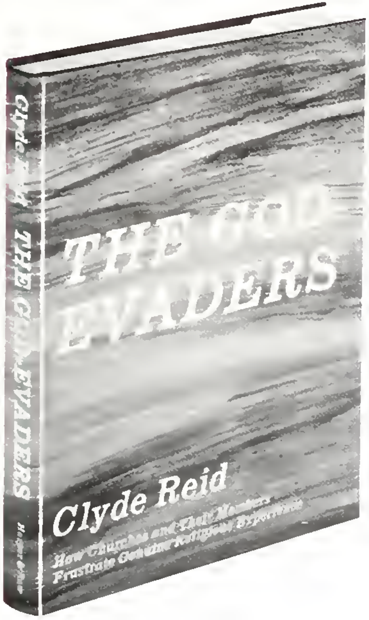
A challenging book on church renewal which is profoundly critical, yet profoundly hopeful. The author writes with wit, balance, and a real understanding of human nature. His conclusions are not negative, but challenging.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God, Pain and Evil

George A. Buttrick. $5.95

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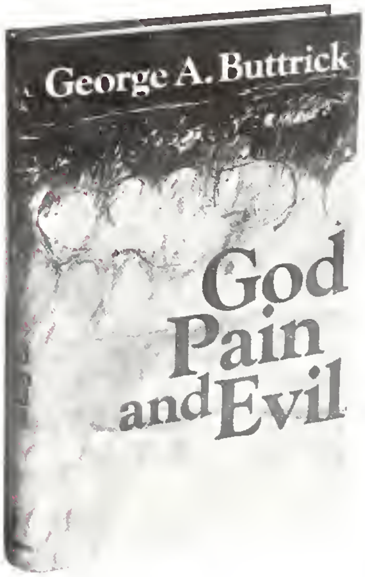
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LOOK FOR THESE FEATURES IN THIS *messenger*

He helps men to find God *as a Christian psychiatrist. Paul Tournier, author of many books, finds the study of the Bible just as valuable as the study of science.* by Evelyn Bauer. page 1

Mothers are not saints. *The world could not turn without mothers. They are essential, loving, loyal, and hardworking, but saints—no!* by Glenn H. Asquith. page 4

Looking toward one baptism. *A review of Consultation thinking prepared by Donald Durnbaugh. The reactors are two ministers, Orville Gardner and Harold Martin.* page 6

With a lantern in her hand. *A man's view of the importance of women in rural development.* by J. Benton Rhoades. page 10

Denominationalism: Help or hindrance? *Special report asks what structure will contribute best to church life in local communities.* by Howard E. Royer. page 10

OTHER FEATURES include: page of poetry by Alice Mackenzie Swaim, Stella Craft Tremble, Emily Sargent Councilman, and Ernestine Hoff Emrick (page 9); a devotional guide for the family (page 19); *Questions You Ask* (page 21); a children's page (22); reviews of three books of liturgical renewal (page 25); film review (page 26); *Faith Looks Up* (page 27); and guest editorial by Dan West, Annual Conference moderator.

COMING NEXT

Harry McLaughlin tells of the three lives of Norman Reber—editor, farmer, and minister. . . . Some hints on what to do and not to do when you go abroad are given by J. Kenneth Kreider. . . . In "Our Crisis of Obedience" Vincent Harding asks whether a Christian can obey Christ and the good news when his nation is bombing with the bad news. . . . Also regular features, "Day by Day," book and film reviews, page for children, and the editorial.

PHOTO CREDITS: 1 sketch by Harry Durkee; 4 Rohn Engh; 11 John Horning; 13 Leland Wilson; 18 (upper right) Gary Williams, (lower right) Religious News Service; 20 Rohn Engh; 23 Eastern Photo Service; 25 drawing by Tom Goddard; new headings by Joseph Pearson

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messenger
CHURCH OF THE BRETHREN 5/12/66

Our Crisis of Obedience
Setting the Stage in Nigeria
The Three Lives of Norman Reber

readers write

MORE ON MERGER

It was a glorious privilege of mine to serve for several years at the close of my missionary career on a committee seeking a way for the union of seven different churches in North India and Pakistan. The search was made with a deep conviction that the late Bishop Azariah, outstanding leader of the Indian Church, was correct when he said that denominationalism was undoubtedly a source of weakness among the churches of the West but in India it was a sin and a scandal. Convinced that Christ cannot be happy with his divided, fragmented, and thereby crippled body, this Union Committee made up of churches differing much in polity, doctrines, etc., could pursue union with determination and great blessing.

A trouble with us is that far from recognizing the handicaps of a fragmented body of Christ we seem to glorify denominationalism as vehicles of expression of deep-seated convictions. So we have 222 Protestant denominations in our land. Christ can only continue to pray for the unity of his church, for the fulfillment of the mission he gave the church, "That the world may believe."

C. G. Shull

N. Manchester, Ind.

■ The decision to be made at Annual Conference this year on church merger must go far beyond the question of joining the Consultation. Our denomination must soon make a basic decision and unify its resources to move in one of two opposing directions. Either we must decide we no longer have a unique witness which justifies a separate existence and must spend major effort in preparation toward submerging our life in the life of some larger body; or, if we decide we do have convictions which justify continuing the Church of the Brethren, we must begin to identify what these convictions are, begin to teach them with enthusiasm, and seek appealing ways to share them with others. To list just one specific: A youth magazine prepared by the Episcopal Church and the United Church of Christ (as with the present *Youth Horizons*) makes sense if we choose the former direction. It does not make sense if we choose the latter.

If we choose to continue our denomination, we must begin to do the things which make continued, meaningful life and growth possible. Again, to list one specific: One knowledgeable leader has said fifteen of our districts are nearer death than life. Another seven, he says, face serious problems of survival. We have the resources (leadership and financial) to save them if we so choose. But if they are to survive, we must so choose.

No group can travel in two diametrically opposed directions at the same time and long survive. It is my prayer that the decision at Annual Conference, whichever way the vote goes, will be strong enough that the church can begin to move in one direction in a bold and unified way.

C. Wayne Zunkel

Harrisburg, Pa.

■ In answer to the letter by Ruth L. Statler (Feb. 17) the smallness of the Church of the Brethren, as compared to large denominations, is being stressed and emphasized as a reason for merger with other denominations. But the size of a denomination is not a basic reason for merger, for it does not determine the spiritual strength and influence of a church in the community or world. There are advantages and disadvantages of being large and also of being small. Both sizes are needed, and both should be retained. When there is a merger of two or more denominations, it should be for basic biblical reasons, and there have been some such mergers. . . .

The symbols of our uniqueness have neither been originated by nor are they restricted to the Church of the Brethren, for they were established in the New Testament and therefore were observed by the apostles and early Christians. In regard to feet washing, it is stated in the letter that many question whether Jesus would choose some other symbol in this day that would serve the same purposes as feet washing. He could have done so in that day. There is not any other symbol that could serve the same purposes that Jesus taught in feet washing, and there will not ever be any. Feet washing serves as a symbol of partial cleansing (John 13:10) as well as service, which no other symbol could do.

In regard to the form of baptism, it is not explicitly stated in the scriptures how it was done, nor how it should be done, but trine immersion forward complies with the requirements of baptism more complete than any other form (Matt. 28:19). Ther fore, that form of baptism was used by t early Christians, and it can be traced church history in an unbroken line to wit in thirty years of the apostolic age. . .

The adverse conditions mentioned in t letter are true, but they are trivial co pared to the adverse conditions in whi the early Christians suffered persecuti and death to get Christianity established the earth, and also the pioneers of t Church of the Brethren.

E. C. Teeter

Plymouth, Ind.

■ Thank you for placing the burden of lea ership and statesmanship upon the Frate nal Relations Committee, in regard "Church Union" discussion coming up Annual Conference. In your March editorial you requested that the committ take a stand(s) and not simply raise mo questions. The others of us can raise que tions.

It was frustrating enough last year Conference to realize that "our" Fratern Relations Committee had never really m at the level of "eyeball to eyeball." Thou I may not agree with forthcoming positio I would admire a committee's risking ev "martyrdom" under the guidance of t Holy Spirit; perhaps a "majority" and "minority" risk would even be necessar Please, Fraternal Relations Committee, t is no time for fear!

Orville L. Gardner

Indianapolis, Ind.

■ It is surprising how we can becon emotionally upset over the use of a wor Take for example the word *merger*. Ma people in our churches seem to imply th a vote in June at Annual Conference f "consultation" with six other denominatio means "merger."

My understanding is that if we vote enter the *consultative* stage this means v have the right to *"talk"* with other denom nations about what a *possible* (but only possible) church union might be. My unde standing is that each of the members the consultative body would have to retur to their respective communions in order f their own constituents to vote to merge not to merge with the kind of church th consultative group would propose. It might be that this consultative process might have to go on for many years before any of the six would even want to merge. In talking with my Methodist and Presbyterian friends, I discover they are no more ready to merge at this time than are we.

The question as I see it is not whether merger is right or wrong or whether we are for it or against it but, rather, the question to our Conference this year seems to me is this:

Are we as Brethren ready (really ready) to share our ideals with others as a new proposed church is being formed or are we really saying, "No, we cannot share with you our faith. We want to keep it to ourselves"?

Whether we go as observer delegates or stay away it seems to me that we are retreating from the world, and the kind of a church that will be proposed may not be concerned with the ideals and philosophy which we have maintained.

Edward E. Lyons

Orlando, Fla.

■ Many thanks for printing the letters of Brethren Hamilton, Lichty, Zunkel, and others favoring the Church of the Brethren remaining the Church of the Brethren! . . .

The so-called plight of the small congregation is no valid excuse for such a merger. Solution for them: Place experienced, seasoned pastors, trained in personal evangelism in these congregations, support them adequately with General Brotherhood funds instead of sending so much overseas. . . .

Do away with The Church of the Brethren via the merger route, and what denomination is left that follows Jesus' teachings?

Dan L. Blickenstaff

Muskegon, Mich.

IS GOD DEAD?

After reading about God being dead, there are some questions that ask themselves. How did anyone find all of this out? Do they have his corpse? This being a theological question, it may have three sides: God, theology, and theologians any one of which could be dead. . . .

Shall we go to people with a lot of experience with God? Moses: "The eternal God is your dwelling place" (Deut. 33:27). "From everlasting to everlasting thou art God" (Ps. 90:2). Isaiah: "The everlasting God, the Creator" (40:28). Paul: "His eternal power and deity" (Rom. 1:20); "the eternal God" (Rom. 16:26); "the King of ages, immortal" (I Tim. 1:17). John: "Eternal life which was with the Father (I John 1:2).

Theology, the study of the existence, nature, and power of God, is very much alive both professionally and privately in the ministry of the Word, in worship, in Sunday school teaching, and in private devotion and study. May theology always flourish.

Now theologians. Just because a few of them stink is no reason we should lose faith in all of them. A great majority of them are the friends of God, and people who are true and faithful. It is hardly worth our while to get all hot and bothered about the smelly few. It is a small cloud. It will soon pass. The church has ridden out greater storms than this and is still saving men and women, boys and girls. The eternal God is still our refuge.

Jes D. Weybright

Rocky Ford, Colo.

■ I want to compliment you on the recent article by Dale Brown interpreting the "Death of God" theology. I thought he made a helpful presentation toward understanding a point of view which, to most of us, seems no different from atheism. I have felt from the beginning that when theologians began to say, "God cannot be found," what they really meant was, "We have not found him."

I have interpreted Brother Dale's postscript, in which he said that when God is reported dead he will be found again to be alive, to be a statement of his own faith, and that of the teaching staff in our seminary, in the living God. Reports of the death of God are like that of Mark Twain, grossly exaggerated.

John D. Bower

McLouth, Kansas

HELPFUL ADDITION

As a part-time worker in the Church of the Brethren, I wish to express my appreciation for the fine presentation of the church's mission in the Messenger biweekly.

The articles are timely and interesting; the format is attractive and easily read; the range of areas covered is wide and wholesome. All in all, I find the Messenger a helpful addition to the home and to the work of the church. Thank you.

Margaret M. Sawin

Hyattsville, Md.

TO BUILD, NOT DESTROY

In looking back on my alternative service with the Church of the Brethren, one simple thought stood out. So I submit my reason for entering Brethren Volunteer Service in these words:

If there be a God who says,
"Love your enemies,"
I would have broken his law
When man asked me to kill.
It would have been my task
To weed good men from bad,
To select those I would put to death.
In my hands would have laid
The power of life or death
For the men across the line.
And I do believe in that God of love.
That's why I give my life to build
And not to destroy;
To love and not to hate.

Kenneth Dauer

McPherson, Kansas

BYLINES: **Harry McLaughlin** is in the York Bureau of the Patriot-News Company of Harrisburg, Pennsylvania. Though reared in the York Church of the Brethren, he is now affiliated with the United Church of Christ. . . . A member of the Mennonite Board of Christian Service, **Vincent Harding** is professor of history at Spelman College, Atlanta, Georgia. . . . **J. Kenneth Kreider**, instructor in history at Elizabethtown College, Pennsylvania, has conducted tours to Europe and the Holy Land. . . . **Nevin H. Zuck** and **Harold Z. Bomberger** are pastors at Elizabethtown, Pennsylvania, and McPherson, Kansas, respectively. . . . **William G. Willoughby** is the director of the Brethren Service European program, with headquarters at Geneva, Switzerland. . . . **Leland Wilson** is the director of interpretation for the Brotherhood. . . . **George Heitsman** is a layman living at Tucson, Arizona. . . . **Edward K. Ziegler** is pastor of the Oakton congregation, Virginia.

THE THREE LIVES OF NORMAN REBER

by Harry McLaughlin

An average of four persons read one copy of a newspaper magazine; so it can be figured that nearly one-half million people follow the writings of Dr. Norman F. Reber, editor of the *Pennsylvania Farmer* magazine, published in Harrisburg, who spends part of his free time as a lay minister for the New Fairview Church of the Brethren near York, Pennsylvania.

He enjoys rural living, but his editorial responsibilities make it impossible for him to work his 154-acre dairy farm in Berks County, Pennsylvania. He does raise pumpkins on a one-acre piece of land at his home and leases his farm to a tenant farmer.

"Everybody should have a hobby. Mine is raising and selling pumpkins. We also raise chestnuts and vegetables, but only for our own consumption," the 56-year-old editor-minister-farmer explained.

Dr. Reber spent most of his early adult life as a schoolteacher and principal, but he left education in 1945 to enter industry. One year later he joined the *Pennsylvania Farmer* staff as field editor.

His editorials bear the imprint of a man exposed to Christian ideals. He never hesitates to speak out on issues involving religion, but he acknowledges that sometimes he does receive letters of criticism.

Dr. Reber, who won his doctor's and master's degrees in political science, spoke out against the U. S. Supreme Court's decision to halt organized Bible reading and prayer in the schools. Nevertheless, he urged farm organizations and rural school directors to support a move to have Pennsylvania public schools include a curriculum in religion recommended by the three major faiths and drawn up in harmony with the Court decision.

"In this age of crass materialism — and it seems to get worse at Christmastime — we feel there is much merit in a high school course that gives the factual background of man's search for God. The only way that Christianity will prove its superiority to other faiths is in the lives of dedicated Christians," he wrote in an editorial.

Then, as a punch line, he added, "Therefore, there should be no fear of an objective study of other faiths alon with the Christian religion."

This lay minister who is also an elder of his church and serves on the Southern District board, said the Supreme Court's decision was an unwarranted interference with customs in the public schools. He said the case was simply that of a nonbeliever dictating to the majority of citizens.

Farmer Reber is concerned with the reduction of the acres of agricultural land in Pennsylvania and the number o young men leaving farms for more lucrative jobs. He said the invasion of housing projects, state and federal highways, industrial growth, and shopping centers have cut deeply into good farmland.

Elder Reber's work in the ministry is done without remuneration. There is no church pastor, and he and five others attend to the ministry as unsalaried persons. They

Pennsylvania Farmer
OPINION

take turns at preaching, and all six spend considerable time in visiting the ill and victims of misfortune.

His editorial duties keep him busy even away from the office, which is located in Harrisburg, Pennsylvania. He is secretary-treasurer of the American Agricultural Editors Association, and monthly he edits a newsletter for its members. He has also served two terms as a school director of the York Imperial District.

Reber, as minister-farmer-editor, has some strong opinions about the federal government's Food-for-Peace program. He thinks feeding the starving people around the world is both an obligation and a privilege.

"I believe in food exporting and also strongly favor an expanded government program to help needy nations learn how to raise more food by sending agricultural advisers. It is wrong for us to keep on feeding people forever without helping them help themselves."

Pennsylvania Farmer readers easily suspect that its editor is a Christian, but they find it equally difficult to determine his denomination. "Our readers represent all denominations," he said, "and I don't sell only one denomination."

In editorializing on the Food-for-Peace program, he wrote in the final paragraph: "War on hunger, whether by private donation or government action, is a fitting way to thank God for our surplus and to prove our compassion for the needy of the world." It might have fitted neatly too into a sermon on the subject. His readers must be aware that a Christian wrote those lines.

Reber's editorials speak frankly about cigarette-smoking habits, especially among young people. He has crusaded for educational programs to combat smoking. He also writes that persons responsible for teaching America's children should avoid placing the educational accent on acts of violence; instead, they ought to stress the works of God.

In an editorial entitled "God and Crime," he pointed to the old adage, "As a man thinketh in his heart so is he." He then added, "Let reverence for God be present in the mind, and selfishness cannot be in complete sway in that mind. From such reverence will flow right thinking which will reflect in right conduct, the basis of sound progress."

His magazine was effective in opposing a proposed Sunday commercial opening of the annual Pennsylvania Farm Show in Harrisburg. This is the biggest indoor agricultural show in the world. Commercial exhibits opened on Monday. However, he also gives and gets excellent cooperation from the Pennsylvania Department of Agriculture and other state and federal agencies dealing with farmers.

Dr. Reber married into a well-known Brethren family, namely, the Michael Markeys, of the New Fairview congregation in York County. His late father-in-law was a minister and elder of the church. Dr. Reber moved to York in 1946 after taking the *Pennsylvania Farmer* post, because housing was scarce in the Harrisburg area at that time. He was elected a minister in 1951.

When Dr. Reber was baptized he became a member of the Maiden Creek church. His baptism at the age of eleven took place in Irish Creek in a meadow on his father's property in Berks County, Pennsylvania. "A hole had to be cut in the ice for the baptism," he said. This occasion was just as sacred to him as if it had occurred in a sanctuary. "The scripture says Jesus was baptized in the River Jordan."

He graduated from Elizabethtown College and studied later at the University of Pennsylvania. His youngest daughter, Patricia Ann, nineteen, is editor of the Juniatian, campus newspaper of Juniata College. His wife, Elsie, and he have two other children: Dean, twenty-six, a chemical engineer, and Mrs. Barbara Deardorff, twenty-two.

by Vincent Harding

OUR CRISIS OF OBEDIENCE

How can a Christian obey the command of Christ to go into all the world with the Good News when his own nation is bombing the world with the bad news?

■ On the night of the first Sunday in Advent Billy Graham stood under the Astrodome in Houston, Texas, and raised the questions that every Christian must face sooner or later in any time of war. President Johnson had proclaimed this Sunday Loyalty Day — a day of dedication and prayer for the American military forces in Vietnam and their allies.

The world-renowned evangelist had just poured lavish praise upon the President, recognizing Mr. Johnson's presence at this last meeting of a ten-day revival.

Then Graham asked for a show of loyalty to President Johnson, to his policies in Vietnam, and to the nation. The Christian minister asked the crowd to "join me in pledging our loyalty to America" by standing to their feet. As a response almost the entire audience of 61,000 persons — most of them Christians — rose to proclaim their loyalty to America and its prosecution of the Vietnamese war.

So at the beginning of Advent, at the close of a revival, at a time when men's hearts are called to see anew the saving love of God, this multitude of believers pledged loyalty to a nation at war. In a season when men had traditionally looked up to the heavens for signs of the promised second coming, Christians in Texas gave their approval to the deafening coming of B-52 bombers to rain fiery death from Asiatic skies upon the helpless people of Vietnam.

As they stood to their feet, these men and women raised deep questions for every professed follower of Christ. In this movement of assent they placed before us issues like these: Where does a Christian's first loyalty really lie? What happens when loyalties conflict? Where are our own loyalties during this war?

For those of us who have been raised on the double diet of "enemy love" and "the Great Commission" the issues are likely even more sharp, more poignant, and most frightening. Nevertheless, we are those who cannot easily escape such nagging concerns, for they go to the heart of our sense of obedience to our Master. His kingdom demands confrontation of these seemingly terrible problems, and it may be that a faithful search for answers on our part will enlighten many of our fellow believers.

If we agree with the definitions of our nation's leaders (and strong arguments can be made for the defectiveness of these definitions), we will believe that the fighters of the Viet Cong, the soldiers of Hanoi, and the communists of China are our greatest enemies today. As Christians, then, our calling is clear. Our Master demands that we love our enemies, that we pray for our persecutors, and that we return good for evil, whatever the cost.

On the other hand, our nation demands that we fight our enemies, that we destroy them, and that we build systems of death far greater than any that our opponents are able to construct. Christ says love; Johnson says bomb. Christ says an eye for an eye is not my way; the nation says make two bombs for every one of theirs, kill four of them for every one of us. The nation says pay taxes to make more missiles and bombers to kill more enemies; Christ says all that we are and have belongs to God, to be shared in love with others — including our money.

The nation says we must *contain* the enemies; we must surround them with weapons of death; we must frighten them with our power; we must stop their evil with our military might; we must isolate them; we must not let them think they can push us around. For we are the hope of the free world. Christ says love the enemy, free him from his fear by dropping your arms, win him by your kindness when he is hungry and thirsty, bring him into the kingdom with compassion, and show him God's love in your own. For in Christ and in his way alone do hope and true freedom lie.

If such an interpretation of the two commands is right, then it is clearly impossible and undesirable to be loyal both to our nation and our Lord. In a time of war it is treasonous to love and aid the enemy. It is subversive to feed the Viet Cong. It is disloyal to ask that bombing of men, women, and children be stopped without any guarantee that it will work for our military advantage. It is considered at least in poor taste to criticize the government's policy of anticommunism, and some senators have called such criticism traitorous. Besides all this, such a course is really personally dangerous, and dangerous for the nation. For anyone who drops his arms may well find himself on a cross, and any nation that turns from retaliation to kindness may be taken over.

Nevertheless, Christ's commands are clear and we must decide what to do about them. Is it enough for our church leaders to compose laudable statements? Is it enough for us to send one or two thousand young men off to alternative service in hospitals while other equally valuable boys are dying for their loyalties in the rice fields in Vietnam? Is it even enough to send larger numbers of relief workers to the South Vietnamese areas that are protected by American military weapons? Does this satisfy the call of obedience to love our enemies? Have you searched deeply enough for answers to this question?

Billy Graham was preaching revival when he pledged his loyalty to President Johnson's Vietnamese policies. He was proclaiming the love of Christ when he scoffed at those who objected to the war.

In this double action lies what is perhaps an even deeper issue. How can a Christian obey the command of Christ to go into all the world with the good news when his own nation is bombing a part of the world with very bad news?

If our enemies are the deep-dyed communists we say they are and if communism is as evil as we say it is, then these are the very people who need the gospel of God's saving love more than anyone else. What shall we say, what shall we do when our government — in our name — kills the very people that our Master has told us to invite into the kingdom? Indeed, how shall we ever speak to the survivors of napalm and fragmentation bombs again? What shall we say to a man who asks whether his wife will be saved — saved though she had heard no gospel before the final whistle of our shells? (Does the difficulty of our work in Japan have anything to do with Hiroshima and Nagasaki?)

Our loyalty is to the Lord who said to go to the communists and preach, teach, make disciples, be witnesses of his love and his saving power. What shall we do in a nation that says, "Have nothing to do with them, disassociate from them, register them, guarantee them, and, if necessary, destroy them"? Christ has said that God loves the world, that every man is equally valuable and equally loved. America says that our lives are more valuable than those of our enemies. America says it is better to fight on their land than ours. America says, when the chips are down, when the choice has to be made, we must kill the enemy to save ourselves. What does it mean to be loyal to such a way of life?

How strange this all seems. If we are the Christian nation, then should we not be willing to die so that the communists might live long enough to have a greater chance to hear and receive the good news? Should not the preservation of their physical lives be more important than our own if we really believe in the resurrection? Why do we fear them if God is indeed for us?

Nor can we ease out of the tension by claiming that our nation is fighting to preserve our right to be Christians, to be conscientious objectors, in this or any other war. For Christ never promised any protection of his people by the force of military might. Indeed, he rejected the sword for his own protection. The way of Christ cannot be "protected" by the way of death, and no army's actions can ever be justified in that way. Surely, our freedom to be Christians can never be bought at the cost of other men's freedom to live. If our way cannot be promoted with love, prayer, the gospel, integrity, and the all-powerful Spirit, then we are likely unfaithful to our Master.

Once more the questions bombard us: What does loyalty to our nation mean when our nation's troops pride themselves in seeking out and destroying the enemy — in our name? What does loyalty mean when Christ commands us to go into all the world and our government says that China, Cuba, and North Vietnam have to be exceptions to Christ's commands?

Do Christians have an obligation to obey a government which issues travel orders in conflict with the commands of our Master? Do Christians have an obligation to obey a government which uses our money for purposes completely contrary to Christ's way?

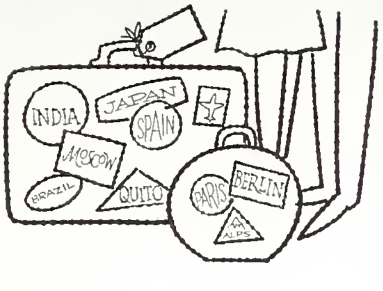
Some men are convinced that we are now in a moment when unconditional loyalty to Christ may mean disloyalty to our nation's stated aim and objectives. It may be that we are now presented with choices that can be escaped and avoided only through delusive action. It may be that we shall not be able to carry out Christ's commands and commissions until we have clearly recognized how sharply they conflict with our nation's way of life and of death. It may be that our loyalty to Christ can be deepened only as we withdraw our primary loyalty from America and give it fully to the Prince of Peace.

Here loyalty to Christ does not mean some spiritual non-real verbal affirmation. It means total commitment to the Master's way of love and sacrifice in repudiation of the nation's way of self-defense and retaliation. It means loyalty to the billions of persons in the world who are "the least" of Christ's brothers. It means a promise to feed them, house them, and visit them, which cancels out any demand that we help destroy or even defeat them. It means that our nation's enemies are our friends, our dependents, and our brothers, from Hanoi to Peking to Havana.

This is a frightening prospect. For us in the Anabaptist tradition it revives chilling memories of days of persecution, flight, and death. But is this not better than to become silent partners in the death of others — others dearly loved by our Lord? A generation ago such a choice was avoided by most German Christians until it was too late. Shall we also be found wanting?

We have every reason to believe and to rejoice in the fact that we have a choice to make. It is now thrust before us with every bomb that falls in Vietnam, with every patriotic speech that rings out in our communities. Some believe our basic choice is between capitalism and communism, but it is not. Some think it will be between America and China, but it is not. Our choice is not even between Christianity-democracy-freedom and communism-atheism-totalitarianism. (And even if it were we could not fight a battle of bombs against atheism, for neither our Master nor our common sense would allow that.) For us in this moment of history, the choice is loyalty to Christ, to his way, to his world, or loyalty to our nation — whatever nation it might be. Since the world has no Christian nation every disciple of Christ must make the choice: Christ's or Caesar's — whose people are we?

Lyndon Johnson calls for our loyalty as our president and commander-in-chief. Billy Graham bids us follow. Christ demands our total commitment as our Savior and Lord. His cross bids us follow. We cannot serve Christ and the military commander-in-chief. To which one shall we cling? □



WHEN CHRISTIANS GO ABROAD

■ "That will be eight marks," said the German shopkeeper as he wrapped the beautifully hand-carved little wooden figure for the customer.

"How much is that in real money?" asked the American.

The American did not notice the trace of irritation which flickered across the merchant's face as he patiently explained that it would be about two dollars. The American visitor laid out two one-dollar bills and sallied out of the store, completely oblivious to the stares and comments of others who had witnessed the transaction.

In the first place, the insinuation that any currency other than the American dollar was inferior or perhaps mere play money was a shameful insult to the merchant, the other Germans in the store, and to their country, whose currency is every bit as "real" as the American dollar. Furthermore, even though the merchant accepted the American dollars as payment rather than create a scene, it caused him considerable inconvenience and some expense to convert the money into his own currency.

When Americans go abroad they so often forget that they are now the "foreigners" and the guests of the particular host country they are visiting. When traveling abroad, Americans are also prone to forget the simple and basic admonition, "Do unto others as you would like them to do unto you." Very few Americans would appreciate an insult like that above from visitors from overseas who were guests in the United States. Very few, if any, American stores would accept pounds, marks, lira, or yen in payment for merchandise. A visitor to the United States is expected to change his money into dollars when he enters the country; it is only reasonable and courteous to do the same when we visit another country.

Each year many thousands of Americans travel to foreign countries. This is good. In our ever-shrinking world we need to experience at firsthand some of the facts of life of our planet. Even though America is now in a position of world leadership, the rest of the world is not necessarily molded in our image. In many areas centuries of history, tradition, and religious practice have developed customs and a way of life much different from ours. In many areas of the world the main preoccupation of people is to get enough to eat today – without the luxury of being able to plan for the morrow. In spite of our gloried-in technological and scientific achievements, the basic problem of a large part of mankind is increasing: the problem of sufficient food and the threat of starvation. People in these countries are not going to see things in the same way well-fed Americans do.

Many areas of the world would like to keep from getting involved in the cold war political struggle between East an West, and they have some excellent reasons for this. Even i western Europe, where the standard of living is very close t our own, there is much to be learned by Americans. It i good to see the world and its various problems at firsthand and to be able to look at ourselves and our problems fro a different point of view – to go outside and look back a America and see ourselves as others see us.

Whether a person goes abroad for business or pleasure he should do his utmost to associate with people of the hos country. To remain entrenched in the American compoun and associate only with fellow Americans is self-defeating There are always people eager to communicate with Americans, and this can be mutually beneficial. Recently, while i Russia, I quite accidentally met such a person on a stree of Leningrad. We talked for well over two hours abou everything from our families to religion and the foreign policies of our respective countries. During the course of th conversation he asked about the Negro situation in the Unite States. I thought for a moment and slowly began, "As muc as I hate to admit it, we are not perfect, and . . ."

"It's the same way here; we're far from perfect too," h interrupted.

This led us then to a discussion not only of the racia problem in the United States but of many things about bot countries which we recognized as areas where we hope change for the better would take place.

The Christian traveling abroad has a unique opportunit to witness to his faith and to represent his country. His dress manners, actions, attitudes, and tone of voice all reflect th characteristics of an "American." Even though the fact tha he inquires about the location and time of services of church may raise eyebrows, it will also be seen by others rightly or wrongly, as the concern of "Americans" to atten religious services. Many countries have state churches. Christian will, of course, desire to attend these services, bu he should also be sure to attend the services of other denominations not associated with the state.

Preparation for a trip abroad cannot be overemphasized Few of us take the time or trouble to be adequately informe concerning the history, culture, religion, traditions, and politics of the countries to be visited before leaving home. Yet this preparation can make the difference between a successful beneficial, and rewarding experience and just another tri which cost a great deal of money.

Not only should people be informed about countries the will visit, but they should also be informed about their ow *by J. Kenneth Kreider*

country. Every American overseas is bound to be an object of interest and is for the particular moment the spokesman for his country. He will meet people who are truly interested and curious about America, and they will want to know about such things as automobiles, kitchens, working conditions, wages, racial problems, racial harmony, teen-agers, unemployment, motives behind foreign aid, Peace Corps, military bases in foreign countries. The answers given to these questions should be as straightforward and honest as possible, because they can leave a very great and lasting impression on the person or the group of people to whom they are spoken.

Language is often a problem. Here is the chance to dust off that high school or college French, German, or Spanish. But more and more Americans are traveling overseas with no language preparation at all. This is a bit restrictive, but it is not prohibitive, as English is becoming more and more the universal language. And yet, numerous times I have heard an irritated and impatient American traveler quite thoughtlessly exclaim, "No one here knows any English. I can't understand why they don't learn some English." Again, this is a case of forgetting who is the guest and what language is the native tongue of the particular area.

Everyone is capable of learning a few basic words and phrases such as greetings, thank you, good-bye. The mere fact that the effort is taken to say a few words in their tongue is viewed with appreciation. Those traveling under the handicap of knowing only a few words or nothing of a given language will find that patience, understanding, imagination, and a cheerful disposition will enable them to get their points across those few times they may be without the company of someone who knows English. These traits will be certainly more appreciated by those with whom you come in contact than the outburst described above.

The Christian traveling abroad will probably want to see more of a country than just monuments and buildings. The most important aspect of travel — meeting with people — and the possibilities of attending local churches have been mentioned. Many churches in America have representatives working in various countries. The Church of the Brethren, for instance, has volunteers, service workers, and missionaries working in many countries. The General Offices in Elgin would be happy to make the location, names, and addresses of their foreign workers available to anyone who asks for this information. The relief and rehabilitation agencies with whom we work are also happy for travelers to visit operational centers to see firsthand what happens to food, clothing, medicines, and other relief supplies given through Church World Service, Christian Rural Overseas Program, and related agencies. Church World Service has published a guide, *Going Abroad?* which lists the worldwide centers of relief programs in each country and also lists Christian contact people (who speak English) in various cities and countries where there are no relief operations.

The above-mentioned relief agencies are, of course, not in the travel business. But by merely observing their work centers and operations takes one into a world entirely different from the usual tourist route. One example might be the visit to a refugee camp where some neglected people of our earth are still living and where some children are still growing up in an atmosphere vastly different from the homes which American children take for granted.

It is very important to go to a foreign country with an open and inquiring mind. I know of at least one person who went abroad thoroughly convinced that he would find nothing that could be compared favorably with anything in America. He returned home with the same impression and his trip was a complete waste. It is foolish and arrogant to assume that we are "best" in all things and can learn nothing from anyone. Go with an open mind, ready to appreciate and evaluate new and different ideas. The basic rules of politeness used at home are excellent guides.

Do not ridicule strange practices as "silly customs," but look into the reason why a certain thing is done differently from the way it is at home. It may seem silly to the American, yet make perfectly good sense to those whose culture developed such a practice. Do not harp on things found strange or disagreeable or compare their achievements unfavorably with the United States. If it is expected that everything should be just as at home (coffee tasting the same, same menu for breakfast, houses built the same way, same methods of farming, the man on the street observing the same personal habits as his counterpart in America), then a person should question his motive for and the value of making the trip.

Commend your hosts for the things in their country you like and admire. Speak of how well they have done in developing their industries and of the other areas of progress. If nothing can be found good to say, keep quiet. Some people like to take pictures. Be courteous; ask permission of people before taking their picture. (Here is one example where even if not a word is understood by either party the question can still be understood, and the answer will be quite obviously understood, be it negative or positive!)

Remember, you are an ambassador for your country and a representative of your Christian faith. Bon voyage! □

In June delegates to Annual Conference will be asked to decide whether the Church of the Brethren should become an active participant in the Consultation on Church Union, a movement looking toward the eventual merger of six denominations. In order that readers may better understand the various ways of viewing the central issues being discussed by the Consultation, MESSENGER *is carrying a series of forum features, each of which will summarize the findings already reached by the Consultation and offer reactions by Brethren writers. Following is a review of Consultation thinking regarding the Table of the Lord, prepared by Nevin H. Zuck. The reactors are William G. Willoughby and Harold Z. Bomberger.*

Can We Meet Around One Table?

by Nevin H. Zuck

In trying to reflect the content of the discussions of the churches of the Consultation on Church Union, one is dependent entirely upon the various digests of the proceedings plus a few printed "working papers" that may be available. These are found for the most part in the *Digest, Consultation on Church Union*, Volumes I, II, and III, and a small paperback book, *Where Are We in Church Union?* edited by Hunt and Crow. These sources are acknowledged and quoted from below.

It is known that one of the principal churches in the Consultation, the Disciples of Christ, has traditionally held to the centrality of the Lord's Supper or eucharist in the worship life of the church, and that all six have held a rather high concept of the sacraments.

One of the scandals of Christianity and its divisions is that Christians cannot in good conscience share the Table of their Lord with other Christians. There are differences on at least three major points:

1. How Christ is present at his Table.
2. Who should be admitted to the Table.
3. The relation of the officiating clergy to the administering of the sacrament.

In the discussion in the Hunt and Crow book, page 105 and following, it is stated that none of these differences have been resolved as yet by the Consultation. The author of the section, Paul A. Crow, Jr., suggests some of them must be resolved before any significant union can take place. At the same time, he insists that the report on "One Table" is a remarkably advanced document for Protestants.

The report explains further how the eucharist (also called "the Lord's Supper" and "holy communion," the terms being used interchangeably) is (1) central to the worship life of the Christian church; (2) an action of the church which "is corporate, visible, and interpreted"; and (3) an action of God, portraying his initiative in sharing redeeming love in Jesus Christ.

These points are well understood. Certainly a fitting response to God for all he has done is that of thanksgiving through the eucharist. The holy communion involves the church, God's believing people and, therefore, is an action of the church. The report speaks of four visible acts, which summarize what Christ did when he instituted the supper (Hunt and Crow, page 107).

1. We *take* the bread and cup.
2. We *give* thanks as he did.
3. We *break* the bread.
4. We *partake* of the elements.

These are regarded, then, as essentials in the celebration of the sacrament. In it all, of course, God is at work in us before the communicant comes to the Table, through Jesus Christ in his reconciling work, and at the Table itself as God's work for us is portrayed. To quote the report, what we see at the Table "includes both creating and renewing; judgment and unrelenting opposition to sin; the forgiveness of sin, the making of the covenant of grace, and the granting of the participation in the divine life; calling to repentance and strengthening of faith; commissioning to the service and mission of Christ in the world; and promising a share in his victory."

To state the agreements in another way, we may say that as the church comes to the Lord's Table, it comes in an act of remembrance, an act of present communion, an act of proclamation of God's redemption in Christ for all men, and an act of hope anticipating the future consummation.

The working papers used in this discussion reflect some of the older Brethren debate as to whether or not the Lord's Supper setting was a Passover meal. The papers suggest that most responsible scholars preclude any certain identification of the Last Supper with any known Jewish type. Having said this, it is important to add that there is "no answer neatly bound," for the only accounts we possess already bear the marks of the interpretation and practice of the early church.

To summarize, "the bread and cup set before us God's reconciliation of the world to himself in Jesus Christ – true man, the Servant obedient to his father and loyal to his father's cause, and true God, in mercy and compassion conquering all our enemies, pardoning our offenses, bestowing his own Spirit for our renewal, and making effective the rule of God in the lives of men" (*Digest,* Volume III, page 31).

Brethren Love Feast and Christian Unity

by William G. Willoughby

The love feast has been precious to Brethren as a distinctive sign of their orientation to Christ in loving faith and obedience and as a means to enhanced love and service.

Traditionally the Brethren have believed the following about their threefold ritual of the feet washing, the fellowship meal, and the eucharist:

1. The important element in the love feast is the contrite heart of the participant who, in penitence, expresses his devotion to Christ and his love for his neighbor.
2. The spirit of Christ is truly present in the community of those who participate. The Brethren have held to a "purely symbolist doctrine of the Lord's Supper" as a World Council publication describes this position.
3. Only those who are "the Lord's people," that is, Brethren in good standing, may participate in the service.
4. There is no "sacramental efficacy" in the bread and the cup or in any other part of the service.
5. The Lord's Supper should take place only in the evening. One does not eat "supper" in the morning or in the afternoon.
6. Literal obedience to the New Testament has constrained the Brethren to practice the feet washing, the kiss of charity, and the fellowship meal, along with the eucharist.

But all things change and the Church of the Brethren has changed more rapidly than almost any denomination in America. The following would seem to summarize the present situation.

1. There is a great individual diversity in views concerning the love feast. Most Brethren still accept a "symbolist" view, but some have a "high church" view of the bread and the cup, believing in the doctrine of the real presence of Christ in the elements or even going so far as to believe in a kind of "sacrificial" doctrine.
2. Most of the congregations today practice "open communion," although there is still a sizable minority of churches that do not.
3. In many churches laymen help in the administration of the service, although customarily only ordained ministers preside at the eucharist.
4. An increasing number of congregations have a eucharistic service two times a year on Sunday morning, retaining the complete love feast for two other occasions in the evening.
5. We now seem to accept the "congregational principle" that local churches shall decide how often and in what way they will celebrate communion.

There are at least three areas in which our practices would be seriously challenged in any conversation on the love feast with other denominations.

1. Is our feet-washing service truly biblical? Most biblical scholars maintain that a reverent and scholarly interpretation of John 13 shows that Jesus did not institute a churchly ritual.
2. Why do we practice the "kiss of charity"? Again, biblical scholars would say that this is an unwarranted use of Paul's exhortation to kiss one another. Certainly Paul was not instituting a churchly ritual to be practiced two times a year.
3. Does the Brethren "symbolist" view of the eucharist do justice to the Pauline reference to the body and blood of Christ?

The Brethren, of course, need to reexamine their own traditions and continually test them according to the scriptures and the guidance of the Holy Spirit. The Blake-Pike consultations provide additional issues for serious examination. The following appear to be central in their understanding of the eucharist:

1. The centrality of the eucharist. Most Brethren would

Continued on page 26

news

Moving where the action is: '66-'67 plans for mission

"Whenever the church is true to her divine mission, she finds herself hurled into the midst of the world, there to serve at the point of the world's sorest and most urgent needs."

This understanding of mission is mounting in the Church of the Brethren. It is expounded from pulpits, at retreats, in periodicals. It was a motivating force as the General Brotherhood Board on March 22-25 projected program for 1966-67.

In the spring deliberations the Board and its commissions focused on one crucial issue after another. Famine in India . . . relations with China . . . involvement in Vietnam and Cyprus . . . ventures in Germantown and Watts . . . leadership in Ecuador . . . church extension in Birmingham and elsewhere: These were the concerns, beyond ongoing program, with which the board grappled.

On the India famine, the Board responded to the grim situation with an initial $5,000 allocation from the Emergency Disaster Fund. The aid is being channeled through the World Council of Churches, which has issued a $3 million global appeal for assistance to victims of drought and famine in India.

Even so, "it is almost certain that tens of millions of people will starve," Dr. Roger Revelle, director of the Harvard Center for Population Studies, testified at hearings on the Administration's Food-for-Freedom program. He added: "The saddest part of the story is that it may be too late for us and other rich countries to help very much."

Nevertheless, extensive relief operations, both governmental and private, are under way to keep India's disaster from pyramiding further. Brethren are urged to join in the famine response through contributions sent to the General Offices.

On China, the Board called upon the United States "to revise drastically" its policy toward the People's Republic, or Mainland China. A special resolution urged that relationships with Red China be "normalized" through diplomatic recognition, through seating in the United Nations, and by other measures aimed at ending the isolation of nearly one quarter of the world's population. The statement commended the U. S. government for its broadened policy of granting passports for scholars, health workers, and newsmen to go to China.

Church members and congregations are urged by the Board to study the issues on China and to communicate their position to the government. The Board declared further, "Our church would welcome the opportunity of having an exchange visit with appropriate leaders of the Christian church in China."

In response to Vietnam, Brethren since November have contributed $43,000 to relief ministries being carried out through Church World Service and the Mennonite Central Committee. Five volunteer youth related to the Church of the Brethren are at work in Vietnam, and they soon will be joined by Dr. and Mrs. Ira W. Moomaw, Lancaster, Pa., former India missionaries, educator, author, and former head of Agricultural Missions, Inc.

In a special resolution on Vietnam the Board reaffirmed the 1965 Annual Conference resolution on the international situation and reiterated an appeal for the United States to begin a cease-fire at once under supervision of a third party, to reconvene the Geneva Conference on Vietnam, and to help rebuild North Vietnam as well as South Vietnam. The Board urged congregations to initiate community dialogue on peace.

As to Cyprus, an island republi where Greek and Turkish Cypriotes hav been drawn into a power struggle Brethren Service in recent weeks ha dispatched a reconciliation team. It members include one American youth Steve West, Goshen, Ind., and thre European volunteers engaged in healt and village development tasks and serving as unarmed escorts through tensio zones of the island. It is one of a serie of efforts proposed to moving the Brethren Service witness eastward and southward in Europe.

The Germantown Ministry, Philadelphia. at the site of the mother churc of the Brethren in America, was reviewed by the Ministry and Home Mission Commission in light of a local pres report which had sensationalized the approach of the experimental ministry. Th commission reaffirmed the progra directions previously set by the Germantown advisory committee, which in effec are to seek new structures for ministering to the changing community.

"Germantown very well may be th focal point of testing on whether th Church of the Brethren today has a sig

nificant ministry to offer," one spokesman contended.

The Watts area of Los Angeles represents still another opportunity for Brethren ventures in reconciliation. The Imperial Heights Church of the Brethren, a congregation integrated in program and membership and adjacent to the Watts area, will be the base of operation for experimental work.

Toward this end, the General Brotherhood Board will invest $5,000, and a similar amount has been requested from the Pacific Southwest Conference and the Southern California Council of Churches. The program, to begin this fall, will seek new approaches to understanding and ministering to residents of the area. This summer a Brethren Service work camp will be conducted in Watts. The Imperial Heights church already has been instrumental in inaugurating a "West Imperial Neighbors" plan for community cooperation.

On Ecuador, the Board granted a request of the United Andean Indian Mission to appoint George M. Kreps, Brethren field secretary, as field coordinator for the UAIM work as well as Brethren. "He's the right man at the right time for the right job," said UAIM board member John Sinclair.

The UAIM is a cooperative mission venture of four denominations, the Evangelical United Brethren, the United Church of Christ, and the Southern and United Presbyterians. As was the Church of the Brethren, the UAIM was instrumental in the formation last summer of the new United Evangelical Church of Ecuador. Mr. Kreps' task will be to work towards a single program presence of the North American bodies amid the new national church.

Birmingham, Ala., represented one of the more difficult issues to come before a commission of the board, the issue centering on whether to continue to invest heavily of Brotherhood funds in the Sun Valley church extension effort. Since 1957, when the congregation was organized with a membership of twenty, the Brotherhood has invested $43,000 in the project, chiefly through pastoral support, capital grants, and payment of interest on loans. The membership currently is thirty-nine. After extensive review and in light of pressures for church extension funds in other places, the Ministry and Home Mission Commission confirmed its action of November to cease Brotherhood assistance to the congregation.

Elsewhere, the Board committed loan funds totaling $246,000 to seven church extension projects: Bedford, Pa., Brookpark, Cleveland, Ohio, Kokomo, Ind., Oak Park, Md., Panorama City, Calif., Summerdean, Roanoke, Va., and Virginia Beach, Va., the last three contingent upon additional underwriting by districts. Grants totaling $33,000 were issued to four of the same churches, Bedford, Brookpark, Summerdean, and Virginia Beach, and to the Imperial Heights church, Los Angeles, Calif.

Into the midst of the world . . . : This is the course which has led the Brotherhood Board to its $1,825,000 program projection for next year. It is a direction commended to congregations and individual members alike. It is the channel for a church intent on mission.

India, Watts, Vietnam: Brotherhood program "hurled into the midst of the world"

A unique vacation: Observing the GBB

An observer at the March meeting of the General Brotherhood Board was Mrs. Bayard Addington, Kingsport, Tenn., Credit Union manager, a district lay leader, and grandmother. Here she is pictured talking with fellow Tennessean Norma Peterson, children's director, at the left. Unable to attend Annual Conference, Mrs. Addington took vacation time to come to the Board meeting "to keep in touch with the movement of the church and the directions we are taking." At the week's end she summed up her impressions thus:

"The commission sessions were most enlightening; here's where the hard work is done. There are men on the Finance Commission I'd very much like on my Credit Union board. . . . In making decisions, the Board members weighed not only the hard facts and figures, but human factors too. They know the Brotherhood. I found 'Elgin' not a machine handing out answers; rather, it is the church struggling, a staff listening, a board wrestling, in the spirit of brotherliness and warmth for those involved.

"The mood of this body is one of honest searching and seeking for light . . . hopeful searching, it seems to me. The worldwide implications of our witness are tremendous; so too are the opportunities before us.

"I'd recommend to anyone, old or young, investing a vacation this way."

New assignments begun

Positions in the Brotherhood program at Elgin, Ill., and Pasadena, Calif., recently have been filled.

At the General Offices a new assignment, ministerial vocations consultant, was opened last month under the leadership of Donald E. Fancher, formerly of Rockford, Ill.

In the new program Mr. Fancher, working under the Ministry and Home Mission Commission, will coordinate a strategy for ministerial recruitment in cooperation with Bethany Seminary, Brethren colleges, and districts. He also will work with licensed ministers as they seek to attain the educational standards set forth by the 1965 Annual Conference in preparation for ordination and full-time pastoral service. He will supervise the three-year reading course, the Seminary Student Service Loan Fund, and the Seminary Student Scholarship Fund.

On the job: D. Fancher, the Scrogums

Since 1963 Mr. Fancher has been pastor of the Sylvan Church of the Brethren in Rockford. He also has been part-time coordinator of religious activities and instructor of religion at Rockford College and volunteer chaplain at the Winnebago county jail.

He previously served as pastor of the Mount Zion church and as part-time pastor of the Grottoes and Pleasant Hill churches in Virginia.

Mr. Fancher attended McPherson College and graduated *cum laude* from both Bridgewater College and Bethany Theological Seminary.

A native of Rocky Ford, Colo., he is the son of Mr. and Mrs. Joseph E. Fancher, Canon City, Colo.

He and Mrs. Fancher, the former Doris Thompson of Harrisonburg, Va., have four children. They are Joseph, twelve, Jon, ten, Renee, eight, and Neil, two.

At Pasadena, the position of director of the Church World Service Center was assumed May 1 by Arthur Scrogum, formerly of Hagerstown, Md., and for the past ten years executive secretary of the Middle Maryland district.

The Pasadena collection depot is one of nine CWS centers operated by the Brethren Service Commission.

Mr. Scrogum is a native of Fairfield, Ill., a graduate of Manchester College, and a former student at Bethany Seminary. From 1921 to 1944 he was a high school teacher and pastor at Accident, Md., followed by twelve years as pastor at Cumberland, Md.

Mr. Scrogum has been active in interdenominational work in Maryland.

Mrs. Scrogum was the former Marie Coblentz of Peru, Ind. She is employed as secretary and manager of the International Gift Shop at the Pasadena center.

The Scrogums have two daughters, Mrs. Herbert Hogan, La Verne, Calif., and Mrs. W. Donald Clague, Bridgewater, Va.

Move over, peacemaker

Remove the vestments, habits, titles, and New York brogue and it could have been Brethren all the way.

That is one appraisal of the first Inter-Religious Conference on Peace held in Washington, D.C., in mid-March. No meeting of a Brethren congregation or of the General Brotherhood Board or of Annual Conference would have evidenced a greater earnestness in searching for peace in the light of faith.

Nor would a series of all-Brethren recommendations on current issues likely have differed significantly in substance from what the 400 Protestant, Catholic, and Jewish delegates produced. Many Brethren would have been astounded at the consensus between leading churchmen and themselves.

This is to suggest that peace-oriented Brethren have company – distinguished, learned, committed company – from across a broad spectrum of religious bodies. Rabbis, Catholic priests and sisters, and Episcopal, Methodist, and Unitarian leaders are articulate spokesmen for peace too.

Going beyond a sincere will for peace, the conference engaged in scholarly, serious probing. Delegate David A. Waas, head of the history department at Manchester College, was impressed by the corporate effort for accurate study, sound perspective, and genuine, not superficial, agreement.

Reacted another of the ten Brethren delegates, Miss Caren A. Cogswell, Arlington, Va., a George Washington University student: "We can no longer be told by statesmen to 'stay in your pulpits and leave the international problems to us.' As individuals we have a moral responsibility to oppose methods which are used to fight our enemies, usually in the 'name' of God, as being in opposition to God's message to us. The only war to be waged in the 'name' of God is a vigilant 'war' for peace."

Still a third Brethren delegate, H. Lamar Gibble, pastor of the Good Shepherd church, Silver Springs, Md., reflected that the conference raised a host of questions but provided a minimum of answers. "For Brethren, if for no one else, this helped point up the complex and ambiguous nature of the quest for peace and suggested that in our day simplistic and absolutistic answers will not suffice."

A remaining question is whether the assembly of religious leaders, ostensibly a crowd of dissenters so far as American foreign policy and the views of most fellow church members go, actually will be heard by the government and citizenry at large. But if it is heard, the nation will know that the aggressive pursuit of peace from the religious realm no longer rests with the historic peace churches alone.

CHURCH OF THE BRETHREN

Loan retired early, $180,000 saved

Daybreak Farm, at the edge of the city limits of Elgin, Ill., eventually was singled out as the choice site for the new General Offices of the Church of the Brethren. But, alas, its owner had no interest in selling the land.

That was a decade ago. After a series of visits from members of the building committee, particularly the chairman, the late Paul H. Bowman, general secretary Norman J. Baugher, and treasurer Robert G. Greiner, the owner within several months agreed to sell the fifty-seven acres for $135,000.

In purchasing the farm, the Board was aware that a portion of the land would be taken by the Northwest Tollway, which was to be built from Chicago to Rockford and Madison. Still they were assured of adequate acreage for the new facilities.

When the tollway plans were drawn, thirty-two acres were sliced from the Brethren parcel. For this the Tollway Commission paid $115,500. A utilities company bought an additional 1.4 acres to lay a pipeline, at a purchase price of $14,500. Remaining for the Brethren was a twenty-three-acre site, still with fair frontage, at a net outlay of only $5,000.

If the financing of the site seemed fortuitous, so too has been the underwriting of the construction itself. To complete the $1,743,000 headquarters center in 1959, a loan was secured to cover the remaining indebtedness of $900,000, to be paid over the next fifteen years.

Early in 1966, midway through the period on which the loan was based, the balance of indebtedness was paid in full. This accelerated schedule of payment benefited the Board $180,000 in reduced interest expense.

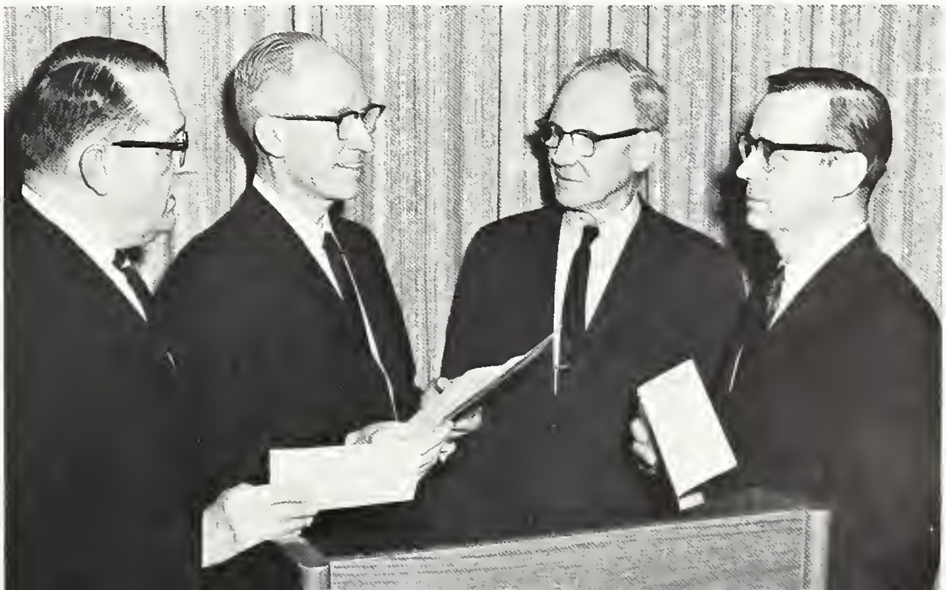
The source of payments for the General Offices loan came from printing and merchandising income ($27,754), donations for the building ($28,521), accumulated gain on security sales and investment income ($429,366), and undesignated bequests, lapsed annuities, and investment income ($414,359). The interest on the loan was paid from rental charges for offices and printing plant.

Since the move to 1451 Dundee Avenue seven years ago, the General Offices has won wide acclaim for its site and facilities from employees, the Elgin community, Brethren visitors, and other guests alike. To persons traveling to and from the center, its proximity to a major transportation hub such as Chicago is most important. In time, the offices are as close to O'Hare International Airport, the nation's busiest air terminal, as is the Chicago Loop.

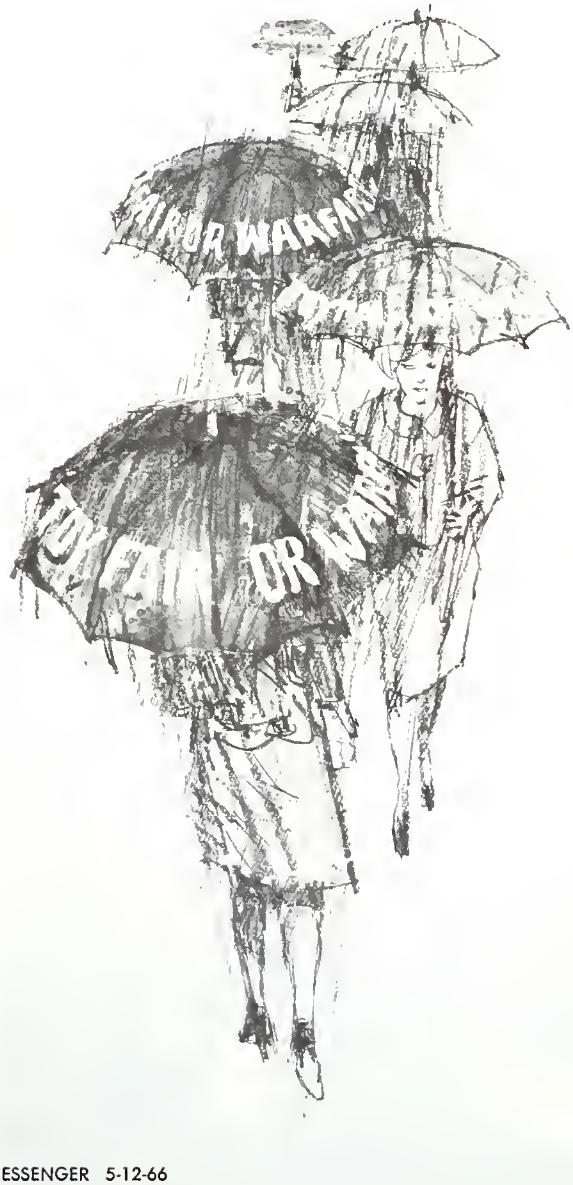
The award-winning design of the office and publishing sections is markedly simple and functional, yet aesthetically pleasing. The most striking feature is the meetinghouse-styled chapel, projected from the front of the building and used for worship services by employees and guests. Very recently a cross was affixed to the exterior of the granite-wall structure.

Recognition of the debt liquidation was given at the annual meeting of employees and General Brotherhood Board members on March 23. Participants in the commemoration were board chairman Harold D. Fasnacht, vice-chairman Calvert N. Ellis, Norman J. Baugher, and Robert G. Greiner.

Milestone: Baugher, Fasnacht, Ellis, Greiner with canceled check, mortgage in hand



What about the proliferation of war toys?



Each Christmas a great deal of furor arises over the weaponry on the toy counters. "Don't buy it" is the cry rising from many church, parent, and educational groups.

In recent weeks the protest to the proliferation of "war" toys has continued, centering particularly on the toy fairs where the industry displays its newest wares. At the same time, other parents – and some clergymen – defend so-called military toys as being only a factor in helping boys to develop in a normal, healthy, masculine fashion. To their minds, such toys are as inevitable in the hands of energetic, restless lads as dolls in the arms of their sisters.

A champion of the antiwar toy cause is Frank Caplan, the only toy manufacturer invited to the White House Conference on Education. President of Creative Playthings, Inc., Mr. Caplan challenged other manufacturers at the American Toy Fair in New York to accept the Great Society plan to improve the play and learning environment of children. That meant, he insisted, dropping their war toy designs.

His plea was that the toy industry must "aim to reduce this exciting and ever-expanding adult world of ours to child size," that they must be "bold enough to explore the fields of weight and gravity, speed and time, light and shadows, energy and matter, the behavior of living things, vibration and sound, beams in optics, shape and form in art, imagery and language" - through new toy designs.

Mr. Caplan buttressed his plea by stressing:

"Some of the larger manufacturers of war toys almost went bankrupt this year. Television advertising pressure fell on deaf ears and built up resentment. The shelves of toy jobbers are literally bulging with unwanted merchandise.

"Toys that leave little to a child's imagination, or are too complicated for him to maneuver, frustrate and leave him disinterested. They can afflict him with a loss of self-confidence and destroy his will to explore and learn.

"A child wants actively to participate in this busy world of ours, and we should give him the means to do so, beginning with good sturdy blocks when he's a toddler so he can build and reproduce in his own way the world he sees about him."

Two days before Mr. Caplan spoke out, a mothers' committee – the Parents for Responsibility in the Toy Industry – picketed the toy fair to protest continued manufacture of war toys. They carried umbrellas bearing the inscription, "Toy Fair or Warfare." The group's leader, Mrs. David Murray, a mother of two boys, declared:

"Children who have learned to glorify violence are much more likely to unleash it when they grow up. We're going to bring influence to bear on stores to let them know we're concerned about psychological conditioning from war toys."

Letters to the Toy Manufacturers Association in protest to military toys have been issued by a number of local churches, by United Church Women groups especially in Pennsylvania, and by the Women's International League for Peace and Freedom in Minneapolis and elsewhere. Overseas, the Aus-

"There is nothing worse than being a little boy in the twentieth century. Organized baseball, James Bond guns, monster masks, television . . . no matter what you do adults will fear the worst"

trian Catholic Family Association last year issued a statement emphasizing "the duty of all the faithful not to develop the latent destructive tendencies in children by giving them toy guns, cannon, and militaristic games."

However, any idea that militaristic toys are destined for the scrap heap is highly unrealistic, it appears from comments of numerous exhibitors at the New York fair.

Said Jerome M. Fryer, president of the Toy Manufacturers of the U.S.A., "Toys don't create wars. Wars create toys. Unless you eliminate the adult activity, you can't stop the child from duplicating it. If you took away dolls, would girls stop having babies?"

A New York man who has worked with hundreds of boys seven to fifteen said, "Toys should reflect something of the world around the boy. Trouble is, too many people who lost their way try to protect boys from knowing what the world is like.

"What I have against toys is this: One, they are too expensive. Two, they need too many batteries. Three, they are evil when they are purchased merely to compensate a child for lack of parental company."

Let the children alone to be children, was this man's stand. He elaborated by saying:

"There is nothing worse than being a little boy in the twentieth century. No matter what you do adults will fear the worst.

"If you play baseball in an organized league, you may suffer a traumatic experience – you may strike out with the bases loaded.

"If you play with soldiers or James Bond guns, you may wind up an incipient Hitler.

"If you run around with a 'monster mask' on your face, you are likely to be some kind of deviate. If you watch TV two hours a day, you'll turn out to be an illiterate goon. If you get into a small boy's fight, you'll become a thug."

The commentator noted, finally, that "some of the college boys and girls who marched in Selma wore Hopalong Cassidy gunbelts when they were little. In Selma, they employed nonviolence."

So far as is known in this country, no major religious body – Catholic, Protestant, or Jewish – has yet taken a definitive moral stand on the issue of war toys. A factor may be that some parents feel that Johnny playing "war" in the backyard is not going to grow up warlike – that he's going through another phase of interest.

Three Brethren parents, commenting to MESSENGER on the topic, did not share the alarm of some of the vocal objectors to war toys. "The question of war toys or no war toys is the wrong question," said Dr. Paul M. Hersch, La Verne, Calif., clinical psychologist and hospital administrator. "Toys do not produce hate, fear, suspicion. Relationships produce these. The more basic concern, as I see it, is whether toys allow a child to play, to contribute to the fantasy life, to express the wonders and the mysteries of childhood, in short, to be a child and not an adult."

Mrs. Thomas Nelson, Elgin, Ill., a mother and teacher, concurs with Mr. Caplan's point on mechanical war toys that are complex and uncreative, but not on guns *per se.*

"I cannot feel that the way to make pacifists of children is to refuse to let them play with guns. A lot of creative play can go on with guns, especially by boys who have a great need to express aggression. By withholding guns from a child, instead of learning pacifism he may develop resentment against the parents for frustrating a pretty natural desire. My own two conscientious objector sons had all the guns they wanted, up to real shotguns in their teens.

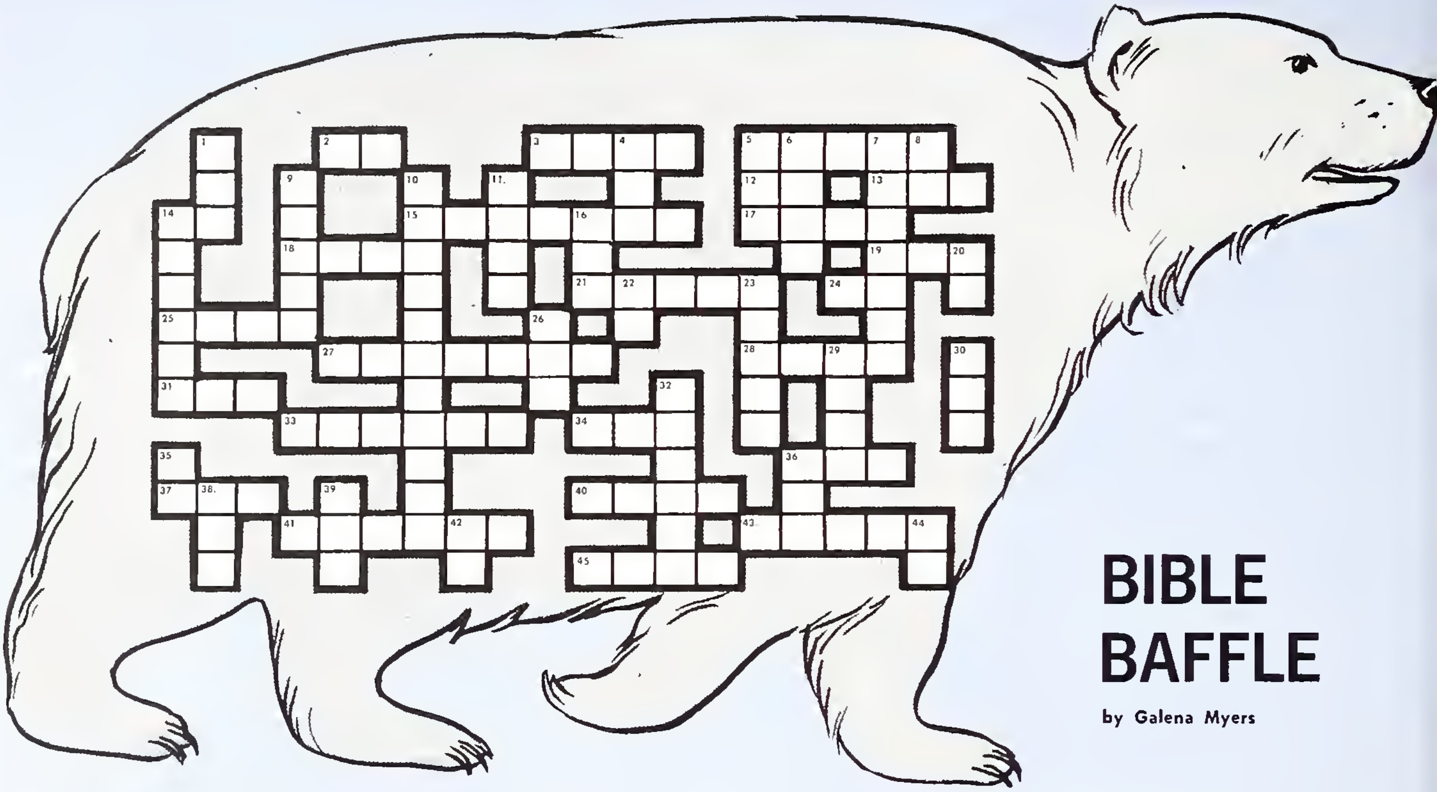
"I especially disagree with the statement that seems to say this 'latent' hostility won't be triggered if children don't play with guns. I feel hostility should be acted out and thus given a chance to be dissipated rather than repressed.

"In spite of these comments though, I'm sympathetic to the antitoy campaign as a witness against militarism especially if it emphasizes the development of more creative toys in place of war toys. If our children could be stimulated to use their minds creatively, perhaps some better solutions to world conflicts could be figured out by the next generation."

Psychiatrist Dennis Rupel of the Oaklawn Center, Elkhart, Ind., noted that aggression and hostile and potentially destructive impulses "are not something that we educate into the child or something that he picks up from his environment. Rather, these are to be thought of as 'givens,' as inherent in every personality. Further, it is a psychological necessity that these tendencies achieve expression daily, in some form or another, in the life of every person."

"The central question is," Dr. Rupel continued, "how does the child become educated to feasible ways to give expression to negative feelings? The psychological evidence suggests that much more important than what toys he plays with or what behavior he sees on television is what kind of relationships and experiences he encounters with the *real* people in his life, the people about whom he develops deep and abiding feelings. If I am quickly hostile to or intolerant of or alarmed by my child's aggressive behavior regularly, the child adopts that same anxiety about those same feelings and behavior – in himself and others. He becomes generally more threatened by that side of himself and will have, ultimately, less well-integrated emotional expression and control."

Dr. Rupel admits frankly, "I don't know if I should really be much concerned about militaristic toys. Personally I have negative feelings about them, because of who and what I am. Our task is to help our children to understand and cope with our world more realistically, as it is, by coping better with it ourselves. The proliferation of war toys is only symptomatic of this world and its real problems and probably not much more of an issue, in itself, than we choose to make of it." – *Religious News Service; H.E.R.*



BIBLE BAFFLE

by Galena Myers

ACROSS

2 King of Egypt, 2 Kings 17:4
3 Large animal with heavy fur
5 Most important cereal
12 Exclamation of joy
13 A town, 1 Chron. 8:12
14 Otherwise
15 Golden colored juicy fruit
17 Child of Shobal, Gen. 36:23
18 Date-bearing tree
19 A town, 1 Chron. 8:12
21 Aromatic oil used in incense, Ex. 30:23
24 Son of Peleth, Num. 16:1
25 Climbing plant, Gen. 40:9
27 Fruit resembling a peach
28 Kernels in shells, Gen. 43:11
31 City of Egypt, Ezek. 30:15
33 Hard, yellow-skin fruit
34 Inflammable liquid, Matt. 25:3
36 Juice of plants
37 Son of Peleg, Gen. 11:18
40 Father of Tolah, Judges 10:1
41 Hill country, Gen. 31:21
43 Aromatic vegetable substance
45 Great river of Egypt

DOWN

1 Instead of
4 Past tense of verb *eat*
5 Whatever person
6 Part of the body at end of the arm
7 A nut, Gen. 43:11
8 Toward
9 Round fruit, Joel 1:12
10 Fruit with juicy red seeds, Num. 20:5
11 Aromatic sap of trees, Gen. 37:25
14 Fruit of Old World evergreen, Deut. 6:11
16 Sticky substance
20 Town of Egypt, Gen. 41:45
23 Product of the bee, Ex. 3:8
26 Light movable bed
29 Firstborn of Issachar, Gen. 46:13
30 Eldest son of Caleb, 1 Chron. 4:15
32 A Benjaminite, 1 Chron. 8:11
35 A town of Moab, Deut. 2:9
36 Bread dipped in broth, John 13:26
38 One of five kings of Midian, Num. 31:8
39 Fruit-bearing tree, Deut. 8:8
42 A city east of Bethel, Joshua 8:9
44 Firstborn son of Judah, Gen. 38:6

ANSWER ON PAGE 28

day by day

OUR four-year-old Mike sat at the window and gazed wordlessly at the sky. Finally, he turned and asked wistfully, "Mommie, when men fly up high in the air in airplanes, can they see God a little plainer?"

Adults have similar questions. Gordon Cooper, the first man to make two successful orbital journeys in space and an active member of the Methodist Church, has said, "People ask me what I think of the statement made by the Russian cosmonaut after he made his 1962 flight. He is quoted as saying that while he was in orbit he 'didn't see any God up there.' My answer is that in my flights in the Faith 7 and the Gemini 5, I didn't see God either, but I saw some of the wonders he created. On those flights I felt as if God was no nearer to me and no farther away than he always is. I felt as if I needed him just as much 150 miles above the earth as I need him every day, yet no more so. It is my opinion that if one does not have God down on earth, he is not going to have him in space either."

How difficult it would be if we had to journey into space to meet God! Instead, he comes to where we are. Springtime on earth, with all its budding glory, offers fresh insights into the wonders of God's creation and purpose. "Come and see the works of God," beckons Ps. 66:5 (KJV). Take the time on a balmy May afternoon to accept the invitation.

DAILY DEVOTIONAL GUIDE

SUNDAY, MAY 15
Psalm 8. With recent discoveries by astronomers mushrooming the already incomprehensible boundaries of our universe, we too, ask: "What is man?"

MONDAY, MAY 16
Isa. 61:10-11. The sowing of God's word and "deeds of kindness" may seem endless and unrewarding, but the results will show at harvesttime.

TUESDAY, MAY 17
Song of Solomon 2:10-13. "Fair are the meadows . . . the woodlands, Robed in the blooming garb of spring. Jesus is fairer . . . purer, Who makes the woeful heart to sing."

WEDNESDAY, MAY 18
Gen. 1:14-19. "Fair is the sunshine . . . the moonlight . . . the twinkling starry host. Jesus shines brighter . . . Than all the angels heaven can boast." We should reflect his light to a world in darkness.

THURSDAY, MAY 19
Gen. 8:20-22. "Summer and winter, and springtime and harvest . . . Join with all nature in manifold witness To thy great faithfulness, mercy and love" (T. O. Chisholm).

FRIDAY, MAY 20
Isa. 55:6-11. Although man's achievements are impressive, God has not relinquished control of the universe. Man merely sees life's segments; God sees the whole.

SATURDAY, MAY 21
Isa. 28:23-26. "We plow the fields, and scatter The good seed on the land, But it is fed and watered By God's almighty hand" (Matthias Claudius). Do you thank him?

SUNDAY, MAY 22
Luke 8:4-8. "The mind is a garden where thought flowers grow, the thoughts that we think are seeds that we sow" (Anon.). How does your "garden" grow?

MONDAY, MAY 23
Joel 2:21-27. "YESTERDAY'S RAINFALL WORTH MILLION DOLLARS TO CORN GROWERS," shouted the headline while I still whimpered because my long-planned picnic had been held indoors.

TUESDAY, MAY 24
Ps. 118:19-24. A morning chat with God is better than "pep pills" for the Christian's body and soul. "Lord, keep me alive as long as I live."

WEDNESDAY, MAY 25
Ps. 92:1-5. Gratefulness truly felt must be expressed. By our speech, singing, service, sharing, and sacrifice, we can show our thanks to the Lord.

THURSDAY, MAY 26
Ps. 104:14-24. "Earth's crammed with heaven, And every common bush afire with God; But only he who sees takes off his shoes" (Elizabeth Browning in "Aurora Leigh").

FRIDAY, MAY 27
Ps. 65:9-13. How barren would be the land without God's touch! How destitute is the soul who doesn't know him! No wonder he feels "God is dead!"

SATURDAY, MAY 28
Eccles. 3:1-11. The creation of anything beautiful cannot be hurried. "The trouble is, I'm in a hurry but God isn't," observed Emerson.

Lost somewhere amid the flurry and bustle of spring housecleaning, mother-daughter banquets, the ending of the school term, music recitals, baseball games, do-it-yourself home improvement projects, and gardening is God. In springtime, families become so busy, so involved, so time conscious, and so tired that when his persistent and patient knocking is remotely felt on the doorways of our hearts, we surreptitiously open the latch just far enough to hang out the sign, "No room here!" Not that any of these activities are wrong, except to the degree that they rob us of worshiping and serving God.

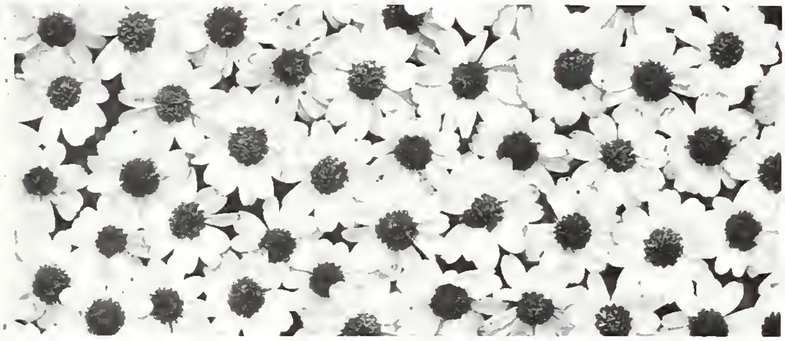
When have you treated your soul to a spiritual banquet? For a refreshed spirit and a deepened awareness of the love of God, accept the "call of the outdoors" by packing the family into the car for a drive in the country, a picnic by a stream, a hike in the woods, or an afternoon of bicycling or horseback riding. Look at the fresh color tones, listen to the sounds,

day by day

touch the varied textures and breathe deeply of the fragrances of spring. Talk together of the Creator who made all this possible and return home meditatively with prayers of thankfulness on your lips. In addition, do your part to create and restore beauty by planting flowers and trees as well as picking up littered paper and cans.

✚ Using fruit blossoms in an indoor bouquet or on the tree in your back yard, explain to your children the role God prepared for bees in pollination.

✚ Point out the protective camouflage colorings of various insects, caterpillars, and butterflies. When you find unusual ones, identify them from information given in encyclopedias and nature books.



✚ With a "gray-haired granddaddy" dandelion flower, show how God has prepared wings to carry and spread this seed.

✚ Become acquainted with the wild flowers in your area, learning their names and observing where they grow. Try looking at Queen Anne's lace, meadow rue, and others through a pocket magnifying glass and note their minute and intricate perfection, the beauty of their form and color, and their exquisite variety of fragrances. (Most wildflowers are not good for picking, though, because they wilt so quickly.)

✚ When your family pet sheds his winter coat, explain that God is preparing him for the warmth of summer.

✚ The world of feathers is a fascinating one. Watch for them around bird feeders or nests or in the woods. Note the variety of design and coloring in the down feathers, contour feathers, and flight feathers. Examine a flight feather under a magnifying glass and see the tiny, hairlike branches or "barbules" which enable the feather to hold air, the secret of the bird's God-given ability to fly.

✚ Observe the spinning and engineering skills of spiders on small trees and shrubbery or between fence rails. A hobbyist could even preserve and collect these beautiful constructions by spray-painting the web sparingly on both sides and, while the paint is still wet, easing a piece of construction paper under it and cutting the supporting lines to free it.

✚ Did you know that much of nature's music has been captured on phonograph records? By listening to these, train your ears to identify the songs of different birds, the kinds of frog calls, the sounds of crickets, katydids, locusts, and cicadas.

✚ Allow your children to catch a jar of fireflies and wonder at the secret of how they glow. Scientists still have not been able to duplicate this feat.

✚ Point out the advantages of pruning, trellises and stakes for fruit trees, climber roses, vines, tomatoes, and dahlias. Through these measures in nature, children can be led to see a purpose of discipline.

✚ Erect a feeding station (a pole placed in the ground and topped with a flat board will do) near a window and discover the fascinations of bird-watching. Do your favorite birds feed in the air, on trees, or on the ground? Do they eat meat or "vegetables" – plant buds or leaves? Watch them awhile and see.

✚ After watching and wondering at God's workings in nature, note the enrichment of understanding you experience as you sing such praise hymns as "All Creatures of Our God and King" (No. 19 *The Brethren Hymnal*), "Let the Whole Creation Cry" (No. 28), "How Strong and Sweet My Father's Care" (No. 81), "All Things Bright and Beautiful" (No. 93), and "This Is My Father 's World" (No. 99).

Springtime fosters an awareness of God. Who can witness the resurrection of brown-skinned bulbs into golden daffodils and lacy-edged tulips, the transformation of a bare bush into the lush foliage of spicy fragrance of lilacs – and not be aware of God?

Springtime fosters hope. Who plows his garden, purchases fertilizer, prunes his shrubbery, or plants seeds – without having hope in God?

Springtime fosters thankfulness. Who can observe the colors, textures, smells and sounds, the regular cycles, and the unique physical provisions for every living thing to survive, thrive, and reproduce in its environment, without a prayer of thanks to a God who provides so meticulously and abundantly?

Springtime fosters trust. "If God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you?" (Matt. 6:30).

A Message in Gold

My own little girl
Came running to me
And held a bouquet in her hand.
"I picked these for you,
Dear Mommie," said she,
Aglow with the joy she had planned.
All sizes of stems,
Each topped with pure gold,
Stood limp in a tumbler that day.
No orchid corsage
Could ever have told
More love than that dandelion bouquet. (VSZ)

— Earl and Vivian Ziegler

questions you ask

Q. How can the local congregation help to support and conserve its minister?

A. This question was recently asked in the discussion of a Brethren church school class. The members have given some answers to their own question which we herewith share with our readers:

1. Give laymen an opportunity to talk with commission chairmen or other leaders about the work of the church.
2. Offer adequate financial support to the pastor; realize that he and his family have physical needs.
3. Give the pastor and his family opportunities for personal friendships.
4. Realize that members of the congregation should expect as much of themselves as Christians as they do of the minister.
5. Go ahead with involvement in the witness of the church without waiting for the minister to initiate action if the laymen feel this is a legitimate aspect of the church's mission and a need for this ministry.

It would be well for other congregations to ask themselves to suggest ways by which they might be helpful to their pastors.

The church is deeply concerned about the problem of recruiting young people for the pastoral ministry. We ought to be equally concerned about keeping our ministers in active pastoral service.

Each year qualified ministers leave the parish ministry for a variety of reasons. Many would undoubtedly remain in the pastorate if congregations were more considerate of their personal needs and the burdens they bear, and were more ready to be committed to the ministry which has been given to the whole church.

Q. How did the Annual Conference of the Church of the Brethren have its origin?

A. In the early days of the Brethren in Colonial America, the congregations which were established were basically autonomous. However, the need for fellowship among members of these local churches soon led to interchurch meetings of various sorts. It was this visitation among congregations that preserved the unity of the Brethren in their first years on American soil. There was, however, no felt need for any kind of general conference.

In the year 1742, stimulated by Count Zinzendorf, head of the Moravian Church, and under the leadership of one Heinrich Antes, the famous Pennsylvania Synods of 1742 were held, the first of which met in Germantown. The Brethren were well represented in this ecumenical consultation with Lutherans, Schwenkfelders, Mennonites, Moravians, and members of several other traditions, including the Reformed.

Brethren historian, Martin Grove Brumbaugh, asserts that it was out of these Pennsylvania Synods that the Brethren Annual Conference had its beginning. The Brethren met to determine what their attitude toward these ecumenical councils should be since many of the doctrines held by other religious groups were quite different from the tradition of the Brethren. According to Brumbaugh in his *History of the Brethren*, the first Annual Conference met on Whitsunday 1742. The place is not recorded.

There is some evidence that general meetings of the existing Brethren congregations in Pennsylvania were held even before 1742 but tradition has accepted this as the antecedent of the Annual Conference of the Church of the Brethren.

The first Conference of which there is a record was held in 1778. During the years between 1742 and 1778, according to Brumbaugh, no minutes of any meeting are known although Conferences were undoubtedly occasionally held.

It is clear that while the Conferences did consider the relationship of the Brethren to other Christian bodies in Colonial America, a far more important function was to counsel together on matters of general interest to the whole church, which approximates the present purposes of Annual Conference.

Queries from local congregations expressing concerns on which the judgment of the whole church was sought began to appear quite early. Of the early Annual Conferences Dr. Brumbaugh states in his history:

"It is important to note that its original function was positive and not negative. . . . Its function was to formulate a system of doctrines and establish a series of principles for the guidance and protection of the church of God. It was not an assembly that primarily reviewed activities already completed, but rather a meeting in which, by wise foresight, in the fear of the Lord, it endeavored to mold and shape the polity of future activity in harmony with the Word as it was read and understood by the early church. For this reason, the Annual Conference was a great comfort and power, and through it the combined wisdom of the church announced from year to year the watchwords for the camp of Israel, the principles of the people of God."

— Paul M. Robinson

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Ernestine Hoff Emrick

SETTING THE STAGE

by **Leland Wilson**

Nigeria stands as a singular species for the Church of the Brethren.

Today, our church on the North American continent reflects soberly on its life. We look in our congregations for signposts of advance; they are few. Membership is declining, though analysts seek to relieve our anxiety about this by phrases about "pruning the dead wood." There are fewer congregations. Can the reduction be totally ascribed to factors of mission and stewardship and shifting population? Full-time pastors grow more scarce, and seminary recruitment promises no early reverse to that direction. Giving has increased, but set beside the cost of living index and rising incomes, the increase is not much.

Through the ecumenical movement, a few Brethren play key roles in the current peace efforts. The many can make some identification with the few and with the volunteers who, in Vietnam, add a measure of vicarious frontline excitement. But largely we are dwarfed by the issues of war and peace; they are beyond us and seemingly are also beyond our statesmen.

We talk of "turning toward the world," uncertain of what it means and frustrated in our efforts to do so. There are more questions than affirmations; more despair than hope; it is unsettling.

Situated in bold contrast to all of this is Nigeria. Almost as if watching the ticker tape, we scan the latest reports of baptisms: membership in 1962 stood at 8,154; in 1963, 9,730; in 1964, 10,935; in 1965, 12,135; and now nearing 14,000. Even as we watch, the church in Nigeria is already bigger than we realize. Fully half as many people are at worship on Sunday in the Church of the Brethren mission area as in our North American congregations. Our understanding of the relationship between membership and formal worship attendance simply does not fit the Nigerian scene.

More than a degree of difference

Spending four weeks in Nigeria earlier this year, I became convinced that the difference with our mission there is not alone that of trend but of the very nature of our whole endeavor.

Late one evening at a prayer meeting, a Nigerian's gratitude put in capsule what had dawned but had not

crystallized in my mind. It was at Gulak. Missionary Doctor Homer Burke had spoken, and Malam Bulama Birdling, the schoolmaster who was in charge of worship that evening, invited me to bring a word of greeting to the congregation. When I had finished and he had completed translating for the people, Bulama responded on their behalf: "We want to thank the Christians in America for sending the missionaries. Without them we would not have our faith in Jesus Christ, we would not have our schools, and half of us here tonight would be dead."

Faith! Knowledge! Life! These are the distinguishing elements.

Faith

In this country, a decade ago, we were excited about church extension and had visions of planting a Church of the Brethren in every major population center. In an earlier era, some of the Brethren may have thought it essential to salvation for people to know the Brethren way; in the 1950's, it was simply taking the church to where the people were, growing along with the population. The test of experience has cooled our ardor for wide-ranging new churches. And it seems a safe assumption that we are not now particularly concerned that there is no Church of the Brethren in Dallas or New Orleans or Boston. Why? Is it not because we see ourselves as only part of the Christian church and simply assume that Baptists or Presbyterians or Roman Catholics or others will be the church in those areas where we are absent?

But in Nigeria we are the Church of Jesus Christ in a rectangular area located in the northeast, bordering the Cameroons, encompassing 10,000 square miles and a people estimated between 500,000 and 1,000,000.

When the pioneer missionaries, H. Stover Kulp and A. D. Helser, in 1922 began to fulfill the dreams of Annual Conference for a mission to Nigeria, their consultations with mission societies and the government of that country pointed them towards the area where we now serve. Places for work were conceived with reference to languages, and the Brethren began among the Bura-speaking people. It was virgin territory for the Christian gospel, later expanded, and in a remarkable way has continued to be recognized as the sole responsibility of the Church of the Brethren.

Dr. Floyd Mallott, who arrived in Nigeria in 1924, says that those early understandings on area assignments to various mission bodies were simply that – understandings – with no formal agreements by any contracting parties. Yet, such comity arrangements have been respected through the years, except for recent penetrations of competing missions by Roman Catholics and Southern Baptists.

In Africa's most populous country, with fifty-five million people, spread across a land as big as Oklahoma and Texas involving 250 tribes and that many languages (though English is spoken widely), and bearing in the eyes of much of the world hopes for democracy and economic development, the Church of the Brethren bears for part of the nation a unique responsibility. *We are the Church of Jesus Christ.*

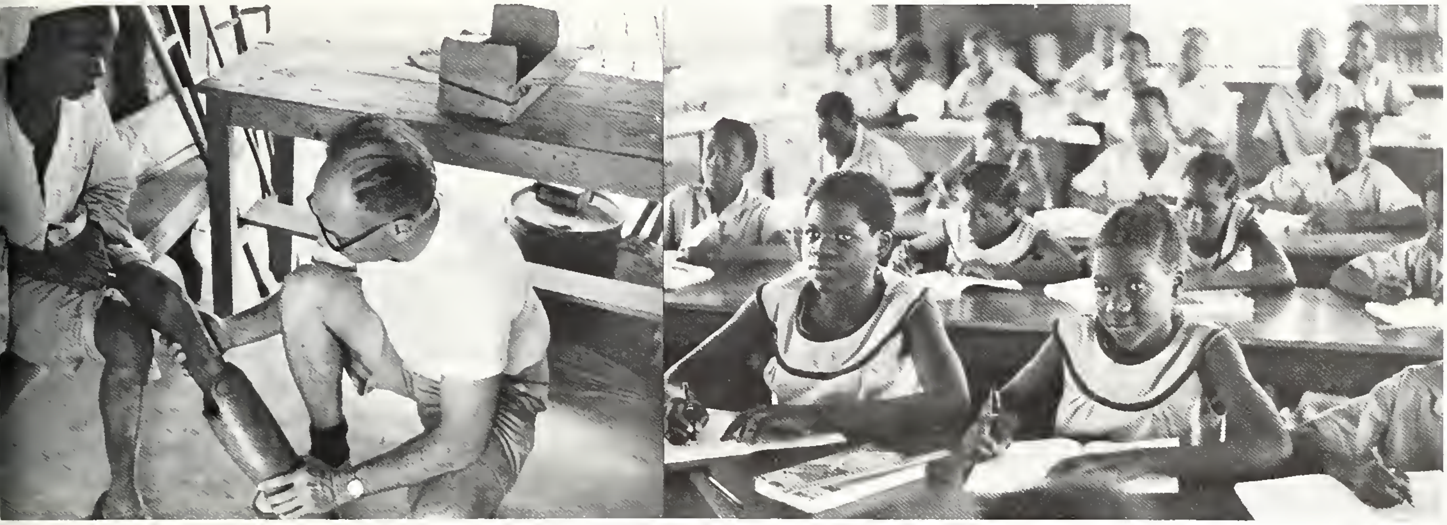
Our role has been as parents, helping to give birth to a new expression of the church, the "Church of Christ in the Sudan, Eastern," as it is known. The Church of the Brethren mission seeks now to change that relationship from father-to-son to brother-to-brother, or partnership.

The transition is not easy. Many of the older leaders understanding that I was from the church in America, pleaded with me to send more missionaries, to grant more funds for building churches, scholarships, schools, and medical care There is a reliance upon the missionary with such dependency that the church feels it cannot accomplish much alone unless there is a missionary directing the effort. Still, maturity is on its way, attested by a young pastor's concern about the way in which the Nigerian church requests money from the church in America, lest it convey the impression that the Nigerians cannot do things for themselves. As with adolescents on their way to adulthood, our responsibility will change, though it will not be less.

Radical changes come with Christ. This is apparent and tangible with a church newly come, coming, and yet to come. (One half of our area has not yet been touched by the gospel.) The differences that Christianity bring are of spirit and of mind. Fatalism yields to hope. Women as property become women as persons. Honesty is written on the conscience. Those of another tribe are neighbors, no longer outsiders.

No accurate statistics are available, but one missionary's guess on the religious composition of the North is fifty percent to sixty percent Muslim, fifteen percent Christian, and the balance pagans or animists. Islam, in recent years, has expanded aggressively, though more by coercion than per-

Far left: Dr. John Hamer at Lassa hospital; center: Dr. Roy Pfaltzgraff at Garkida Leprosarium; right: class at Waka Secondary School



suasion. The Muslim malams (teachers) introduce Arabic studies for the reading of the Koran but leave unchanged most of the fabric of tribal society. The proportion of those who remain with the traditional faiths is not growing – there is a tendency for the people to go toward Islam or Christianity. Yet, the religious life for many continues and will continue as it has for generations.

Knowledge

It seemed to me that in Nigeria enlightenment is identified with Christianity. Indeed, the Church of the Brethren mission introduced formal education to the area. Today we operate thirty-six schools with some seven thousand pupils. The government is assuming responsibility as it is able and now provides about seventy percent of the mission's primary education budget with grants toward teachers' salaries. Another seven percent comes from Brotherhood Fund giving by the Brethren. That leaves twenty-three percent of the cost which must come from student fees.

There is an eagerness for education that is unknown to us for whom it is compulsory, and that is frustrating to those for whom the fee is not available.

Near the town of Biu is an educational complex, resembling a college campus, that surprised me, as it has other visitors, with its size. Waka, with elementary classes, a secondary school, and a teacher training college, brings together about 750 pupils. The teacher training college, contrary to what the name implies to us, is a secondary level school. Its purpose is the training of those who will teach elementary school.

Thus, the church has not only provided for elementary and secondary education but also has trained the teachers for this task. It is light that has come into a world of darkness.

Life

The chief of Mesa talked with missionary John Grimley and me of his hopes for the future as we sat in his compound. He wanted three things. One was a school. No education is available to the children of this small village. The second was a grinding machine for their grain. And the third was medicine. He is a man with three wives who have had eighteen children, fifteen of them having died at birth or in childhood years. Out of death has been born his desire for mission medicine and education.

There are six trained physicians in the mission area: Five are with the mission, the sixth is employed by the government at the hospital in Mubi. Dr. Roy Pfaltzgraff, one of the mission doctors, is in charge of the Garkida Leprosarium. Many of the early leaders of the church were converted and received their training in this leprosy treatment center. Twenty percent of the *Majalisa* (district officers), including its chairman, Pastor Mai Sule Biu, are ex-Leprosarium patients. Because of advances in leprosy treatment making hospitalization unnecessary if treatment is begun early, this institution will play a smaller role in the church's future.

Drs. Beryl McCann, Arnold Thompson, and John Hamer are related to the general hospitals at Garkida and Lassa. Dr. Homer Burke and nurses Grayce Brumbaugh and Lena Wirth operate dispensaries in three of the villages. This handful wage a valiant battle against disease and injury for the half to one million people surrounding them.

Yes, the difference in Nigeria is not alone in trends and moods; it is in the very role into which we have been cast. And in our pursuit of that role we have found a living and growing church.

Yet, in our applause and satisfaction, we must not assume too much. The road ahead is long; the pace of change is not rapid. For many of the area life has not made much change in two or three thousand years; the Hebrews of the Pentateuch were more advanced in religious concepts, social organization, and folkways.

The most we have done in these forty-four years has been to set the stage for that which is to come. □

CONSULTATION ISSUES / *continued from page 11*

accept the eucharist as a very meaningful and helpful ritual, but they would not consider it *central* in their life as a Christian.

2. The eucharist has "effective significance," that is, there is an objective efficacy in the ritual itself. This view is in striking contrast to the "symbolist" position of most Brethren.

3. There is a real presence of Christ in the eucharist. The Brethren do not maintain that Christ is absent; they simply hold that Christ is present in the hearts of the communicants rather than in the "bread and the cup" and that there is no way in which Christ is more truly present in the eucharist than at other times.

In conclusion, I am inclined to believe that in view of the Brethren diversity and lack of agreement they are in a position to consider conversations looking toward union only in those cases in which the accepted basis for negotiation on the sacraments is the "congregational principle."

Celebration Not Dependent on Uniformity

by Harold Z. Bomberger

My reaction to the document, "One Table," prepared by the Consultation on Church Union and Pastor Zuck's summary of it takes three forms.

Certainties. This is an amazing document of agreement. The Lord *is* the host! He invites his people. We come not because of merit, church government, or other human condition but because he is already there and invites us. Men devised the barriers, and they are tragic, which keep us or others away. The celebration of the communion is not dependent upon complete uniformity of interpretation or practice. We Brethren have not insisted upon uniform, unvarying interpretation and form in observing the love feast. The most profound meanings of the nature and mission of Christ and the Lord's supper are beyond our comprehension. How, therefore, can one group be dogmatic regarding its meaning and force all others to it?

Uncertainties. "The Holy Communion is the presence of Christ who has come, who comes to his people, and who will come in glory," says the original paper. Precisely what does this mean? "The Holy Communion *is* [my italics] the presence of Christ." Really? Or does it signify, symbolize, memorialize, call attention to *the* Presence? Must not more work be done with such statements?

The summary refers to the document's intimation that responsible scholars discount identification of the last supper with the passover meal. Can this be dismissed as simply as that? Also, what about the scholars who insist that the last supper can be identified with the *Kiddush*, the religious experience between a Jewish teacher and his disciples?

What is missed. The original document is excellent in its explanation of the vertical dimension, the relationship of the worshiper with his Lord, the host of the supper. It lacks, as do most interpretations, the horizontal, person-to-person dimension, or the role of the servant Christian because of his worship of the Servant Lord. Without insisting upon a literal enactment of the feet-washing act in the service as the Brethren do, an adequate theological interpretation should at least make reference to what it symbolizes. The paper argues that the communion is sacramental because of Christ's instruction, but what about his directive, "I have given you an example, that you also should do as I have done to you"? A provocative call to reexamination of this is made by Kyle Haselden, "The Third Absurdity," in *The Pulpit*, March 1966.

Conclusion. What is needed is more of the spirit of Eivind Berggrav. At the Assembly of the World Council of Churches at Evanston he heard a rigid American Lutheran remark, "I've never taken communion from anyone but a Lutheran and I never intend to." To this the great Norwegian Lutheran bishop replied, "Whenever someone offers the Lord's supper to a poor sinner like me, I go," and at the service a bit later he was the first to go to the altar.

Response to world hunger

CRUSADE AGAINST HUNGER, by I. W. Moomaw. Harper and Row, 1966. 199 pages, $3.95

All of the other great human problems now pale beside the mounting specter of worldwide hunger. In an increasing number of developing countries mass famine and despair loom on the horizon as population mounts with explosive rapidity. India and China, the world's two most populous countries, are already experiencing almost insurmountable gaps between expanding population and food supply.

Crusade Against Hunger is a vivid and exciting account of the ways in which the Christian forces of the world are facing this enormously urgent human problem. It is the definite story of Agricultural Missions, Inc. – not only of the resourceful, creative organization which bears that honored name, but also of the agricultural missionaries in many parts of the world who are battling hunger and the age-old problems of rural life and society.

This is not a story of overnight easy and spectacular successes. But it tells of the hundreds of highly trained and warmly compassionate Christian men and women who are working quietly, resourcefully, and effectively among the world's billion hungry people. These are people of whom Jesus would say, "I was hungry and you gave me food . . . I was sick and you visited me . . . as you did it to one of the least of these my brethren, you did it to me."

Ira W. Moomaw, himself one of the world's foremost agricultural missionaries and for many years executive secretary of Agricultural Missions, Inc., is probably the best qualified man in the world to tell this story. Wide travel, a compassion that can blaze into controlled anger at the inhumanity which keeps men poor, sick, and starving in a world of plenty, sound training, and a lifetime of rich experience and observation have gone into this book. And he tells the story with restrained eloquence and rich and farseeing insights.

Everyone who has an interest in the world problem of hunger will read this book with great profit. The Church of the Brethren may well be proud of the distinguished son who has written and served so well. This book will be read in thousands of Brethren homes with delight and new dedication to so great and worthy a cause. Here is a story of the world mission of the church at its compassionate best. —Edward K. Ziegler

THE RICH NATIONS AND THE POOR NATIONS, by Barbara Ward. W. W. Norton & Co., 1962. 159 pages, $1.25, paperback

Interest in this scholarly yet brief and understandable book was sparked by the report that President Johnson studies it and supplies his aides with copies. Its purpose is to trace four of the ten or twenty revolutions that make this "the most catastrophically revolutionary age that men have ever faced," as she describes it. Dr. Neal Houghton, professor of government at the University of Arizona, has expressed the opinion that of our leaders Adlai Stevenson was the least unaware of the revolutionary ferment that pervades the underdeveloped nations.

These four revolutions – of equality, of concern with this world's goods, of exploding population, and of driving scientific change – started years ago in the North Atlantic region. Now the rest of the world wants to get on the bandwagon.

The most important problem in the development of an industrial society with a high standard of living is the saving and accumulation of capital. The first nations to do this could take time and do it voluntarily. Or was it voluntary? When one thinks of the long, hard hours and child labor in our early mills and mines one wonders. The underdeveloped nations see what has been done and will not wait. This is why communism with its planned and dictated programs appeals to them and why when they discover that it means a lower standard of living for a while, they are not so sure they like it.

I wonder if enough has been said

Let us pray
for peace

Wars, police actions and hostilities of all kinds flourish across the world. More and more young men and their families are facing these difficult and unsettled times, even the hour of ultimate sacrifice.

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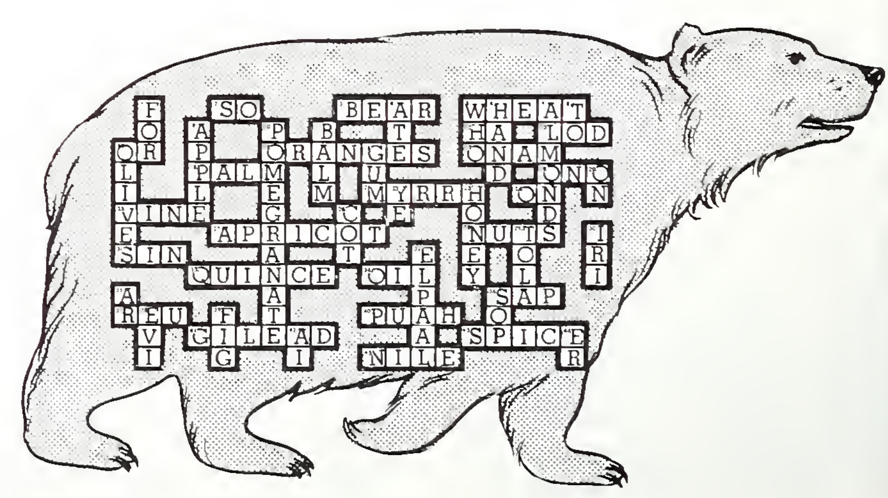
of the extent to which the efforts of the poor have contributed to the accumulation of the already wealthy. In the first stages of a developing business system in a free society, the individual's choice is between using the new wealth for personal privilege and pleasure or investing it to improve the economy of the whole society. The tendency for individuals to make the selfish choice makes public ownership advisable in certain circumstances.

Barbara Ward – of *The Economist* of London and in private life Lady Jackson – who has received honorary doctorates from Smith College, Fordham, Columbia, and Harvard, is certain of one thing: If we think that we can, by pursuing our own self-interest, achieve in some miraculous way a consummation of world order, then we are heading towards great disappointments, disaster, and tragedy. "There has to be a new start, new policies, a new approach." She points out that we in the North Atlantic arena are complacent because we are rich and because for geographical reasons our revolutions came easier. So we cannot fully understand the difficulties of other nations. In the early stages of change, the profit motive was a powerful force for growth. But beyond a point and under certain conditions the unchecked pursuit of self-interest is not a guide to socially desirable action.

The concluding paragraph of the final chapter, "Not by Bread Alone," gives the spiritual tone of the book.

"If we want to spread the revolution of liberty round the world to complete and reconcile the other great revolutions of our day, we have to reexamine its moral content and ask ourselves whether we are not leaving liberty as a wasted talent and allowing other forces, not friendly to liberty, to monopolize the great vision of men working in brotherhood to create a world in which all can live. But God is not mocked. We reap what we sow and if freedom for us is no more than the right to pursue our own self-interest – personal or national – then we can make no claim to the greatest vision of our society: 'the glorious liberty of the sons of God.' " – George Heitsman

BIBLE BAFFLE / *answer*



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in brief

PERSONAL MENTION

Eight alumni returned to the Bethany Seminary campus to participate in an advanced pastoral seminar, April 12-21. They were: **Ralph W. Anderson,** Michigan City church, Northern Indiana; **Fred M. Bowman,** Cooks Creek, Northern Virginia; **Glenn Garner,** Linville Creek, Northern Virginia; **Paul B. Haworth,** Piqua, Southern Ohio; **Warren W. Hoover,** Mt. Morris, Northern Illinois and Wisconsin; **John D. Mishler,** Salamonie, Middle Indiana; **Byron J. Wampler, Jr.,** Long Meadow, Middle Maryland; and **Charles J. Whitacre,** Cloverdale, Virginia.

. . .

Among contributors to *Stewardship Facts,* 1966-67, an annual digest produced by the National Council of Churches, is **Hubert R. Newcomer,** Brotherhood stewardship director. His article is entitled "Deeper Currents of Christian Stewardship." . . . **A. Stauffer Curry,** Brotherhood director of family education and of the men's fellowship, is among persons listed in the current issue of *Who's Who in America.* . . . **David L. Rogers,** pastor of Central church, Roanoke, Va., for the past five years, has been elected president of the Roanoke Ministers Conference. The new officers will be installed at the annual retreat of the organization on May 30. The group has voted to sponsor a project to collect staple foods for needy families in the Mississippi Delta area.

. . .

Elaine Hartman, a sophomore at Bridgewater College, was licensed to the ministry on April 3, by the Linville Creek church, Northern Virginia.

. . .

Congratulations to the following who have celebrated fifty or more wedding anniversaries: **Mr. and Mrs. Ray Eller,** Arcadia, Ind., **Howard and Mary Cassell, Cleo and Della Flory,** and **Charles and Ruth Lightner,** all of the Salem congregation, Ohio, **Mr. and Mrs. Berger Baker,** New Enterprise, Pa., the fiftieth; **Amos and Amy Siebel,** Ohio, the fifty-first; **Mr. and Mrs. Russell Hanawalt,** La Verne, Calif., the fifty-second; **Albert and Mary Oakes,** Ohio, the fifty-fourth; **Albertus and Nellie Bucklew, Moses and Velma Eby, Sam and Effie Warner,** all from the Salem church, **Mr. and Mrs. Ottic Ford,** Loysburg, Pa., the fifty-fifth; **Mr. and Mrs. James Stuckey,** Avon Park, Fla., **Mr. and Mrs. Noah Anderson,** Bourbon, Ind., the fifty-seventh; **Mr. and Mrs. Ranson Furry,** New Enterprise, Pa., **Lloyd and Ida Skyles,** Ohio, the fifty-eighth; **Warren and Cora Blough,** Waterloo, Iowa, **Mr. and Mrs. Joe Baumgartner,** Decatur, Ind., the fifty-ninth; **Charles and Mattie Ullery,** Ohio, the sixtieth; **Minnie and Albert Landis,** Ohio, the sixty-second; and **Clarence and Bess Fisher,** Ohio, the sixty-third.

OF PASTORS AND PARISHES

J. Bentley Peters, a 1966 graduate of Bethany Theological Seminary, has accepted the call of the University Park congregation, Eastern Maryland, and will begin his work there about mid-July. . . . Trinity church, Sidney, Ohio, has called **Marion L. Petry,** presently serving the West Alexandria church, Southern Ohio.

On Sept. 1 these pastors will be making changes: **James V. D'Amico,** from York Second, Southern Pennsylvania, to Greensburg, Western Pennsylvania; **Fred F. Dancy,** from New Haven, N. C., to Jacksonville, Fla.; **William H. Freed,** from Allensville, Middle Maryland, to Broadfording, same district; **Allen D. Pugh,** from Pulaski, Southern Virginia, to Poages Mill, First Virginia; **Walter M. Young,** from Sugar Ridge, Mich., to Lower Deer Creek, Ind.

. . .

The **mailing address** of the Kokomo church is now Church of the Brethren, 311 W. Lincoln Road, Kokomo, Ind. 46901. Because of a construction program the office has had to be moved out of the temporary quarters supplied by a neighboring congregation. Ronald D. Petry is pastor.

NOTEWORTHY

The Ft. Myers congregation is planning to **erect an addition** to the present church building, hoping that sufficient funds will be on hand to begin in July. The congregation was organized in 1953 with six charter members. At present there are fifty-one active members. For the last four years the congregation has supported a missionary in Nigeria. . . . La Verne College's a cappella choir and madrigal singers appeared in a **concert on KNBC's College Report** on April 10. This is the college's third appearance on College Report this year.

. . .

At the April 14 district **women's fellowship rally** of Second Virginia, Mrs. Dorothy Murray was the featured speaker. Mrs. Murray is well-known for her contributions to the program for retarded children; she is a leader in the Cloverdale congregation also. . . . The **fiftieth anniversary** of the Walnut Grove congregation in Johnstown, Pa., was observed April 22-24. George Detweiler, pastor of the Somerset church, Pa., was the speaker for district night and Paul M. Robinson, president of Bethany Theological Seminary, for the two Sunday services. One night's program was devoted to viewing films of previous anniversaries, reminiscences, and a look at the future.

. . .

Two programs (May 15 and 22) remain of the series of four entitled **"The Quest for Christian Unity,"** presented by the Catholic Hour on the NBC-TV, Sundays, 1:30-2:00 p.m., ET. On May 15 the program will deal with the 300 years between Martin Luther and the beginning of the ecumenical era at the turn of the twentieth century. The final one will trace the development of the movement for Christian unity from the 1910 meeting of Protestant clergy in Edinburgh, through the inception of the World Council of Churches, to the Second Vatican Council. Following the telecasts films of the programs will be made available by the National Council of Catholic Men for study by schools and other organizations.

. . .

On-campus residence facilities at Manchester College for an additional 136 men will be available when the addition to Schwalm Hall is completed. Contracts for the construction have been let with construction to have begun in March. It is expected that the addition will be completed by May 1,

1967. Some remodeling will also be done in the present structure to increase its capacity. The completed structure will house a total of 272 men.

. . .

The Church of the Brethren has been designated a **top winner of a Graphic Excellence Award** in business stationery competition, based on both quality of design and craftsmanship of printing. The **letterhead,** created by Sacred Design Associates of Minneapolis, Minn., depicts a globe outline intersected by a cross, the latter formed by four rectangular blocks of varying composition. The design elements suggest the meaningful relationship to which creation is brought through the presence of Jesus Christ in the world.

. . .

A history of the Gibbel, Gibble, Gipple family, published in July 1965, contains names and pictures together with an account of the Gibble family. Copies of the book may be secured from E. G. Meyer, 520 S. Locust St., Elizabethtown, Pa., who is chairman of the Gibble Historical Committee.

. . .

White Wake of the Sea, a collection of forty-four poems by Edith Lovejoy Pierce, is off the press and is available for $1.00 from the author, 425 Keeney St., Evanston, Ill. 60602. Mrs. Pierce has frequently contributed poems and articles to MESSENGER and some of the selections in the printed collection have appeared in MESSENGER.

OPPORTUNITIES

The Flat Creek and Mud Lick churches, Flat Creek mission, Creekville, Ky., invite Brethren to **visit the mission** as they travel to and from Annual Conference. There are limited facilities for overnight guests at the mission and among friends and also some trailer parking space. For additional information or reservation write: Miss Ruth Anna Hoff, Creekville, Ky., before the Conference date.

. . .

The Indiana Methodist Children's Home located at 515 W. Camp St., Lebanon, Ind., is presently in need of **housemothers and houseparents.** The houseparents may be a man and wife. The home is particularly interested in people between the ages of twenty-five and fifty. There is a five-day work week with salary and room and board provided in private quarters. The home is also interested in a full-time **maintenance man.** Write to James E. Davis, executive director, at the above address.

. . .

To those interested in understanding more about the **poverty program in Appalachia,** an invitation is extended to visit the offices of the Council of Southern Mountains, Berea, Ky. Ernest Walker and his wife are presently employed in this field of service and will be happy to talk with you about the program of the council.

. . .

The Foreign Mission Commission is urgently seeking a **medical doctor** for its program in India. There is also need for high school teachers qualified to teach vocational agriculture, industrial arts, and physics. Prospective candidates should write to the Foreign Mission Commission, Church of the Brethren General Offices, Elgin, Ill. 60120.

DEATHS

Guy Applebury, Artesia, Calif., on Jan. 9, 1966, aged 71. **Julia A. Baker,** Abbottstown, Pa., on Nov. 24, 1965. **David Bosserman,** East Berlin, Pa., on Dec. 1, 1965. **Elva Bousman,** Wirtz, Va., on Dec. 4, 1965, aged 81. **Roy P. Brogan,** Fincastle, Va., on Oct. 28, 1965, aged 65. **Marjorie Byerly,** Decatur, Ind., on Jan. 1, 1966, aged 39. **Pearl Cline,** Staunton, Va., on Dec. 9, 1965, aged 84. **Herbert M. Couch,** Kansas City, Mo., on Dec. 7, 1965, aged 62. **Vera Dallasega,** Everett, Pa., on Nov. 22, 1965, aged 78. **Oren Eikenberry,** Flora, Ind., on Jan. 12, 1966, aged 81. **Frank S. Flory,** Ephrata, Pa., on Sept. 29, 1965, aged 81. **Ida J. Gardner,** Kansas City, Kansas, on Dec. 8, 1965, aged 65. **Laura M. Gardner,** Trotwood, Ohio, on Nov. 30, 1965, aged 70. **Helen Garvey,** Leeton, Mo., on Dec. 1, 1965, aged 78. **D. B. Harlacher,** York Springs, Pa., on Oct. 20, 1965.

Laura M. Harrison, Norristown, Pa., on Nov. 7, 1965, aged 82. **Ada B. Hawbaker,** Lemasters, Pa., on Nov. 26, 1965, aged 73. **Miriam Herbst,** Westminster, Md., on Jan. 5, 1966, aged 70. **Fannie Kaufman,** Cando, N. Dak., on Nov. 9, 1965, aged 89. **Harry H. Keller,** Ephrata, Pa., on Jan. 3, 1966, aged 88. **Evelyn Klotz,** on Nov. 17, 1965, aged 61. **Louisa Laughman,** Leeton, Mo., on Dec. 6, 1965, aged 88. **Bertha Lehman,** Salem, Ohio, on Sept. 1, 1965, aged 90. **Daniel W. Livengood,** Salisbury, Pa., on Jan. 2, 1966, aged 81. **Margaret McComas,** Baltimore, Md., on Sept. 11, 1965, aged 65. **William R. McCulley,** LaPlace, Ill., on Sept. 21, 1965, aged 71. **Lenna McKinley,** Flora, Ind., on Nov. 18, 1965, aged 75. **Verna P. Maurer,** Dayton, Ohio, on Jan. 2, 1966, aged 82. **Mae Moomaw,** Long Beach, Calif., on Nov. 6, 1965, aged 77.

Ruth Mouw, Harmony, Minn., on Nov. 17, 1965, aged 73. **Ursula Myers,** Pasadena, Calif., on Dec. 20, 1965. **Anna Reisinger,** Dixon, Ill., on Dec. 25, 1965, aged 92. **John A. Ruhlman,** York Springs, Pa., on Nov. 6, 1965, aged 67. **Elmer E. Sanner,** Rockwood, Pa., on Nov. 9, 1965, aged 78. **William H. Sink,** Bowbells, N. Dak., on Nov. 13, 1965, aged 83. **Harry G. Snyder,** Lititz, Pa., on Sept. 1, 1965, aged 86. **Mabel Sommer,** Fairfield, Iowa, on Dec. 13, 1965, aged 79.

Earl W. Spitzer, Grottoes, Va., on Jan. 10, 1966, aged 72. **Chester Strayer,** Baltimore, Md., on Sept. 15, 1965, aged 74. **Raymond E. Sullenberger,** Piqua, Ohio, Dec. 1, 1965, aged 40. **John B. Utz,** Sabillasville, Md., on Aug. 29, 1965, aged 53. **William I. Wentz,** Roaring Spring, Pa., on Nov. 13, 1965, aged 86. **Anna Werner,** Hanover, Pa., on Oct. 22, 1965, aged 78. **John R. Wolfe,** Cleona, Pa., on Nov. 4, 1965, aged 65. **Edward Workman,** New Paris, Ind., on Oct. 27, 1965, aged 72. **Bernice L. Wright,** Constantine, Mich., on Sept. 28, 1965, aged 71. **Emery Yates,** South English, Iowa, on Nov. 10, 1965, aged 89. **Margaret Ziegler,** Lebanon, Pa., on Oct. 26, 1965.

CALENDAR

May 13-15	**District meeting, First Virgina, Peters Creek**
May 15	**Rural Life Sunday**
May 29	**Pentecost Sunday**
May 30 — June 3	**North American Conference on Church and Family, Ontario, Canada**
June 12	**Children's Day**
June 12	**District rally, Western Pennsylvania, Camp Harmony**
June 19	**Father's Day**
June 21-26	**Annual Conference, Louisville, Ky.**
July 3	**Christian Citizenship Sunday**
July 10-16	**Church and Group Life Lab, Elizabethtown, Pa.**
July 14-17	**District meeting, Texas and Louisiana, Falfurrias**

Watch out for that troublemaker

Judging by remarks you hear from some Christians, they would like to be obedient followers of their Lord; yet, at the same time they hope never to be the cause of any trouble, either to themselves or to others. What they are seeking is really an impossibility – to be Christian and stay out of the fire. Furthermore, they seem to have forgotten that Jesus himself, even by virtue of his divine nature and also his divine mission, was something of a troublemaker.

The gospel records are clear at this point. As they show Jesus in action, as they record his significant teachings, as they fill out the picture of One who was forthright and honest in speaking the truth, we come face to face with a Savior who did not always please the persons he met. We meet a son and brother who was something of a puzzle, perhaps an embarrassment to his family. We see a devout Jew who did not hesitate to challenge religious laws that had become oppressive and inhuman. We hear a young preacher daring to make his point to a congregation in his hometown by using illustrations that were bound to inflame their hatred – so that they turned against him physically. And we meet a controversial leader who did not hesitate to associate with disreputable characters, even favoring them over the respectable religious leaders of his time.

Indeed, as you read the gospel records, you sometimes get the impression that Jesus went out of his way to upset people, to disturb their complacency, to challenge them to an open conflict, even to arouse their anger.

What shall we think about this troublemaker? Let us make just two observations:

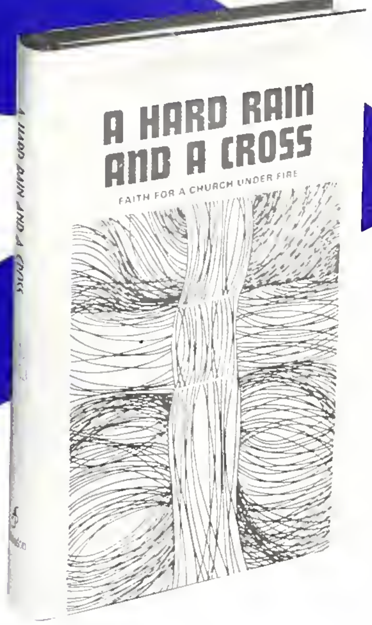
1. He got into trouble because the world was already upset. The trouble was not with him who ran counter of it but with the customs he challenged, the wrongs he observed, the cruelties he deplored.

Just as the prophet Elijah, on being called a troubler of Israel's peace, could say to his king, "I have not troubled Israel, but you have," so could Jesus insist that the trouble was there already. It simply became more evident in its raw nature when he brought it to view in the light of God's own righteousness. Both before the time of Jesus and since, those who have sought to fulfill their calling as people of God have been accused of meddling, of disturbing the peace, of causing trouble, of turning the world upside down. Yet, the real trouble has not been that they were meddlers. The trouble has been with the status quo that no one wanted to see changed.

2. Granting that Jesus was of necessity at times a troublemaker, please observe that he made the "troubling of the waters" an occasion for healing. There is a disturbance about surgery that can be painful, and it can be an occasion for trouble; yet, we accept the disturbance of surgery because only by such means can healing take place. Jesus did not seek conflict for the sake of conflict; he abhorred violence and spoke against it. But he knew that out of an honest facing of issues, out of open controversy, even out of the violence that he himself would suffer though he would never harm another, out of this kind of trouble would come healing. Therefore the cross stands high over the conflict that led this one troublemaker to his death, and now we glory in that cross because of the salvation and the healing we find in it.

We live in a day when many Christians seem to want, above all else, to avoid making trouble – either for themselves or for anyone else. They have become expert in protecting themselves against any kind of involvement that might entail controversy or misunderstanding. Such people are bound to miss the excitement of following Christ, who simply could not stay out of trouble. We are not suggesting that every Christian should, therefore, join some protest movement or start immediately to challenge the power structures of the community in which he lives (though we believe sincerely that some are called to do so, and we respect them for their integrity and their witness). But we are suggesting that we need not fear to be identified as troublemakers, agitators, or whatever terms may be applied, if we are guided by clear convictions that call for immediate action and, most of all, if we can see beyond controversy and conflict to the healing that Christ alone can bring. – K.M.

NOTABLE BOOKS FOR YOUR READING


A HARD RAIN AND A CROSS
FAITH FOR A CHURCH UNDER FIRE
A HARD RAIN AND A CROSS

A HARD RAIN AND A CROSS

L. Harold DeWolf. $4.00

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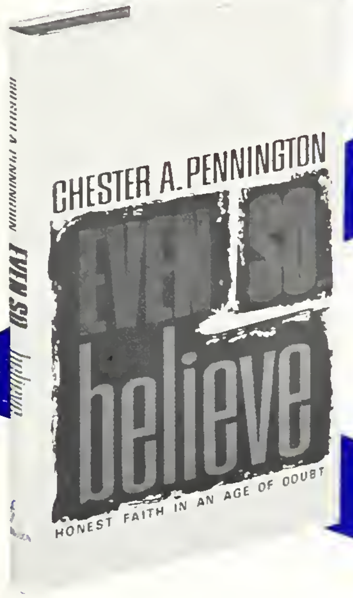
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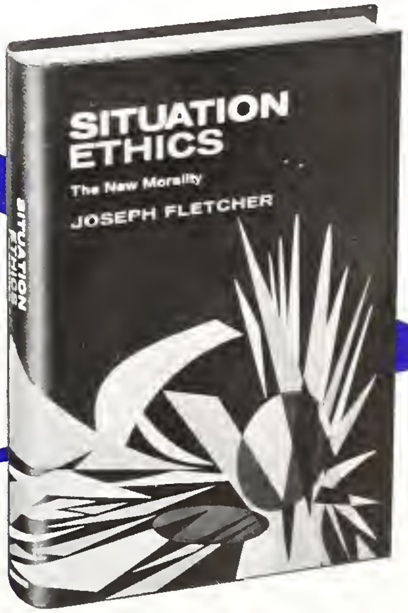
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Explosive, as contemporary as tomorrow, and sure to be a best seller, this book will offend some, excite many, and challenge all! Here is a manifesto of individual freedom and individual responsibility, elaborated within an ethic of love, which extricates modern man from rigid, archaic rules and codes. It will provide a meeting place for Christians and existential agnostics and a map for the perplexing terrain of moral issues all must travel.

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Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

The three lives of Norman Reber. *As editor, farmer, and minister, he has many opportunities to be of influence and of service in his community and far beyond.* by Harry McLaughlin. page 2

Our crisis of obedience *comes when we try to obey the command of Christ to go into the world with the Good News while our nation is bombing the world with bad news.* by Vincent Harding. page 4

When Christians go abroad *they often do not become worthy ambassadors of their country or representatives of their Christian faith. Some hints on how to act.* by J. Kenneth Kreider. page 8

Can we meet around one table? *This is the issue under consideration in the series on the Consultation on Church Union.* by Nevin H. Zuck, William G. Willoughby, Harold Z. Bomberger. page 10

What about the proliferation of war toys? *A special report on the values and detriments of toys of war.* by Howard E. Royer. page 16

OTHER FEATURES include complete news section starting on page 12, a page for children (page 18), a guide for family devotion (page 19), "Questions You Ask" (page 21), a report of Nigeria, by Leland Wilson (page 23), reviews of two books (page 27), and the editorial (page 32).

COMING NEXT

Edwin H. Maynard reports on the United Church in Ecuador. . . . Wilbur L. Dunbar relates how his grandfather, L. D. Ikenberry, built an "empire." . . . Dale W. Brown asks "How do prospects of church union relate to the mission of the church?" in the last of the consultation series. . . . Regular features: "Day by Day," "Questions You Ask," "Speak Up!"

PHOTO CREDITS: 2, 3 Sunday Patriot-News; 4, 7 Religious News Service; 12 Edward Buzinski; 13 Religious News Service; 15 (below) Edward Buzinski, (above) J. Henry Long; 23, 24, 25 Leland Wilson; 26 "The Last Supper," by Marion Nyman

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; ELIZABETH WEIGLE, editorial assistant; HOWARD E. ROYER, director of news service. MESSENGER, official publication of the Church of the Brethren, is owned and published every other week by the General Brotherhood Board — Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, Norman J. Baugher, general secretary. Filing date, Oct. 1, 1965. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Second-class postage paid at Elgin, Ill. MESSENGER is copyright 1966 by the General Brotherhood Board, Church of the Brethren. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 115 NO. 1

messenger

CHURCH OF THE BRETHREN 5/26/66

Edna Switzer: missionary teacher in Ecuador

readers write

"MISSION TO METROPOLIS"

The article, "Mission to Metropolis," by Brother Wagner, was very interesting and informative. We should all be more aware of how others live. However, there are a few questions I would like to ask Brother Wagner. I have read a great many articles about the many social ills of our day but very few suggestions of solutions.

What is Brother Wagner's solution? He didn't say. He criticized the church efforts to feed the hungry. What does he advise? He calls the responsible people's objections to a universal wage a sacred cow. Does he recall the commandment, "Thou shall not steal"? Does he advocate stealing from the law-abiding to give to the worthless and shiftless? There has never been a more generous people on the face of the earth than Americans. There has never been a nation which has given as we have in all history. Yet today we are hated all over the world.

Has Brother Wagner forgotten that God said in the beginning that man should eat bread by the sweat of his brow, not by the brow of his brother. That is the immutable law of God's universe and can't be changed. Does Brother Wagner stop to consider that the slums are created by man, not man by the slums? Offer one of them a job away from there and see how quickly he refuses. In fact, I will do just that. If Brother Wagner will find one slum dweller in Chicago who will move to Lynchburg I will give him a job or get him one. He will have to start at the bottom, though, and work, I mean work, for advancement.

The individual is responsible for his fate, provided he is healthy and strong. I am more than willing to aid the unfortunate, the sick, and the miserable, but I demand a minimum of effort on their part and so does God.

C. Clark Kiger

Lynchburg, Va.

■ Many thanks for the provocative article, "Mission to Metropolis." We were particularly fascinated by the bum who disrupted the modest services at the mission hall by shouting, "I will not sit through this drivel just to get a bowl of soup!"

No doubt this bum would not chop wood just to get a bowl of soup, either, and this seems to be the essence of his problem. He just won't play ball with anybody.

He will spend a great deal of his time, however, thumbing his nose at the industrious, constructive, pray-and-stay-together middle-class couples who would feed him. He is willing to do this for nothing, and that is exactly what he deserves.

We wouldn't trade one phony, well-scrubbed, little Pollyanna for a whole army of honest bums. She is worth so much more than they are — to herself, to humanity, and to her church.

We cannot help the bum by joining him in his nose-thumbing, even though it's easy and fun to do and is becoming a national pastime. As a former nose-thumber, and even now an occasional one, I know whereof I speak.

Christianity used to convert an occasional bum. Now it seems that hoboism is turning the tables on us.

John M. Wenger

Lancaster, Pa.

■ Murray L. Wagner II's article raises questions for me. The "well-dressed, well-scrubbed, spiritual cannibals who offer food in exchange for souls" may be phony if this is a true description. How about the bright young man in a phony "Black Like Me" role for whom change is a piece of soap while change for the folks he encountered was usually new equipment? How about the alcoholic with his delusions of grandeur? How about the narcotic or goof-ball addict? Or the used-up shell of a woman pedaling sex? Really, now, who is playing for real?

Anyone who has lived close to both slum and suburbia must recognize that the difference between real and phony is not based on a "radical guaranteed annual wage" but rather on a more radical responsible stewardship of the after-taxes take!

New approach? Of course, in both city and suburb. But let us not castigate the rescue mission that ministers to folks for whom soup and sandwiches may well be a more relevant encounter than a guaranteed annual wage! The bitter tongue of the 1960 do-gooder can be as naive as the syrupy tongue of his 1930 counterpart. Let us remember that in large measure the disease we see in terminal stages in the inner city was contacted in the shadows of our meetinghouses in town and country. Prevention must be the best cure.

John A. Hunter

Nampa, Idaho

OPEN LETTER

Dear Mr. President:

This communication is being directed t you with a keen sense of guilt. I hav been paying taxes to the United State government, the greatest portion of whic goes to prosecute the undeclared war i Vietnam or to prepare for an even greate unthinkable, and horrible conflict. It doe not make for peaceful sleep to know tha my money may have killed a Vietnames peasant last night, or even merely to hav burned his hut. Perhaps it was used t activate a flamethrower that burned mother and her child in our zealous attemp to flush one of those elusive Viet Con "suspects." How many bombs have I helpe finance and how many human beings hav I unwillingly helped to kill?

We are told that our enemies (and ther seems to be much official confusion as t who the enemy is) employ inhuman tactic but what can be more inhuman and terrify ing than napalm bombs and flamethrowers I abhor atrocities by whatever side, bu somehow I feel more responsible when I an helping finance such activities. Mr. Pres dent, by what right do we decide for thes hapless people that it is better to be dea (or maimed) than "Red"?

Donald R. Lefever

Beltsville, Md.

A PRACTICAL PRAYER

Two letters moved me to write to boy who are serving quietly and without fanfar One works in a material aid center in on of our huge cities, lives in an all-Negr area, works hard loading trucks from 8:0 to 5:00, and sometimes evenings too. H gets no pay, but follows the teachings o his church which says he should not go int the army. We have about forty-five fellow in such unglamorous work.

The other is a lonesome sailor on a shi off the coast of Vietnam. His letter ap peared in the Baltimore Sun today, and m heart goes out to this trapped boy.

He made me think of Ray Tritt, wh served in the navy on a ship off the coas of Naples, Italy, for two years. He sa poverty and half-starved children. Whe his two years were finished, this Brethre Boy volunteered for Brethren Service. Afte two months of basic training at New Wind sor he was sent to Kassel and helped o Kassel house. He married a BVS girl, an later both volunteered to help in overseas mission work. The Elgin office sent them to Nigeria, and for three years Ray used his carpentry skills building schoolhouses and homes for missionaries.

A boy in the service wrote to his pastor and asked, "What is wrong with my parents? I don't hear from them. They write no letters. Don't they care?" The pastor said he is amazed that many parents don't really love their teen-agers nor understand them. If we cared, we would write and remember all boys drafted, serving away in lonely places from home against their choice. It costs so little to keep a steady stream of encouragement and hope headed their way. A letter is a very practical prayer.

Don Snider

New Windsor, Md.

FOR EVERY MEMBER

I am happy that special promotion is being given to the Messenger, encouraging every church to provide every family with this significant publication. For many years it has been my conviction that the Messenger should be provided on the same basis as other educational materials for use in Sunday school, daily vacation Bible school, etc. — provided for in the church budget for every member and active friend of the church. Some churches may feel they can't afford it, but in reality no church can afford not to send the Messenger to all its members.

The schoolteacher, the physician, the members of service clubs receive the official publication of their organization simply because they are members and need their official journal to be effective in their work. So should every member of the Church of the Brethren receive the Messenger, that he might be an informed and effective worker in the mission of the church. Possibly the time should soon come for the Messenger to be included in the Brotherhood Fund and provided for every member of the communion.

Olden D. Mitchell

Lititz, Pa.

TRAGEDY AND DISASTER

I feel it is a shame that the sentiment expressed by N. W. Crumpacker in the February issue of the Messenger is not an isolated case. In these desperate times of indecision the church could have a tremendous impact on community life. But what do we hear? We hear a concern that the Church of the Brethren is not a "name brand" in certain areas and that it would not help the church's "image" to become actively involved. May I remind Reverend Crumpacker, and others who share his ideas, that Jesus Christ was not a "name brand"; and that his acts of "civil disobedience" didn't help his public "image" one bit — in fact, he got himself killed because of them. . . . Christ wasn't "tidy" chasing the money changers from the temple; nor was he "tidy" when he spit in the dust and rubbed the mud from it on a blind man's eyes.

I think it is a tragedy as well as a disaster to the church of Jesus Christ that modern-day Christians feel they can discharge their Christian responsibility at "the conference table and the prayer room."

Michael D. Dershem

North Manchester, Ind.

OLD TESTAMENT A SCHOOLMASTER

Not too long ago I heard two teachers say that they did not need the Old Testament, could get along without it. This happened in the Church of the Brethren. I was a little surprised, but I found out that they both belonged to another denomination, and of course I had to stand up for the Mosaical law as Christ never annulled it, just hung it on the cross. Nor did he set aside the Ten Commandments, just gave us one greater than them all. . . . The Old Testament is a schoolmaster to bring us forward to the place where we are saved by grace.

John C. Ferguson

Lima, Ohio

THROW OPEN THE DOORS

I would like to start a revolution. For more than fifty years I have wondered which way the Church of the Brethren would go, evangelistic or ritualistic? Keep hiding their light or come out in the open? Well, when I see the trend of church architecture, I see. Queer, isn't it, that now we close the front door and go away around to the back to enter the sanctuary. We are shutting out the "world." So we must merge with some outgoing group to save our institution. The liquor joint still has a door directly on the street.

Now some are clamoring, and rightly, for us to meet the world head on in our urban centers and present a saving, redeeming ministry. We can if we do not run away. . . .

The revolution! Throw open the doors; let the needy come in! Open the colleges and seminary to the brave and the heroes of the faith. Close the little churches and preach on the street. "Pour new wine into old wineskins!"

The bombs are coming, make haste!

Medford D. Neher

Pompano, Fla.

SOURCE OF INSPIRATION

One feels that Miss Muir has walked with God because she radiated his love in her classroom manner. The teas she had for students were thoughtful gestures on her part. Her letters to her former students are a great source of inspiration and challenge.

Wilda E. Rohrer

Naperville, Ill.

NO EXCEPTIONS

The vast majority of conventional Christians have compromised with the devil on using the carnal sword in war and elsewhere despite the clear-cut command of God almighty to all men that they shall not take human life because human life is sacred unto God, and anyone taking any man's life is a murderer and he clearly states that "no murderer can ever enter into his heavenly kingdom," and there are no exceptions to this, in all the Christian Bible.

Charles C. Rohrer

Elkhart, Ind.

BYLINES: **Edwin H. Maynard,** editor of the Methodist program journal, "The Methodist Story," visited Brethren work in Ecuador during a trip to Latin America. . . . **Dale W. Brown** is a member of the Bethany Seminary faculty. . . . **Philip E. Norris, R. Russell Bixler, Vernon F. Miller** are pastors at Prince of Peace, Denver, Colorado, Pittsburgh, Pennsylvania, and Goshen City, Indiana. . . . **Carl E. Myers** is coordinator for Mission One. . . . **Mrs. I. James Eshleman** is the wife of the pastor of the Trotwood church, Ohio. . . . **Wilbur L. Dunbar** is a free-lance writer. . . . **Vernard Eller** is a member of the La Verne College faculty. . . . **John C. Bennett** is president, Union Seminary, New York

The United Church in Ecuador

by Edwin H. Maynard

■ These are days of growing — and growing up — for the new United Evangelical Church of Ecuador.

The Church of the Brethren played an important role in forming the new national church, which was established in July of last year. At the start the new church was made up of congregations related to Brethren mission work and those related to the United Andean Indian Mission. While support of these mission groups continues, the church now has the task of establishing a personality and a witness of its own.

Important consultations are to take place during 1966 to face questions not resolved at the time of the formation of the church last year. Many questions, such as the forms of the sacraments and orders of worship were left to the choice of individual congregations at the time of the constituting conference. Yet, it is recognized that, if it is to be truly a united church, there will need to be a confession of faith, an order of worship, and certain essential rituals.

Along with such questions are a decision as to how and whether the United Evangelical Church of Ecuador should relate to the World Council of Churches, and relationships with other Protestants of Ecuador, for not all evangelicals of the country are in the United Church. (There are some twenty different mission bodies working in the country, most of them representing conservative groups in North America.) The church also needs a permanent plan for relating to its own parent mission boards and the institutions they have started.

The problems confronting the United Evangelical Church are aggravated by its tiny numbers and small resources. The eleven congregations have only a few more than three hundred members — no more than are contained in many a Church of the Brethren congregation in the United States. They exist in a country one percent Protestant. Yet this small group must establish its doctrines and its practices of worship.

Not only this, but the few existing members and churches must form a base for witnessing to the entire country. Now concentrated geographically and largely a result of mission work among Indians, the church must enlarge in territory and also in the population groups it reaches if it is to become truly the United Evangelical Church of Ecuador.

And if it is to be a national church, from this tiny base it must also provide leadership. Missionaries can do many things to help, but the church cannot be an Ecuadorian church unless there are ministers, lay preachers, and everyday laymen who are Ecuadorian and have the vision of the potential witness of their church to their country. There is a start in this direction, but only a start. Of the ministers in the church, only one has completed a formal theological course of study, though others are in training.

President of the United Evangelical Church is the Rev.

Gonzalo Carvajal, whose congregation in Quito, not yet organized formally into a church, represents outreach in a new direction. Most of the past mission work has been in the country and with the Indians. It is mainly in the cities that the Ecuadorians of European descent and the mestizo (of mixed blood) are found, though Indians too are moving to town. Mr. Carvajal believes it is essential to witness to all social groups, and with his training at the Presbyterian seminary at Campinas, Brazil, he is able to talk with the intelligentsia as well as the humble.

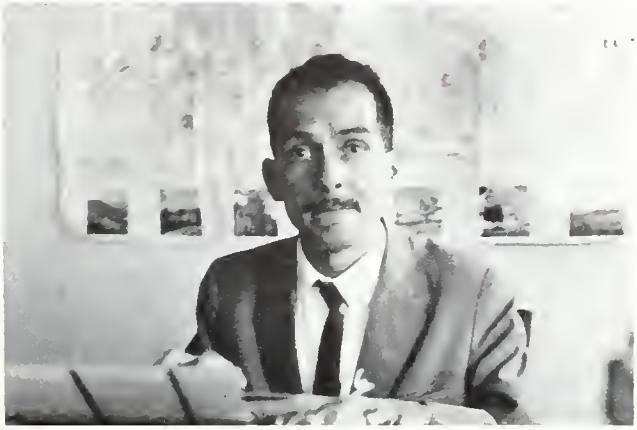
The key word in Ecuador today, in the view of Mr. Carvajal, is *desafio* – challenge. He identifies three groups open to evangelization: students, intellectuals, and the working class, adding that the attitude of the Indian groups is changing.

"Protestants here have been pietistic," says Mr. Carvajal. "They have taught a religion separated from the social and economic realities of life. This is our challenge – the challenge of God to our church – to speak to this need."

The church president recounts that the early missionaries who entered Ecuador came into a revolutionary situation and preached a moralistic gospel. "The result is," he says, "that the popular image of the Evangelical church is: 'Don't drink; don't smoke; don't dance; don't swear.' The Church of the Brethren and the United Andean Indian Mission have come with a breadth of view. Now our nationals are beginning to feel the need for a church with the soul to serve."

If the new church follows its president's lead in serving men in the midst of their physical and social needs, it will have full support in this from the mission boards working with it. The church has a continuing relationship to the Church of the Brethren, to the four denominations in the United Andean Indian Mission, and, most recently, to the Latin American Board of Methodist Missions. The latter group, based in Buenos Aires, has used funds given by Methodists all over South America to place a Mexican couple in Ecuador to work with the United Church.

Gonzalo Carvajal, first president, United Church of Ecuador



John Herr (left) and George Kreps, partners in turkey experiment. Right: Dr. Ulises Hernandez, Rene Benalcazar, Kreps

The Church of the Brethren continues its work in locations established before formation of the new church, and the work includes a strong social witness. At the principal station at Calderon – incidentally, the site of the constituting conference for the new church – the program includes a school, an agricultural mission, a clinic, and literary classes in addition to evangelism.

The Calderon school, with its emphasis upon agriculture for boys, is helping to change outmoded farming methods, and in this it cooperates with the agricultural mission. Demonstration plots show that corn planted in a trench gets more moisture and grows better than corn planted by the traditional method of making furrows and then putting the seed in the top of the ridge. The plow is demonstrated, as compared with the pointed stick still in general use for preparing the ground.

A co-op has been started to help Indian farmers grow and market chickens. Two Brethren missionaries, John Herr and George Kreps, are experimenting with turkeys to see if they grow well and to test the market. If the experiment works out, they will encourage Indians to raise turkeys.

Mr. Herr, a Brethren layman from Lancaster County, Pennsylvania, left a good job as sales representative with the

John Deere Company to work with the church in Ecuador, but a bit of John Deere loyalty is seen in the green and yellow tractor he uses in demonstration work and in plowing for Indian farmers at Calderon. The tractor, dedicated last December, joins the feed mill as a part of the pool of modern equipment being made available so that farming may produce a better life for the people.

Another busy member of the Brethren team in Ecuador is Miss Edna Switzer, who was trained for literacy work by Alfalit, the interdenominational unit to teach reading and writing in Latin America. She actively teaches but also multiplies her effectiveness by training young Ecuadorians so that they are becoming teachers in the adult literacy program. This work is greatly needed, for Ecuador has a general adult illiteracy rate of forty-three percent and this soars to around seventy percent in some of the rural areas.

Unique in their social witness are the Hardy McDaniels, who are related to no mission board, but, rather, are to be found in a little candy factory on the ground floor of a house in the Magdalena section of Quito.

Mr. McDaniel is an ordained minister of the Church of the Brethren who has worked in Illinois and Indiana, though he had obtained a degree in chemical engineering before that. Feeling a call to exercise the ministry of a chemical engineer, he talked with mission leaders for ideas as to where he might work for the betterment of life as his service to his fellowmen. Ecuador was recommended, and so Mr. and Mrs. McDaniel turned up in Quito a couple of years ago, completely on their own.

The little candy factory is giving work to a few people and is creating a market for new products. At the same time it is adding to the market farmers have for sugar, cocoa, and peanuts — the latter a new crop for them. So far it is providing a living for the McDaniels and their employees; hopefully it may prove to be the start of a new industry.

Mr. and Mrs. McDaniel make their personal witness as they work, but they intend for their witness to be mainly a social one. When the candy business is well enough established that Hardy can turn management over to someone he has trained, he wants to devote full time to research as a chemical engineer, hoping to develop other new products that can be made here.

There is more to the story, for there are other ways in which North American Christians are undergirding the witness of the new United Church. In this cooperative effort, however, the work of the Church of the Brethren is being carried out by capable, dedicated persons who are moving in the same direction as the felt needs of leaders of the United Church.

Brethren who support the mission have this assurance; they also have the gratitude of those who are building the church in Ecuador. And as he voices thanks in behalf of his church, President Carvajal asks one thing more: "I ask for the prayers of all our brethren there and their understanding of our situation in Latin America, especially for our young church in Ecuador." ☐

Christian realism and Vietnam

by John C. Bennett

■ During the Second World War, I was one of those who, over against the very widespread pacifism or liberal idealism, called themselves Christian realists. We supported the war against Hitlerism, and we often found ourselves in debates with our friends who were Christian pacifists. We felt that while they saw with full clarity the contradiction between Christianity and war, they were less clear about the moral problem that was created by the refusal to do what could be done by force to prevent the extension of Hitler's tyranny by military conquest.

Today I reject the arguments that are given by our government to support our military actions in Vietnam. I often find myself making common cause with pacifists because they are among the people who have been able to preserve enough detachment from the American consensus to criticize it.

We need to see first of all that we are involved in acts of inhumanity that are morally intolerable: the bombing of villages in South Vietnam (we have been more reckless in bombing people in South Vietnam than in North Vietnam), the poisoning of the rice crop, and, through our South Vietnamese allies, the torturing of prisoners. It is sobering to have James Reston of *The New York Times* say "that the brutality of the Vietnamese to the fellow countrymen they capture is almost beyond comprehension."

I say that these things are morally intolerable. I might have to say of them in some circumstances that as by-products of action to overcome a still greater evil, they would not be sufficient to cause me to reject the action. But they should put an overwhelming burden of proof on the acceptance of such action, and in this case such proof is not forthcoming.

On the contrary, not only is what we do and permit in Vietnam intolerably evil in itself, but it is in all probability politically and morally self-defeating. Even military successes may easily lead to political failures. If the war drags on for years, as many say it will, and if there is even greater escalation of it in Vietnam along with more firepower and more bombing, we will go far to destroy this small country which we are trying to save from something that is assumed to be worse than such destruction.

We will, by these actions, undermine the stamina of both North and South Vietnam so that, whether as one nation or as two, Vietnam will not be the brake on Chinese power which would be its natural role. Our military successes might leave us masters of a country that we do not understand. As a dominantly white nation we would be filling an imperialist role (though without imperialist intentions), and we would be present near the borders of Communist China, reminding the people of China of the way in which they have been contained and pushed and humiliated by the white West for generations.

Here I would note that we would not tolerate the presence of Chinese military power near our borders, but, when our presence there causes the Chinese to react with paranoic threats, we assume that this is a sign of her unlimited aggressiveness.

I keep these two considerations together; the inherent evil in what we are doing and the conviction that what we are doing is leading us into a tragic blind alley. The first consideration may be enough to cause a Christian pacifist to oppose our policy, and then it puts the burden of proof on all who defend our policy, but, when the second consideration is added to it, the Christian realist may well oppose American policy in Vietnam. (I apologize for this use of the label *Christian realist*. I do so as shorthand in this context, but I have no desire to perpetuate a hardened theological stereotype.)

We should welcome the President's many efforts to initiate

negotiations but recognize always that there are partly hidden conditions, for he and, even more emphatically, Secretary of State Rusk reject direct negotiations with the Viet Cong. Always the call for unconditional negotiations is combined with affirmations about the outcome which the other side could never accept. Both sides need to begin negotiations with less intransigence about the outcome. There needs to be a much greater emphasis on the role of multilateral agencies not only in mediating but also in helping to determine through the deliberation of other nations not directly involved (under the auspices of the United Nations or a revived Geneva Conference) what the outcome should be.

We should look behind the immediate events and problems and reexamine the presuppositions which underlie the defense of our policy in Vietnam. Often it is assumed that theologians and ministers should defer to those who make policy and who are in the know. Who are we to speak about these matters concerning which policy makers have classified information?

I think that clergymen know enough to criticize the human effects of present policies and that we should examine the expressed presuppositions that underlie the choice of these policies. When I hear policy makers defend what they are doing, I sense that they are much more influenced by the general pictures of the world that they bring to the facts than they are by any information about the facts of which they usually have a monopoly.

1. *The first of these presuppositions* is our anticommunist obsession. Already our government has given this up in relation to the Soviet Union and the eastern European countries, but it hangs on in relation to both Asia and Latin America. We should abandon the assumption that a communist regime is the worst fate that can come to any country, worse than any rightist tyranny, worse than decades of civil war, worse than generations of neglected social and economic problems. We now know that communism does not mean unchanging slavery. Most European communist countries after a period of revolution and terror have moved into a more moderate phase in which human factors break through the crust of the communist society. Also, the variations among communist countries tend to destroy the absolutistic dogmatism, and, without any communist necessarily intending for it to happen, they prepare the way for diversity and freedom within these countries.

Communist countries can check one another's power; no longer is the noncommunist world confronted by a monolithic power which, because it appears to be united and unchanging, seems to have time on its side. Time is on the side of diversity and freedom, not necessarily on the side of Western forms of democracy but on the side of greater openness and of degrees of humanization.

The moral of this is that while we do not choose to have South Vietnam controlled by a communist group, neither should we assume that it is good for the people of South Vietnam to continue to bomb them for years in order to prevent such a result. We have no past commitment to do *everything* to prevent this from happening. Indeed, neither President Eisenhower nor President Kennedy committed this country to fight as the major partner of the South Vietnamese government in order to prevent this result. If we abandon the absolutism of our anticommunism, we may be open to the idea that it would not be the worst possible outcome of this struggle for the people of Vietnam to have their own national communism as one nation or as two nations.

If this should happen we would have an obligation to help those in South Vietnam whom we have encouraged to fight against the Viet Cong to find asylum or to receive some kind of multilateral protection against reprisals. There is much talk of "honor" in connection with our role in this war, but this is the only clear matter of honor.

Only as we abandon our anticommunist obsession can we expect to live with China in the future without war. I do not deny that the expansionism of communism is a problem for China's neighbors, but the check on this expansionism must come primarily from the vitalities in Asian nations and not from American military power.

2. *A second presupposition* is that in Vietnam we have a test case of "wars of national liberation" and, if we fail to stop the communists in Vietnam, wars of liberation will be more likely to succeed all over the world, especially in Asia and Latin America. This reasoning fails to take account of differences between situations and especially the differences in the strength of the threatened governments and differences in the health of the threatened societies and in their capacity to provide a reasonably just alternative to communism.

In South Vietnam we are put into the position of having to create a nation. This we do not have the power to do, whereas we can do a great deal to help a nation such as India or Japan, or the Philippines or Pakistan, or South Korea or Thailand to maintain its independence.

It is also important in this connection to emphasize the fact that communist power is not primarily military power. It is the power to exploit weak political and social situations. The frontal military attack across borders is not the communists' way of extending their power as it was Hitler's way. I believe that we should do what we can to help nations be themselves. But this is quite different from trying to create a nation as we are now in the process of doing in South Vietnam. Also, I do not think that we should take responsibility for a military counterrevolution on all continents against every war of liberation.

3. *We should also challenge* the tendency to move quickly in thought from our experience in helping to destroy Hitlerism and of containing Stalinism in Europe to judgments about policy in Asia. As I have said, Hitlerism was primarily a military threat; communism of all sorts is only secondarily a military threat. This difference makes the Munich analogy used so often by the spokesmen of our government very misleading.

Also, what is at stake in the resistance to communism is not the same as what was at stake in the resistance to National Socialism because communism, as I have said before, has proved to be capable of change; it has within its own tradition, especially in the early Marx, some sources of its own correction.

Most important, we should take seriously differences between Europe and Asia. We are on the same wavelength with the nations of western Europe. Our presence there has not been a sign of white "imperialism." We could support in Europe nations with long experience of political stability and more easily help solve their social and economic problems.

I am not suggesting by this that we abandon Asia to itself in accordance with a doctrine of spheres of influence, but I do suggest that we should realize the great danger of doing much more harm than good if we become involved in more situations in which we are the major partner as we are in South Vietnam.

President Johnson's great stress on negotiations needs strong support, but critics should point out that it is necessary to be more open than our official policy has been to negotiations with the Viet Cong as the National Council of Churches has said. As I write, I believe that there is flexibility in our government and that those who stress patience, who call attention to the tragic blind alley that lies ahead of us even if we have some military successes, who keep questioning the assumptions on which the present policy is based can speak up with hope that they may make a difference.

The bombing of North Vietnam has been resumed. I deeply regret this but hope that it will not cause people to assume that continued escalation of the war is inevitable. It is still essential to counteract those who would bomb Hanoi or China and to encourage those in our government who keep their objectives limited, who know that neither side can win a victory, who constantly seek alternatives to war. Reprinted from *Christian Advocate*. Copyright © 1966 The Methodist Publishing House.

Before too late

by Emily Sargent Councilman

I watched it on TV news at seven. . . .
We had to shell and burn that village,
we had to, suspecting
Viet Cong terrorists hiding.
In the mopping up we tried,
we tried to offer aid —
our medics, supplies,
but those stumbling, struggling women ran,
ran from us,
clutching the writhing
or blackened and still bodies
of their babies,
dragging their own seared and shattered
flesh, their faces streaked
with bloody grime
and terror. . . .
Where, where could they go?
Like wounded animals away to die,
and running from us, from us!

God, this is war? Who dies?
And what dies inside the decent man
who kills? What perishes
within free nations
taking up this torch for freedom?
Taking up the sword for this?

"Victory" in Berlin 1918
circled on to "victory" in Berlin 1945.
Was this world saved for democracy? Can we,
in Vietnam 1966, save free peoples,
kill communist blasphemy
through war? In spite
of voices lifted, lives laid down,
war's vicious cycle is still on course,
collision course for humankind,
since this skilled age has learned more
overkill than love.

God, before the noose is tightened
into human spirit's strangled death,
before this planet's suicide
in war's periphery,
oh, breathe your strength
and hope and fortitude
into all those daring to try
and try again, again,
to break from the perilous circumference
of this hanging noose, this cycle, this gyre,
into the making
of peace!

Grandpa's Empire

L. D. Ikenberry

■ As a grandson-in-residence, I grew up highy favored in a pleasant Brethren home presided over by a grandfather who was so modest and so much the gentleman in every way that I have not thought it suitable to identify him in the title of this article. I did not identify him in the first sentence either, did I? If I were really good at this little game, I would deepen and sweeten the suspense to the very last sentence, which is the way I'm sure Grandpa would have it. But I do not know the tricks.

L. D. Ikenberry died on a Sunday evening about the time he would usually inquire about our house as to who planned to go to church. He always did. Sometimes some of the rest of us, Grandma, my mother, and I did. But not nearly always.

He left us the last Sunday of December, the last Sunday of the old year, which seemed then and still seems to me a most characteristic thing for Grandpa to do. But the last shall be first. If my memory is not out of line, his was the first burial in Oaklawn cemetery, North Manchester, Indiana, in the Lord's year of 1958.

Grandpa was a very, very quiet man, as all who knew him remember. He was buried in the quiet of a snowfall, surrounded by family and friends who were too moved and saddened to talk much about him in conversational aside as frequently is the case. We talked about other things. We could not much trust ourselves then.

Enough time has passed, I think, for someone to write down a few things about L. D. Ikenberry. We can better speak now. We are relatively calm now and reconciled to the loss. Perhaps, too, perspective is now more meaningful and clear. Surely, at least, that is the way it is for me.

Recently, I got on the track of that old theme that Sunday school classes have banged away on for years – how does one recognize greatness in human personality?

I have a new criterion – new in *my* thinking, anyway. A man is more likely to be great if, as the years roll on, we keep uncovering and discovering new elements of his career on this earth, after he has gone on.

I certainly feel that way about Grandpa, L. D. Ikenberry. Put it this way, he never had a press agent or wanted one. He never seemed the least bit unhappy if he did not receive instant, public credit for something he had done.

Try if you will, but, of course, you will never find an article in the *Gospel Messenger, Oak Leaves,* or the *North Manchester News-Journal* which identified some bit of news about Manchester College as connected with L. D. Ikenberry or with his office on the campus. To even suggest the mere possibility is a fantastic exercise in the use of the imagination. Grandpa would never do such a thing – or think about doing such a thing!

Recently, I was amazed to read in the *North Manchester News-Journal* that L. D. Ikenberry, when president of the city council, was responsible for crucial actions that gave the town a modern (for his day) water supply. It was all news to me! I had never heard it at home.

Grandpa was also president, vice-president, treasurer, and a professor at Manchester College. He was an engineer. He was an architect. He was an institutional planner. He was a landscape architect. He was even an inventor (one patent that never made him any money). He was a foreman. He was a purchasing agent.

He was a very creative fellow – my grandfather. His most successful brain child which took more than forty-three years of time was, of course, Manchester College. I question – and I think there are others who would agree – that Manchester College would ever have survived the great depression if there had not been a very creative man at work, quietly, at 511 College Avenue and across the street.

Grandpa's many roles, his many titles (not all at the same time, to be sure) were kept completely subordinate. They were sidelines, responsibilities, jobs – never something to brag about or take advantage of – or use as some launching pad for some great personal glory.

Grandpa was first, L. D. Ikenberry, a man. I recall how one friend told me once with what I thought was surprise and almost disbelief: "Your grandfather was a gentleman!"

It seems that here we have the glue that holds the empire together. He made it possible for others to live in his shadow – he did not detract from them or steal their thunder. He made it possible for other men to come after him and to build; those who inherit his good works need never discount them or downgrade them.

It seems likely that with more years to reflect we will better sense our debt than we do today. The debt will get bigger because the man was great. A gentle empire will claim still more territory. —by Wilbur L. Dunbar

In June delegates to Annual Conference will be asked to decide whether the Church of the Brethren should become an active participant in the Consultation on Church Union, a movement looking toward the eventual merger of six denominations. In order that readers may better understand the central issues being discussed by the Consultation, MESSENGER *has been carrying a series of forum features by Brethren writers. Following is the final feature in the series by Dale W. Brown, Vernon Miller, Russell R. Bixler, Philip E. Norris, and Carl E. Myers.*

How do prospects of church union relate to the mission of the church?

by Dale W. Brown

Albert H. van den Heuvel, youth executive of the World Council of Churches, points to an emerging search for unity through minimal theological agreements, common Christian experiences, and comparative ecclesiology. The current mood seeks "unity in the midst of common commitment to the world." As long as it was possible to separate the church from its mission, the focus could be placed on similarities and differences in practices and doctrine. When the church is defined as mission, however, such concerns become subservient to the mission of the world. It is this definition which is responsible for many of the basic questions in current ecumenical discussions.

The arguments for greater economy have long been convincing. The spectacle of three struggling churches at the crossroads of a depopulated area, the multiplicity of publications, boards, and general services have often been cited as examples of poor stewardship. On the other hand, pluralism in church life has often pointed to broad participation. And some new congregations in overchurched communities have been able to minister to those untouched by established churches. Can more centralized structures enhance stewardship without decreasing participation?

There are many who are calling for church union so that a more united and effective voice might be raised on great social and political issues. Others fear that the compromises involved in coming to a consensus within large structures would stifle radical prophetic witness. Would a merger of denominations lead to a more powerful and effective witness or simply to greater acculturation of the message?

Many desire a testimony of unity to a divided world. How can a divided church speak in favor of a united world? Others see the very pluralism of American church life as a witness to religious freedom to a totalitarian world. Is not the spectacle of many varieties of religious expression living in peace the model for the nations? Whereas it is possible to interpret the multiplicity of Christian groups as a result of the quarreling disunity of Christendom, it is also possible to interpret the same phenomenon as the result of the dynamic activity of the Holy Spirit, who is constantly breathing new expressions of life and activity into his church.

In many circles within and without Christendom there is a current mood of disillusionment with the church. In response comes the persistent call for renewal and the restructuring of the shape of the church's life. Many feel that such re-formation and reformation will come with the merger of the denominations. They point to the new life and spirit of mission which has come about in the United Church of Christ. Others fear that the merger of large institutional structures would mean only more of the same. They oppose union without renewal. A recent "manifesto for a renewal movement" found in the February issue of *Renewal* magazine calls not for the merger but for the elimination of denominational structures as we have known them. The manifesto calls for a radical restructuring and merger of congregational life in metropolitan areas. If the Brethren are serious about Mission One, can radical experimentation in mission and prophetic witness to the world best become flesh in the context of church union or through denominational and cooperative structures? □

How can we find the mind of Christ?

by Vernon Miller

Dale Brown suggests that the value or danger of church merger depends on how you look at things. I have always felt the blessing side of denominational heritages. I could not quite respond to the cry, "the shame of denominationalism." In denominations, I saw the Christians who were living out the spirit of Christian unity. They were the ones engaged in cooperative counciliar action. They explored brotherly relationships and responsibilities. I admit this has largely been at a distance, holding hands, sharing in the service arm of the church.

If we would come to the heart of things, we must face such issues as life commitment, stewardship, the meaning of church membership, the mission of the church in this community. My preference is to wish for a period when the churches of every community would work together from the heart in their own natural community. They would say, "It takes all of us to be Christ's church in this community." Together they would evaluate the needs of the community. They would share resources to meet the need. After a period of such a radical movement, I could see a ground swell from the grass roots which would impel the denominations to some form of a united body of Christ. This would be union growing out of mission.

These have been my thoughts. Then I try to reflect on what might be the mind of Christ in the situation. I have a feeling that he might react to my suggestions the way civil rights workers do to segregationists who say, "Let time work it out."

I believe Christians must recognize one another as fellow Christians. I believe we must invest much less time and energy in organizational functions. We must come alive in Christ as persons. We must live it out in existing communities. This involves the local community and the world community. The question of merger must be weighed from the perspective of what we feel will enhance the will of Christ our Lord for the community and world in which we live. □

How can I shout No! - in love?

by Russell R. Bixler

Church union is often justified by appealing to the "mission of the church." As this mission is ordinarily defined by its ecumenical enthusiasts, merger appears to make good sense. But it is their definition of that mission which is faulty.

Religious leaders are prodding the church to inspire reformations in political and social institutions. However, such a mission can never be derived from any honest investigation of the New Testament. Only people can be reformed. Can an organization practice the Christian ethics which we as individuals hesitate to practice?

When Christians grow in love by learning to pray, by believing ever more firmly in the "impossible" gifts of God through Jesus Christ, by quietly giving themselves to him, by enriching their communities, by requesting and receiving power-full healings, spiritual and physical – *there* is the church in mission!

I am firmly convinced that one little congregation, with its walking miracles of love and faith, does more to supply a nation's true needs than a nationwide flood of ecumenical pronouncements and activities. My prayer is that history never need demonstrate – too late – their relative values.

Why not simply seek a New Testament faith? So many denominational and ecumenical statements bear striking resemblance to state-of-the-union messages, baited political promises, and proposals of left-wing organizations and publications – but *not* to the New Testament or to any logical interpretations of the New Testament.

We should be primarily concerned, not about the combined strength necessary to fulfill our mission (that is the Holy Spirit's responsibility), but about correct definition of that mission. In 1935 the Nazis expelled Karl Barth from the University of Bonn for disputing popular trends in German theology. Barth departed repeating, "Exegesis! Exegesis!" (Correct explanation of scripture!)

What is the church's mission? Exegesis! □

Continued on page 22

news

Unity trail: Dialogue is bustin' out all over

Dialogue is a-bustin' out all over, in virtually every direction where the Christian community extends.

And no longer only at the junction of mainstream Protestantism. Protestants and Catholics, conciliar leaders and conservatives together are exploring the road to mutuality.

"The coffee-and-doughnuts era of casual interfaith conversations has passed," declares religion writer Lee Dirks. "Ecumenical winds are blowing across the Bible belt," observes *Christianity Today*. "Ecumenical conversations are everywhere," says the 1966 report of the Fraternal Relations Committee.

In quick review, here is a rundown on some of the latest movements along the route toward unity.

With Catholicism: This spring saw the first permanent liaison established between the National Council of Churches and the Roman Catholic Church. The channel, a thirty-six member Working Group, came as a follow-up to an unprecedented meeting of Protestant and Catholic leaders in Baltimore in January, for which the Church of the Brethren's Norman J. Baugher was cochairman.

The Working Group will be an agency of coordination and clearance, though without legislative or juridical authority. Cochairing the permanent committee are Bishop John H. Carberry, head of the Roman Catholic Bishops' Commission for Ecumenical Affairs, and John Coventry Smith, head of the United Presbyterian's Commission on Ecumenical Missions and Relations.

The pattern is similar to a fourteen-member "working group" instituted last year by the World Council of Churches and the Vatican.

According to one spokesman, concerns that might be considered at the group's first meeting, to occur soon, are the distribution of public funds to private schools and practices related to baptism and mixed marriages.

With conservatives: Equally thrilling, or perhaps more so to some Protestants, has been a series of unpublicized conversations over the last five years aimed at seeking greater accord among representatives of interdenominational councils and individuals from various conservative church groups.

The talks, which have been based on an understanding that the conservative evangelical leaders not be named, have "made some progress in resolving misunderstandings and distrust," said a report presented a fortnight ago to the United Presbyterian Church's General Assembly. Leaders of the United Presbyterian's Commission on Ecumenical Mission and Relations were among an array of participants in the talks.

Again the cue for contacts between ecumenists and evangelical bodies was taken from the World Council of Churches, which itself is in touch with a number of pentecostal and conservative groups throughout the world.

The hesitancy of conservative leaders in this country to publicize the talks stems from the opposition which some factions within conservatism have to councils of churches.

"There has been no attempt to minimize the deep doctrinal differences that divide us, but there has been considerable success in discussing these differences within the context of a common faith," the Presbyterian report said.

Such topics as missions, Christian unity, the place of the Holy Spirit in the life of the church, the infallability of scriptures, race relations, and Roman Catholicism have been discussed.

Among Brethren: Within the Church of the Brethren efforts have been made to examine differing outlooks on some of these same topics. This year's annual meeting of the Brotherhood staff was given to a face-to-face confrontation on points of tension within the church.

RAMSEY
TRAITOR
TO PROTESTANT
BRITAIN

UNITY, YES AND NO. At left, Pope Paul VI and Anglican Archbishop Ramsey in Rome exchange the kiss of peace, though not without detractors. At right is Rev. Ian Paisley, moderator of Northern Ireland's Free Presbyterian Church, also in Rome

Among viewpoints represented was that of the Brethren Revival Fellowship, an evangelical group predominantly in the east, with Linford Rotenberger, Quakertown, Pa., a pastor and chairman of the group, as spokesman.

Also speaking to issues within the church were Leland B. Emrick, Ashland, Ohio, Lester E. Fike, Ashley, Ind., and Graydon F. Snyder, Oak Brook, Ill.

Meanwhile, conversations aimed at understanding other church bodies have continued. In the past twelve months the Fraternal Relations Committee has met twice with representatives of the American Baptist Convention, twice with the Brethren Church (Ashland, Ohio), once with the Churches of God of North America, and just last week for an opening session with the Evangelical Covenant Church. At the same time major attention is being directed to the future of the Brethren in the Consultation on Church Union.

The Anglicans: From Rome, plans to establish a mixed commission of Roman Catholics and Anglicans to look at the problems of Christian unity were announced by Pope Paul VI and Arthur Michael Ramsey, Archbishop of Canterbury.

The opening of serious dialogue between Roman Catholicism and the whole Anglican communion brought protest demonstrations by a handful of Protestant leaders from Ireland and Scotland. They appeared in Rome wearing smocks which read: "Archbishop Ramsey — Traitor to Protestant Britain."

Undaunted, the Anglican primate declared at the close of the historic meeting with the Pope: "We thank God for living in days when the most powerful forces in Christendom are those working for unity and not those which are divided."

The Anglican Church is engaged in actual union negotiations in Canada with the United Church and in England with the Methodist Church.

The world at large: Throughout the world about forty negotiations on actual church union are under way, encompassing at least eighty church bodies. While not all the dialoguing will eventuate in union, most parties enter such talks at least open to the possibility.

"None of this means that Protestants soon will pay homage to a Pope, or that Catholics soon will venerate Martin Luther as they venerate St. Thomas Aquinas," says Lee E. Dirks. "The theological differences are too profound; the cultural prejudices too long-lived."

But indications are that the unity route will bring churches increasingly to that decisive juncture of continuing to go it on their own or joining with others. "We must prepare our churches," suggests veteran ecumenicist W. A. Visser 't Hooft, "not only at the levels of synods and assemblies, but especially at the level of local congregations, to understand that the ecumenical movement does not only bring the joy of fellowship and mutual enrichment, but also the pain of self-sacrifice."

Exodus From Burma

In compliance with a decision by Burma to terminate the service of foreign missionaries, Protestant and Catholic churchmen from America are in process of departing by the deadline of May 31.

Burma's military government, in issuing the edict, assured Christians and other religious communities that they will be free to practice and teach religion.

"The departure of American missionaries from Burma marks the end of an era, but not the end of Christian work there," said Asian mission director Addison J. Eastman of the National Council of Churches. "There is now in Burma a Christian church of 600,000 members, and it is growing rapidly in parts of the country. This church itself has become a missionary community and has developed strong, indigenous leadership."

American mission work in Burma was begun in 1812 by the Adoniram Judsons.

In remembrance . . .

For many the most dramatic and richly meaningful experience in Brethren congregational life is the communion service.

In recent weeks three congregations have brought creative modifications to the conventional observance.

In the new home of Zygmund and Blanche Gonglewski of the Immanuel Church of the Brethren, Paoli, Pa., Pastor Donald E. Leiter and a small group of friends celebrated the love feast in an informal home setting. "This observance may become part of our expanding program to nurture our membership and witness to our home and church community," Pastor Leiter said.

In McPherson, Kansas, the eucharist at a Sunday morning service was conducted simultaneously in the church sanctuary and at The Cedars, a home for the aging some blocks away, by means of a telephone hookup. Deacons at each place of worship served the bread and cup. The Cedars residents said they found participation in the congregational service inspiring.

Near Dayton, Ohio, the Prince of Peace Church of the Brethren was host to an ecumenical love feast, joined by the neighboring David's United Church of Christ and the First Christian church. The feet washing was dramatized by a group of men representing each congregation, and the entire body participated in the symbolic meal and eucharist. The common experience grew out of the desire of the neighboring churches to engage in the Brethren mode of observance.

One family's offering

It all started some forty years ago when Gilbert and Mary Ross settled just east of Waynesboro, Va., along a mountain trail that winds its way into the foothills of the Blue Ridge Mountains.

As the Rosses grew in number, the need for a church was felt by them and some nearby neighbors. Their dream began to take form as a worship service and church school were held each Sunday on the front porch of the Ross home. The bass voice of Gilbert Ross was heard leading the singing.

The Ross children too had vocal talent, and the old after-supper hymn sing quickly became a vital part of daily life at the Ross household.

In the spring of 1938, a small building was purchased by the young church fellowship, to be replaced later that year by a larger shed-roof frame building. In addition to Sunday morning services, Sunday night hymn sings were also held in the new structure.

The Ross family: mountain harmony

Dan B. Garber, then pastor of the Waynesboro Church of the Brethren, helped the new group organize. He became known as the "Father of the Blue Ridge Chapel." His successor in Waynesboro, T. Wayne Rieman, helped organize the first youth fellowship at the chapel. He is credited with suggesting the chapel be located on U.S. 340.

Among others who provided casual or part-time pastoral service were Jacob Kerby, T. L. Blackwell, William Rodeffer, Joseph Glick, Herbert Alford, Byron Berkey, Cecil Haycock, and James Bryant.

In 1960, four years after a new sanctuary was built, the congregation entered into a full-time pastoral program. A parsonage was built, and David Webster was called as the first full-time pastor. Growth prompted the construction of an educational building dedicated in June 1965. Now pastoring the 188-member congregation is W. Owen Horton, Sr.

Out of love for God and the church that was begun on their doorstep, the Rosses (in the picture, front row, Pappy and daughter Peggy; at the rear, sons Jimmy, Jerry, Ray, and Bill) recorded an album of fourteen old-time favorite hymns under the label, "Have Thine Own Way, Lord." On one side the hymns are sung in mountain harmony without accompaniment; on the second side the hymns are "slightly flavored" with a guitar.

The record, available for $3 from Major Recording Studio, P.O. Box 2072, Waynesboro, Va. 22890, will benefit the Blue Ridge Chapel church from its sales. It is one family's thanksgiving for a dream come true.

Cargo of calories

Meals on wheels is big business in England. The idea is beginning to spread in the United States.

In South Bend, Ind., as one example, Chester B. Omundson and his wife are among the city's shut-ins who benefit from the service. Mrs. Omundson requires diabetic food; her husband, salt-free food. Meals prepared for their particular needs are delivered to their door five times a week.

To those who cannot fully pay for the service, the cost is subsidized. Some twenty churches are among groups backing the program in South Bend.

"Existence" vs. mission

After a seven-year try to establish a second Church of the Brethren in Rockford, Illinois' largest city outside Chicago, the Sylvan congregation has voted to dissolve.

The disbanding of the congregation, in the view of district officials, was not the failure of the members or the pastoral leadership but, rather, the accumulation of poor choices along the way: moving from fellowship to church status prematurely, locating in a stable and churched community in an old building, and too heavy an indebtedness.

District executive secretary Richard N. Miller commented on the decision:

"The dissolution of a relatively strong congregation is alarming to some congregations considerably smaller than this group's ninety-eight members with an annual giving of nearly $10,000. Troublesome questions are these: Why did they dissolve? What keeps many weaker congregations from going?

"Sylvan was unique in many ways. Leadership, both lay and ordained, had unusual ability and high expectations. Their key objective was not simply to exist, which they might have done for years with part-time leadership, but to be a church of Jesus Christ, to be in mission.

"With their size and financial strength, they found that most of their efforts (time and budget) were involved in maintenance. Even their concern for new members was in danger of being corrupted by a dominant need to pay mortgages.

"To some, Sylvan's dissolution will appear as defeat. But it may well be recorded as victory. Let it be written that when faced with two alternatives Sylvan chose mission."

Religion and health: Brethren administrator to assume new post

Eller: to lead Protestant hospital work

He was a man now reflecting upon the foremost teachers he knew forty years before. One, he said, was his Negro dentist who taught him patience and respect: "patience while he drilled, and respect for his expert skill."

And there were other teachers, too, back in his boyhood in Virginia's Blue Ridge Mountains, particularly parents who imbued within their ten offspring the concept that love for people begins with the individual. And who taught their children to see in each person a unique sense of worth, in such persons "as Ambrose, the white laborer who really knew how to work and also to drink; he taught tolerance. And Sam, our Jewish storekeeper; he taught that buying and selling were an art. And Ragon the Negro lad with whom I toiled long hours in the boiling sun; he taught comradeship."

This upbringing, even more than the university training which came later, prepared John C. Eller for the years of testing which Bethany Brethren Hospital in Chicago was to undergo during his twenty-one years there. For in successive roles as chaplain, purchasing agent, assistant administrator, administrator for twelve years, and, since 1964, executive director, Mr. Eller found ample opportunity to apply the lessons of his youth.

Take patience, for example. Early in his work he discerned a great deal of animosity from some Brethren toward the hospital and its programs. When the question of relocating the facilities was confronted, the trustees affirmed and later reaffirmed their intention of the hospital remaining where it is, ministering to the sick children of Chicago's East Garfield Park areas as long as the hospital could be kept solvent. Quite in contrast to this view was a taunt a Brethren minister had directed to John Eller in a public meeting some years before: "You aren't a church hospital; you are running a hospital for Italians."

Throughout the years of his specialized ministry he has sought to keep in bold relief the human element of the hospital program. Having an office adjacent to the emergency first-aid room where some 1,200 cases were brought annually was a constant reminder of the hospital's tie to the community. The boy with only a street to play in, hit by a car . . . the father of three who ate rat poison because he could not pay his bills . . . the elderly gentleman who fell down the tenement stairs — these were more than physical needs; they stemmed from deep social disorder.

Under Mr. Eller's direction Bethany Brethren Hospital has worked for community betterment; its very presence offers a measure of stability in the midst of turbulent transition. The hospital program has striven to keep alert to changing needs; it now receives a quota of indigent cases paid for in part by the Welfare Department.

Come October, Mr. Eller will transplant his own energies to a new job, that of executive director of the American Protestant Hospital Association, a group for whom he served as president for the past year and previously as treasurer and a board member.

The APHA, headquartered at 840 North Lake Shore Drive in Chicago, has set out to teach clergymen through clinical training to become qualified members of the healing team. It also accredits hospital chaplains and sponsors nationwide conferences, often interfaith in scope, on religion and health. It brings together hospital workers from fifteen denominations for an annual convention.

In sum, the American Protestant Hospital Association stresses what John Eller has long preached: "Health-care institutions without the ministries of the church tend to become sterile."

Since 1964, Mr. Eller has been executive director of Bethany Brethren Hospitals, the plural reference noting Bethany's being the sponsoring agent for a new hospital in the southwest Chicago area of Downers Grove, near Oak Brook. The project there is community-oriented and will be financed largely by local and federal funds.

Through the years Mr. Eller helped organize the Health and Welfare Association of the Church of the Brethren and has been on key boards of several professional hospital associations. He also has been active in developing chaplaincy programs in state hospitals and jails. He serves on the Mayor's Committee for Human Rights.

He is an ordained minister, a former pastor, and a Bridgewater College and Northwestern University graduate. At the York Center Church of the Brethren, he is a church school teacher and former board chairman.

Mrs. Eller, the former Jessie Mae Conner, teaches in an elementary school in their hometown of Villa Park. Son Tom is a Manchester College freshman; Mike, a high school junior. As to hobby interests, Mr. Eller is a rock hound, a gardener, a bird watcher, and a much traveled family camper.

In leaving Bethany Brethren Hospital he can reflect on the broad scope of services rendered, on research studies completed, on plans projected. Some goals have been drastically altered; instead of a nursing education building Bethany launched a nursing education scholarship and loan program for the Brotherhood, working quite effectively. Other building expansion proposals are beginning to take shape, centered on the community's need for a family health treatment center and for long-term care facilities.

As John Eller sees it, the history of both Bethanys — hospital and seminary — are stories of struggle. As for the striving of Bethany Brethren Hospital, he rejoices that the institution has held much ground, made some gains, and is committed to a continuing ministry in Chicago. He is ready now to carry the campaign for health care and spiritual nurture into wider realms.

SPECIAL REPORT BY LELAND WILSON

POLAND. An agricultural exchange program in its ninth year has placed Tony Nelson, l., in teaching and Larry Denlinger, r., in research. Others are college staff in Warsaw

GERMANY. In photo at right, Kathy Waltz and BSC's Germany director, Dale Ott, look across the Berlin wall from the new parish hall of the Church of Reconciliation. The old sanctuary of the divided parish, seen in the background in East Berlin, is unused

SARDINIA. A Brethren Service ministry soon to be completed is the Homeless European Land Program (HELP). Project director Ellis Shenk (left) makes final plans to leave in the hands of eight refugee families the agricultural cooperative with citrus groves, gardens, poultry, livestock

AUSTRIA. Next month the transformation is to be completed of an old hotel into a home for the aged of Austria's Protestant Church. Brethren and Austrians have worked on the five-story 146-room structure at Hinterbruhl, near Vienna, since 1961. At work here are Dan Nagle, l., and an unidentified volunteer

The new shape of Brethren Service in Europe

"I CAN'T EVEN EXPLAIN to my parents what I am doing in Europe."

Plaintive words coming from a Brethren Volunteer Service worker in Berlin illustrate a gap in understanding in the Church of the Brethren. While in Europe the work has shifted, at home the idea of what Brethren Service is doing remains, to a surprising extent, in its post-World War II image.

One woman, seeing photographs of well-dressed, well-fed, and well-housed Germans, asked indignantly, "What are we doing there? They're as well off as we are!"

Some cannot imagine Brethren Service in a role other than clothing the refugees, feeding the hungry, and removing the rubble of war. In some parts of the world these are still the services of the Brethren. But the relief and rehabilitation in Europe of the decade following 1945 has passed. From 1955 to 1962 the emphasis was upon peace and the organization of peace seminars and upon fraternal work with European churches. Developing programs of reconciliation in areas of tension like Berlin, Cyprus, and Jordan is the current thrust.

The photographs here are of projects depicting all three phases of Brethren Service outlined in the paragraph above.

SWITZERLAND. Secretary at the European headquarters of Brethren Service, Geneva, is Carol Crouse

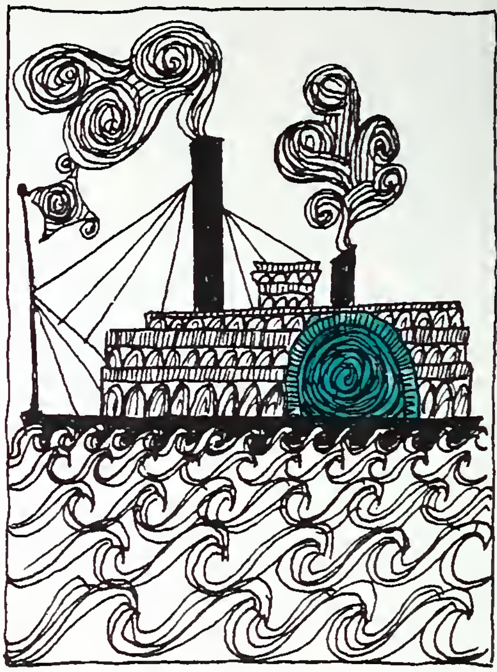
GERMANY. At right, Harold Ebersole cares for orphans, also aged, in West Berlin, visits East Berlin

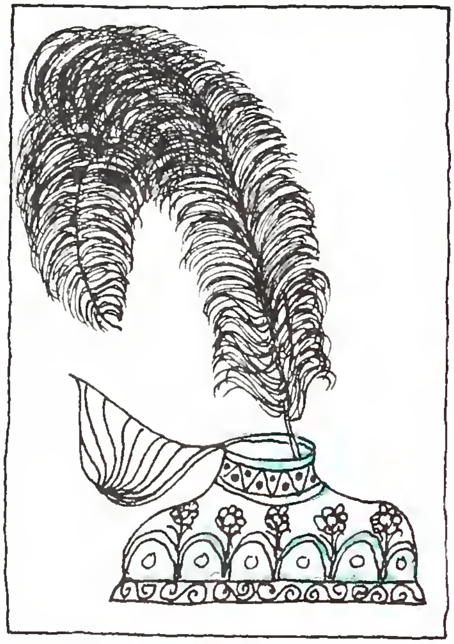
SWAP-A-LETTER

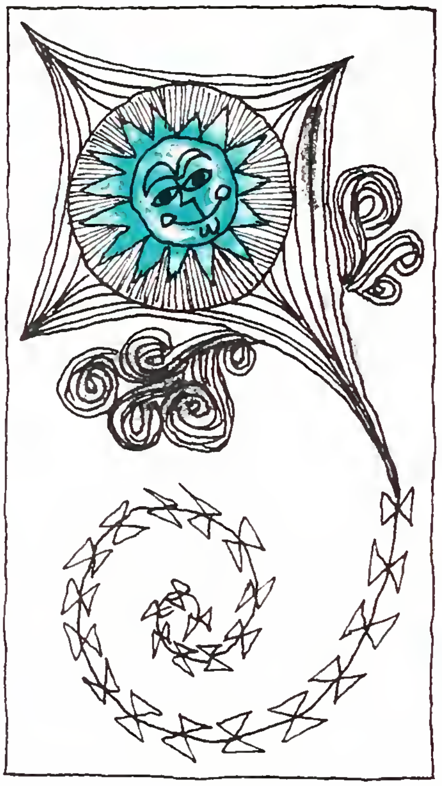
See if you can swap-a-letter in the words listed below and make up six new words. For example, the word PARTS can be changed into PARTY by swapping the letter "S" for the letter "Y."

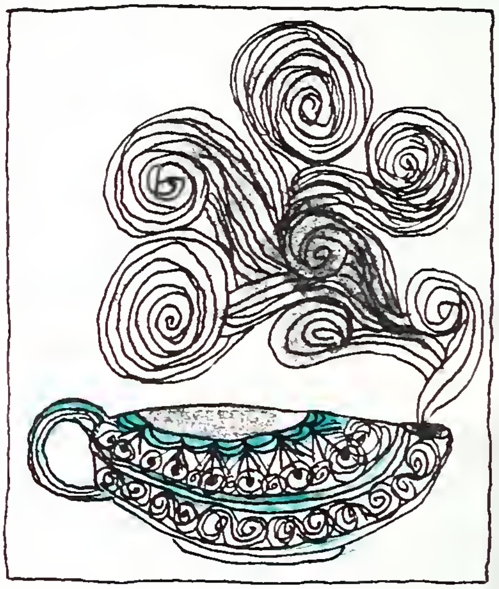
1. Shook
2. Blame
3. Might
4. Track
5. Mouse
6. Write

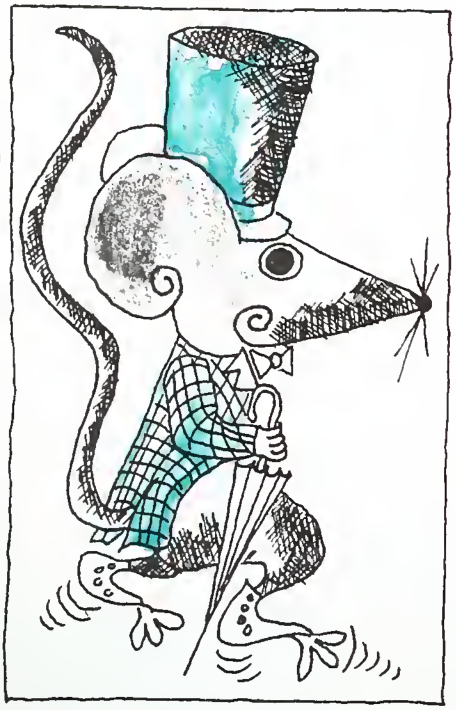
Answers: 1. spook, 2. blade, 3. light, 4. truck, 5. house, 6. white.











The items in the column on the left are in some way connected with the people on the right. Can you pair them?

1. A kite
2. A steamboat
3. A burning bush
4. A muddy cloak
5. A silver lamp
6. A lonely island

A. Sir Walter Raleigh
B. Aladdin
C. Benjamin Franklin
D. Robinson Crusoe
E. Moses
F. Robert Fulton

Answers: 1-C, 2-F, 3-E, 4-A, 5-B, 6-D

by **Milt Hammer**
Illustrated by Janie Russell

day by day

Two shoe salesmen arrived in Africa on the same day. As they began to look around, a common sight shocked them. The natives were barefoot! Discouraged, one salesman called his home office: "Poor territory. Nobody here wears shoes. Will return home by next ship." Meanwhile, his competitor, beaming and elated, rushed to send this wire to his chief: "Market wide open. Nobody here wearing shoes. Send one million pairs on consignment!" In identical circumstances, one salesman saw only "de-feet," but the other saw an opportunity!

Success or failure results from the use one makes of his opportunities. L. P. Jacks has said, "The pessimist sees the difficulty in every opportunity; the optimist, the opportunity in every difficulty." Sometimes a dead end merely indicates the need to build a bridge, furrow a tunnel, discover a detour, or change one's mode of travel.

God directs our paths by opening and closing doors. However, not every closed door means "no." In your reading these two weeks, note that faith, prayer, persistence, and hard work are effective door openers. Before complaining and making excuses, have you tried these?

DAILY DEVOTIONAL GUIDE

SUNDAY, MAY 29
Matt. 25:1-13. Because the foolish maidens had not prepared adequately in advance, the door was shut. Now is the time for you to prepare for eternity.

MONDAY, MAY 30
Gen. 7:13-16. When God's "time limits" run out and his mercy is past, no amount of pleading, pounding, praying, or prying can turn back the clock.

TUESDAY, MAY 31
Matt. 27:62-66. No doors closed by man are impenetrable to God. "God specializes in things thought impossible" (see Luke 18:27; 1:37).

WEDNESDAY, JUNE 1
Col. 4:2-5. Here is a prayer for every visitation team, every Christian concerned about the salvation of another person's soul.

THURSDAY, JUNE 2
Acts 12:12-16. When their prayers were answered, these folk could not believe it! Be careful what you pray for; you may get it.

FRIDAY, JUNE 3
Rev. 3:20-21. "O Jesus, thou art standing Outside the fast-closed door. . . . Dear Savior, enter, enter, And leave us nevermore. Amen" (Wm. W. How).

SATURDAY, JUNE 4
Luke 11:5-10. "It is far better to ask God for whatever we desire than to play God by deciding on our own what we ought to pray for. . . . God will be the judge" (Roger Hazelton).

SUNDAY, JUNE 5
John 20:19-26. Physical obstructions do not deter God. He accompanies his children into prison cells, spaceships, submarines, foxholes, and iron lungs.

MONDAY, JUNE 6
Acts 12:5-11. Would the gates have opened if Peter's friends had not prayed? Never doubt the power of intercessory prayer.

TUESDAY, JUNE 7
Acts 16:25-34. In any circumstance, be he a prisoner or prison keeper, the person who has opened his heart to God will praise and rejoice.

WEDNESDAY, JUNE 8
Acts 14:25-28. By reading and hearing of the conversion of others, we can experience empathetically their joy and faith, and our own becomes more firmly established.

THURSDAY, JUNE 9
1 Cor. 16:5-9. Few Christians are granted "green lights all the way," but when the light is green, God expects a person to move ahead.

FRIDAY, JUNE 10
Gal. 6:7-10. Opportunities for a smile, a helping hand, or a word of praise are fleeting things that must be caught on the run or forever lost.

SATURDAY, JUNE 11
Rev. 3:7-8. Nothing on earth but one's own stubborn will can block the door to eternal life. Come and enter his gates with thanksgiving.

"I can't get a job," complained the high school graduate when his second application was returned. . . . "Nobody will ever want to marry me," sighed the discouraged twenty-year-old. . . . "I can't find my Sunday shoes," wailed Susie. . . . "Don't give me a carton of cookies to sell because I don't know anybody who would buy any," the Girl Scout leader was told. . . . "No, thank you, I don't care for the spinach a la goldenrod; I've never tasted it," stated the teen-ager. . . . "The youth group in our church is dead," complained a parent whose two teen-agers never attended the meetings. . . . "We'll never win this game," concluded the rookie football player when he saw the size of the opposing team members. . . . "People around here are self-centered and cliquish," whined a woman who did not know the names of the children next door. . . . "There's nothing to do in our town on a Saturday night," the discouraged high school student declared. . . .

Complaining, narrow-minded, or bitter, these people had one thing in common: They viewed every straw lying in their pathway as an immovable log and every hill as a mountain. They had the same twenty-four hours and the same opportunities as the jobholders, prizewinners, go-getters, and supersalesmen among us – only they passed them by. They saw the doorway to opportunity but felt it was not wide enough

day by day

for them. Instead of stepping up and turning the knob, they stood waiting for an invisible electric beam to cause it to swing open invitingly.

"The trouble with opportunity is that it usually comes disguised as hard work." Do you remember the story of the little red hen? So many people are like her friends: the pig, the duck, and the cat. They are willling enough to be spectators, to criticize, and to say, "Let somebody else do it." But when the dinner bell rings or the merit awards are given, they are first in line. They cannot understand why they are turned aside, passed over, or undiscovered.

By considering the various ways that opportunity knocks, perhaps each one can be better prepared to step through the doors (within his reach) to greater service, success, and happiness, and be rewarded by a "Well done, good and faithful servant" from the lips of his Lord.

Highway signs command, "No parking" or "Keep going." A modern wit observed, "Some people quit looking for work when they find a job!" The apostle Paul never stood around waiting – "I press on toward the goal" (Phil. 3:14); "immediately" (Acts 9:20; 16:10); "Let us go forth" (Heb. 13:13); and "Let us run" (Heb. 12:1).

A symbolic reminder of this theme could be a traffic light made from colored cellophane or from green, yellow, red, and black construction paper. It could be made flat and posted in the center of your bulletin board or it could be made three dimensional, using a cardboard tube for the pole. When an empty soda bottle is inserted into the uprigh decorated tube (for stability), the "traffic light" can stan alone on your worship center.

Ask family members to look in current newspapers an magazines for stories of people who discovered opportunitie for service in unusual ways, such as though a handicap o tragedy, a keen personal need or interest, an encounter wit someone. Consider through family discussion: How does Go guide us? Why do people allow opportunities to slip by How does one select which doors to enter? What are som advantages and disadvantages of waiting?

Avoid monotony by varying your use of *The Brethre Hymnal* as a resource book. Some of the following hym could be read as unison readings, some read quietly as a instrumentalist plays the tune, others sung together as a famil or read by one person as a prayer: "They Who Seek the Thron of Grace" (No. 71), "Open My Eyes, That I May See" (No 295), "O Jesus, Thou Art Standing" (No. 252), and "Into M Heart" (No. 653). Additional songs could be: "You Mus Open the Door," "Behold, Behold, I Stand at the Door an Knock," "What God Hath Promised," and verses 2-4 of "Bal in Gilead."

Our Father, help us to see the opportunities that becko us in all directions and to choose only those that will enabl us to fulfill your will for our lives. Assure us with the aware ness of your presence as we go. In Jesus' name, Amen. - EARL AND VIVIAN ZIEGLER

COURAGE IS A QUIETNESS

Courage conquers more within
Than any foe without,
Never needs to boast or blame
Or raise his voice and shout.

Courage is a quietness,
Not martial music made,
Born of facing up to life
Even when afraid.

GRATITUDE

Let me remember always, God,
The good that others bring to me;
And, as I cherish gifts of love,
Teach me true humility.

Then let me grow in vision, God,
To see the good that you would give
To others through my kneeling heart
Each day, each moment that I live.

by Emily Sargent Councilma
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questions you ask

Q.: Why does our church ordain women to the ministry and allow them to be officers of the church when the Bible says that women should be quiet in church and ask their husbands at home if they want to know something?

A.: You are referring to Paul's statement in 1 Cor. 14:34-35. "The women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church."

This is obviously one of Paul's more difficult passages for many people. According to Graydon Snyder, a Brethren New Testament scholar, the first book of Corinthians is probably the most "occasional letter" of any of Paul's epistles. That is, Paul was writing to a specific Christian community about rather specific problems which existed within it.

It is, therefore, not honest interpretation of this scripture to generalize upon it and presume that Paul was here uttering a universal principle, that all women in every Christian church in any place at all times should be forbidden to speak in church. This understanding of the scripture in no way minimizes its inspiration as God's word or its significance for our lives today as a rule of faith and practice.

We must always understand the situation in which scripture was writtten and the meaning which the words are attempting to convey. For example, slavery was an accepted social institution in the first century. Paul does not condone it or the immorality inherent in one human being literally owning another, since both are the children of God. Yet he does urge slaves to be subject to their masters (Col. 3:4). We do not use this text to support slavery but, rather, try to understand it in the light of the time in which the letter was written.

Evidently in Corinth the aggressive behavior of some of the women of the church gave the Christian community a bad reputation. They were destroying the image of respectable womanhood and thus giving offense to others, even to the point of creating a scandal. The women were using the new freedom which they found in Christ not to build up his body but, rather, to shatter a traditional respect for womanhood by their violation of the more submissive female role characteristic of the Hebrew family life.

Paul elsewhere states that in Christ there is no male or female (Gal. 3:28), indicating that there is in Christ a kind of divine equality. Women may be open to the gifts of the Spirit as well as men, and history has borne out the fact that women have been used by God as his witnesses quite as truly as have been men.

If this scripture were interpreted without regard for its special situation and were to be taken quite literally, we might conclude that women might not even teach Sunday school classes or participate in the life of the church in any public way. The church has rightly discerned the true spirit of both our Lord and the apostle Paul in recognizing the role of women in the ministry of the church.

Q.: Why do the Brethren persist in the practice of feet washing at the love feast when it no longer has any relevance to daily life? Would it not be better to try to find some other form to express the same meaning?

A.: While it is obviously true that the ancient courtesy of washing the feet of guests as they entered the home has been made necessary by drastic changes in our way of life, the Brethren have continued to practice this rite as commanded by Jesus in the observance of the Lord's Supper.

When Jesus washed the feet of the disciples in the upper room, he was demonstrating the role of the servant, both for himself and for his followers (John 13:14-15). Their surprise was not that their feet were being washed, but that it was Jesus himself who performed this lowly task usually relegated to a servant in the house. The act was meaningful because it was related to a common experience.

Some Brethren on occasions have attempted to find some menial act of service which would be a part of modern life as was feet washing in the time of Jesus, to express this same concern for a brother's need. Shining each other's shoes, washing each other's clothes, and other such contemporary acts of service have been employed as a twentieth century equivalent of feet washing. However, these have generally been quite unsatisfactory substitutes.

While it is true that feet washing does not appear to be relevant to modern life, it does not necessarily follow that this service can have no meaning. The fact that it is an act somewhat set apart from our usual experience may give it even greater significance. Baptism may be said to be irrelevant to everyday experiences also. Yet, because it is so unique in its form, it has for us a very special meaning.

It is certainly possible to engage in a service of feet washing with little or no thought of its true significance. A symbol is always in danger of losing its reality. However, the mere fact that this is not a part of daily life certainly does not rule out the possibility of a meaningful participation in it.

There is a powerful drama in this rite, which if taken seriously could change the life of the church and the world. Rather than abandoning it because it is obsolete, it would seem more appropriate for the church to give to this service the kind of interpretation and emphasis which would make it an unmistakable witness of Christian concern not only for our brothers and sisters in Christ but for the whole world.

You are invited to send your questions concerning the Bible, church life, and Christian conduct to: Messenger, 1451 Dundee Ave., Elgin, Illinois 60120. Questions are answered by Paul M. Robinson, president of Bethany Theological Seminary.

CONSULTATION / *continued from page 11*

Neither church union nor separateness guarantees renewal

by Philip E. Norris

Dale Brown raises questions we must face in understanding the mission of the church in light of possible merger. Although he does not claim to answer his questions, he implies answers in the way he raises the issues. Furthermore, his questions assume either-or answers. There are other alternatives.

The modern ecumenical movement began in the missionary thrust of the churches. Cooperation and eventual union of many of the overseas missionary enterprises became a necessity to meet cultural situations. Practical necessity opened the door to new biblical and theological understandings of the oneness of the Christian church. If the church is to make a relevant witness in our highly technical and revolutionar world, it must develop an overall strategy in which the Brethren can make a significant contribution.

The issue of pluralism is really irrelevant when ofte fewer differences exist among the denominations than withi any denomination. There is still room for theological an practical pluralism within a united church. The same is tru on the issue of a "radical prophetic witness" versus "greate acculturation of the message" because of merger. We Brethren have no monopoly on prophetic statements. We may hav had a unique witness in the past, but we are not saying or doing anything really unique today. Indeed, much of our effort are simply echoes of other views and statements.

I, too, would oppose union without renewal. Howeve we need just as much renewal as any denomination. Neithe church union nor separateness guarantees renewal. But it i quite possible that our continuing involvement will ad to the deepening of our own insights, understandings, an commitments and free us to participate in the "radical experimentation in mission and prophetic witness" which i needed today. □

Merger and Mission One

by Carl E. Myers

In our day the church is to be seen in the role of creator and sustainer of values in contrast to an earlier and popular view of the church as primarily the supporter of a "given" value system in the realm of human and religious values for a rapidly changing and flexible world. As creators and sustainers of values the individual congregations find themselves in the role of leadership in the community. They are to point the way, to be critical of trends and movements, and to be sensitive to the unmet needs of people who are striving to achieve a better and more abundant life.

In form and structure the individual church is to be related to the particular needs of its parish at a particular time and in view of the place in the process of change which the individuals of its area occupy. At one time it may give specia emphasis to a specific program which may be taken over b government or some other agency, and at another time to a different program meeting another unmet need. But in th continuing process of change, the form and structure of th church's life are being motivated by a Christian view o values and goals and persons.

Congregations of different denominations in a given locality are called to cooperative action, engaging together i developing structures and programs to meet the needs whic confront them. They must engage very fully and widely i cooperative ministries to serve their constituencies more adequately.

This position suggests fundamental support of the statement that the churches experience "unity in the midst of common commitment to the world." Mission One calls our congregations to share in giving creative expression to God' serving, redeeming, transforming activity within and throug his world. Faithful response to this call does not necessaril demand and may not even be consistent with the move towar institutional merger of denominations.

The green berets of God

by Vernard Eller

■ *Avant-garde* is a very big word in contemporary jargon, and, inevitably I suppose, the idea and the phrase have come over into the life of the church. We now are blessed with a whole host of bright young clerics who, by bringing jazz combos into the sanctuary, by recommending *Playboy* magazine, by participating in protest demonstrations, by using a little well-chosen profanity, or by writing theologies which neglect to mention God, have merited and apparently welcomed the label *avant-garde.*

And I suppose that, as inevitable as it was that these boys become known as the *avant-garde* of the church, so inevitable was it that the church in turn be proposed as the *avant-garde* of the world. Whether or not the idea originated here, it was Harvey Cox's best-seller, *The Secular City*, that advanced "the church as God's *avant-garde*" to the status of a chapter heading. *Avant-garde* is indeed a very big word among us.

However, it was over a hundred years ago that a somewhat similar — yet fundamentally different — term was proposed. The Danish thinker, Soren Kierkegaard, in at least a couple of different instances, suggested that both the church's leadership and the membership itself should be God's *expediti.*

Avant-garde and *expediti* both are terms derived as metaphors from military usage, both refer to particular types of army units, and they have some connotations in common. However, the differences between them are more significant than their likenesses, and what follows is a comparison designed to argue that, as far as portraying a role for the church in the world, the *expediti* metaphor is in every way superior to the *avant-garde* one.

Avant-garde, of course, comes from the French and is a combination of the words meaning *before* and *guard.* It refers to the foremost part of an army, those troops that lead the way, take the first shocks of encounter with the enemy, set the pattern of battle, and establish the situation for the main force that comes behind. This is the *avant-garde* in its original sense. However, the term has been used so extensively in regard to art, literature, music, and such cultural endeavors that this context, rather than the military one, now actually may be the primary referent of the word. In any case, these later, nonmilitary connotations also will have to be taken into account when we consider the church as God's *avant-garde.*

Expediti, on the other hand, is a Latin word originating with the military machine that created and ruled the Roman Empire. Etymologically it means "freed feet," or "those who are free of foot," and it was used in reference to certain crack army corps, soldiers specially organized and outfitted so that they could get to trouble spots and into action *fast,* long before ordinary troops even would be under way. The old Roman *expediti,* then, were the equivalent of modern storm troopers, commandos, or the Green Berets of the U. S. special forces.

Although *avant-garde* presents an accurate enough picture of the role a certain group of churchmen currently are playing and which they covet for the church itself, *expediti,* we contend, is the role toward which they and the church should be aspiring. The difference between the two roles may be both as fundamental and as subtle as the difference between our mental stereotypes of a French *legionnaire* and a Roman legionary. You can draw the pictures for yourself.

But to be more explicit, it should be noted that, necessarily, the nature and position of the *avant-garde* is defined in relation to the army proper; "the guard before" cannot but postulate "the mass behind." And thus the conception *avant-garde* carries with it a certain pride of place, the vanity of believing that we are today where the common run of men may get tomorrow — with our help. It follows that to be God's *avant-garde* could suggest that we have a different, a closer relationship to God than does the army behind. We are his buddies; we call him "you" instead of "Thou"; we belong to the select outfit that rides with him at the forefront of humanity. Actually, pushed to its extreme, God's *avant garde* could signify the guard that is out in front of God. And you name it, we have it. For what else is death-of-God theology than a squad of theologs who have run so far ahead that God himself has been left behind?

When the picture includes the connotations which *avant-garde* has accrued from the artistic context, then does this "pride of place" become particularly acute. Now the term carries overtones of ultra-sophistication, precociousness, snobbery, and a perverse satisfaction in being criticized (because the criticism need not be taken seriously — the critic merely is demonstrating how far behind he is and proving how far in front is the one he criticizes). To be *avant-garde* becomes a license for sneering at old fogies. And, sad to say, in the *avant-garde* Christian writing of today there appears considerable of just plain ridicule of the church as it has been and is — "these cheeseboxes with steeples, patronized by little old ladies of both sexes," "these people who think of God as a celestial Big Brother who saves them in the way that a man might put his finger into a glass of water to rescue a struggling insect."

But the important thing to note is that, even while belittling the many who are behind, it is only in relation to this army that the vanguard can plot its position as *avant-garde*. The determinative orientation of the *avant-garde* is a comparison with the main force. Attention continually must be paid to discovering which way the world is going so that one can keep himself out in front of it. Continually one must be looking back to see whether the world is following his lead. Continually one must be on the search for the *new* — anything new — because, of course, once the army catches up there is no more *avant-garde*. Continually one must fashion his work so that it will sell . . . to the masses he scorns. Thus, although its *independence* is perhaps the quality on which the *avant-garde* most prides itself, in actuality and by definition it is dependent — and upon the very army it depreciates.

The idea of *expediti*, on the other hand, is not so oriented. Here nothing is implied about even the existence of other troops, let alone a specific relationship to them. *Expediti* can operate as a self-contained unit, independent of where the mass may be, what it may be doing, or whether it is even in the picture. But a self-contained *avant-garde* would be a contradiction in terms.

If *expediti* implies any orientation at all, it is toward the Emperor. The *expediti* hold themselves at the ready, unencumbered, unentangled, uncommitted (in one sense), precisely that they can give the Emperor (who represents their one total commitment) instant obedience. When the command comes to move, they move. There is no looking around to make sure that they are in front of anyone else, no looking back to see whether anyone is following their lead, no need to compare themselves with anyone; they are under orders. There is no reason for them to scorn or belittle anyone else. The *expediti* have their orders; the Emperor is quite capable of delivering what orders he desires and exacting what obedience he wishes from other units. There is no temptation to pride; the most the *expediti* can hope to achieve is merely what the Emperor commands them to do, and there is no common standard by which they can compare their achievement with that of others (who knows what the Emperor wants from them?).

The *avant-garde* vaunts itself on being nonconformist, bu it is a queer nonconformity that can measure itself only i conformity to the world's understanding of nonconformity yet "out front" has meaning only after the world has estab lished where it "is." No, only the *expediti* can be truly nor conformist, because their position is dictated solely by th Emperor and in no sense gauged from that of the world.

But, you may say, the object of our investigation is a rol for the church in the world. Precisely so. Yet consider: Th *avant-garde* never can be truly in the world; it always must b out front in order to maintain its status as *avant-garde*. Neve theless, it is very much of the world — because its position ca be plotted only in terms of the world's position. "Of the worl but not in the world" — yet this is the very opposite of wha is prescribed in John 17:16, 18.

Only the *expediti* can get the prescription turned aroun to what Christianity intends: "in the world but not of th world." It is just because the *expediti* belong totally to th Emperor and position themselves solely in relation to hi (thus in no sense being of the world) that they are perfectl free to be in the world. They are free to go wherever th Emperor might send them and with his authority, and, afte all, the world does belong to him. Not just out front but als in back, over, under, around, and through, the *expediti* ar those who are free of foot, free to be totally in the worl precisely because they are totally of the Emperor. Not th honored vanguard, sophisticated leaders of a new humanity but invaders are these *expediti* who wield weapons "not mere ly human, but divinely potent to demolish strongholds; [they demolish sophistries and all that rears its proud head agains the knowledge of God; [they] compel every human thought t surrender in obedience to Christ."

There is, then, the *avant-garde* role, the most characteristi marks of which are experimentation and "independent" leade ship — seeking always the beyond in our midst (no, not th Emperor; the new, i.e., tomorrow's world today) and eve leading modern man toward what, hopefully, he will buy There is, too, the *expediti* role, characterized conversely b discipline and obedient discipleship — the discipline whic in complete allegiance to the Emperor finds life's fulfillment the obedience which finds itself freed to be in the world.

Which shall it be? Take your Bible. Start, if you wis with the story of the Israel of the exodus campaign, but b all means get to the story of the New Israel in the book o Acts. Then ask your question: Is the church's role in th world to be *avant-garde* or *expediti*? □

In the next issue the author discusses *expediti* as a role for th Church of the Brethren.

Teach your child to sing

by Helen Eshleman

■ Great-grandmother DePew was an old-fashioned Methodist, and as such she liked to sing. I can hear her yet, tapping the arm of her rocking chair and singing quite clearly despite her years,

> “Yield not to temptation, for yielding is sin;
> Each victory will help you, some other to win.”

She probably did not realize that she was making a lifelong impression on me, but from her and her daughter (my grandmother) and my parents, I absorbed music in the home as a natural, unposed expression.

Just as we learn to talk by hearing and imitating others, so we learn to sing by hearing and imitating others. Unfortunate is the child who does not hear singing in his home. Teaching children to sing at home should be done indirectly and by example. Singing lessons as such have questionable value when the child is small. In fact, there are real dangers, both to the voice and the emotional health of the child, in following such a course.

But to teach anyone to sing, directly or indirectly, he must first be taught to hear. Hear? Why, everyone who is not deaf can hear! In a sense, yes, but our Lord’s statement, “They have ears, but they hear not,” holds true in this case, too. Too often hearing and listening are considered synonymous, when in reality they are two different acts. Most so-called monotones can learn to sing on pitch after they have been taught to listen to others and themselves. Listening and hearing are the first steps to singing.

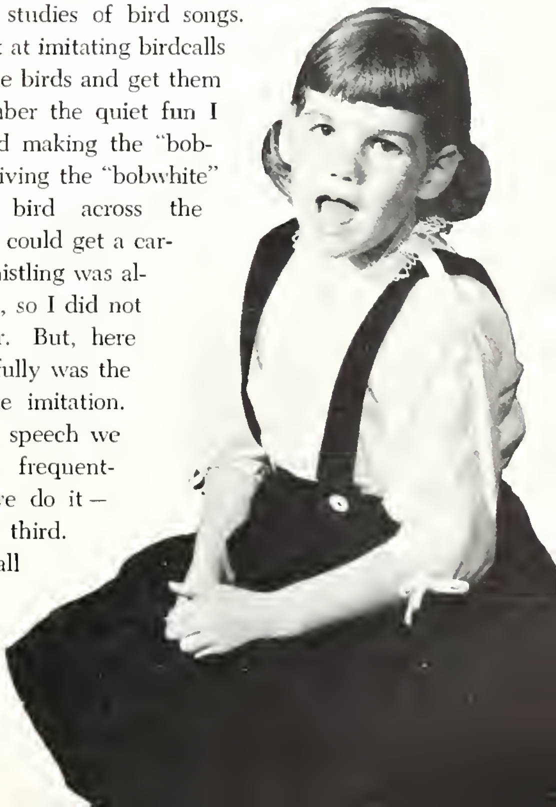
A real fun game – one that does not require a scoreboard and is capable of being played by one or many – is that of matching and identifying pitches of sounds around the house and in the community. Small boys do this unconsciously when they play with toy machines. They make humming noises that imitate the quiet purr of a steady motor, or they intensify the sound to indicate acceleration or heavy duty work.

Fire engines, train whistles, factory whistles – all these have very definite pitches, quite often the *F* at the top of the treble staff. It is fun to listen to a whistle, hum the sound, run to the piano or any checking instrument, and verify the pitch. In my middle age, I still play games like that with myself and with my choirs. It teaches us to listen.

Animals on the farm and in the zoo all have identifiable pitches and sounds, and it is fun to imitate them for pitch and tone quality.

Then there are the birds, and some people have made lifetime studies of bird songs. Some are so excellent at imitating birdcalls that they can fool the birds and get them to answer. I remember the quiet fun I had in my childhood making the “bobwhite” call and receiving the “bobwhite” answer from the bird across the road. A little later I could get a cardinal to answer. Whistling was always difficult for me, so I did not pursue birds further. But, here again, listening carefully was the first step to accurate imitation.

In our everyday speech we use an interval so frequently that we forget we do it – that of the minor third. When children call “mamma” they invariably use it. On the piano it might ap-



proximate these pitches: middle C to the E flat above or *vice-versa.* Instead of saying "Johnny," the mother could sing it on these pitches, when calling her child and have her child then call "mamma" the same way.

When my children were smaller, story time included song time, too. Four children have completely riddled two Golden Song Books of Nursery Rhymes. I do not regret the loss — the songs still live in our memories, as well as the lovely colored pictures that illustrated each number. I learned to play little tricks on my children to check their memory retention of tunes. Just as a wrong word in a story would bring immediate correction from the child, so a purposefully wrong note in a song would bring a similar musical correction.

As the child matures, the parents should take him to the church service with them, with the purpose of teaching him to participate in the songs and prayers. (Giving him a pencil and paper to keep him quiet only teaches him to tune out the music, minister, and everything else in the service.) Before my children could read, I insisted that they stand and sing "The Doxology," pray the Lord's Prayer, and participate in every way possible. When they reached first-grade level, I drew them close to me in church and showed them the poetic sequence of the hymns, staff by staff, my finger following and my voice singing as the congregation sang. As they acquired reading skills, I invited them to sing with me every song in the service, my finger and then theirs following the line until they could do it without the guiding pointer.

I have seen my children play church and sing the songs they know. I did the same thing when I was a child. And we used to make up new songs for use, too.

To the parent who says, "But I can't sing," there is one tremendous resource available to everyone of modest means — the record player, be it portable or stationary, cheap or expensive. This gadget gives the advantage of a constant stimulus; that is, the tempo, pitch, dynamics are the same every time the record is played.

In my childhood home we had a record player, too — a beautiful red mahogony RCA victrola. One of my favorite hymns today I learned then from hearing it on a record, after first carefully cranking the machine. "Lead, Kindly Light," sung in a rich baritone, has stayed with me all these years. I did not realize the tremendous import of the words then, but they still give me comfort and courage. And another thing. My father loved that song and would express appreciation for it "even though a Catholic priest had written it." The point I am trying to make is that the home fostered and nurtured this love and appreciation for singing.

Another song I learned at the same time, which was much easier to grasp and later discard, was "Low in the Grave H Lay." I can remember standing on a box, trying to was dishes and sing the chorus of that song. The words we humorously garbled, I now realize (the dishes must have bee too), but I was never once ridiculed for my efforts in bot endeavors. My sister, younger by two years, heroically trie to keep up, and we managed to keep tune and rhythm, if n the ideas of the song.

Haven't you been amazed at the complete accuracy of you child's rendition of an oft-heard television commercial? Th should be proof enough of what an asset good records can b In our home we have bought long-playing records of things lik Mary Poppins and Sound of Music, being sure that the record ing artists were the same as the stars of the filmed story. M husband and I did not realize how completely our childre had absorbed every note of those records until last summe We traveled six thousand miles by car, which consumes qui a lot of time. So we whiled it away by singing. The childre then aged five to thirteen, could sing every note of th above-named records, besides others. The two older ones too turns when part-singing or speaking and singing were divide and the little ones kept the melodies and unison parts goin all the time. I could not believe it, because I did not kno the material that well; I had not listened as carefully! Bu those children could sing forty-five minutes without missin a note. And I had not taught them a single note of it!

Then for a change of pace we would sing camp song like "White Coral Bells" or "Kookaburra" — the list is endles Nothing that we do as a family creates such unanimity of pu pose, such togetherness, such harmony and goodwill as sing ing together.

One word of caution here is important to the parent wh can sing but who knows his child cannot. Too often the then say in the child's presence, "Johnny just can't sing; ther is no use trying to teach him; he just doesn't have what takes."

Johnny will not try after that, for obvious reasons. An what a pity because he will always feel shy and uncomfortabl in a group-singing situation. One of the happiest "group sing ers" I have ever known was a math teacher turned Scou counselor in the summer. Smitty sang at the top of hi voice, always slightly off-key, but the joy shining in his fac made the sour notes bearable. And his little Boy Scouts fo lowed his example. They loved to sing, too. He taught m indirectly a valuable lesson, namely, that to the average perso love of singing is more important than beautiful singing Happy is the person, young or old, who loves to sing, an fortunate is the child whose home is filled with song. □

The Holy Spirit our helper

As Presidents of the World Council of Churches it is our privilege once again to declare the message of Pentecost and especially to echo its note of assurance that God is with us as an *ever-present helper.* We would catch again the meaning which lies behind the old translation of "Comforter." The Holy Spirit has come, still comes and will come to our aid and our rescue.

We call to your remembrance what our Lord said as he anticipated God's gift of the Holy Spirit. In the darkened world of his day when the shadows were lengthening over his own life he said to his disciples: "But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you" (John 14:26). Pentecost confirms the historical reality of our faith. Whatever men may do or may not do, they cannot alter the fact that our world was the scene of God's great redeeming acts and that in a human life he manifested the fullness of his grace and glory.

Having come into our world and our life, God has never forsaken them. In our common life, witness, and activity, God, through the continuing presence and activity of his Holy Spirit, is our helper. When we reflect on our common calling to work for the unity of the church and of all mankind, for social and economic justice, and for the peace of the world and when we size up the magnitude of the tasks we thus confront, we become aware of our inadequacy. It is in such a moment that the message of Pentecost sounds in our ears with relevance and clarity. We did not choose these tasks; we were chosen for them. The reason why we are engaged in them at all is because God called us by the Holy Spirit to attempt them and by that same Spirit evoked the response of obedience in us. The Spirit is ever helping our infirmities, making his strength perfect in our weakness. Pentecost with its message of the Holy Spirit, the Helper, sounds for us here and now, and even in the darkest hour, a great "*Sursum Corda,*" "Lift up your hearts."

Pentecost is not only an assurance about the past and the present but also about the future. "When the Spirit of truth comes, . . . he will declare to you the things that are to come" (John 16:13). The truth about the future, the future of our world, of each one of us, is in the mind of the Spirit. Power to possess the future in the name of Jesus, the Christ, this is the gift of the same Spirit and of him alone.

We pray that through the message of Pentecost, that God is our Helper, churches and Christian people everywhere may be given new heart and confidence and find in him the source of the only lasting hope. — *A statement by the presidents of the World Council of Churches*

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The unsavory story of the Ku Klux Klan

HOODED AMERICANISM, by David M. Chalmers. Doubleday & Co., Inc., 1965. 385 pages, $5.95

THE KU KLUX KLAN, by William Peirce Randel. Chilton Books, 1965. 294 pages, $5.95

It is inevitable that in the current struggle for justice and civil and social equality on the part of minority groups in the United States that many books should be written, pro and con, on the subject. Among these publications are *Hooded Americanism*, by David M. Chalmers, and *The Ku Klux Klan*, by William Peirce Randel. These authors' concerns are the inception and growth and influence of the Ku Klux Klan, but they differ in the manner of their presentation of the story.

Professor Chalmers took part in his first mob at the age of eight and witnessed his first race riot at fifteen. Since then he has observed riots in many areas of the world. He has taught in universities here and abroad and has written many articles on social, economic, and political problems.

In his initial chapter Professor Chalmers explores the basis for the formation of the Klan in the reconstruction era. He writes, "It is not possible to understand . . . without accepting two facts. They are that the Negro composed a large and often majority of the population and that the dream and the dread which troubled many Southerners was black insurrection."

Capitalizing upon the fears of the white population, which was in the latter case altogether unfounded, the leaders of the Klan founded their Invisible Empire. Through the ensuing century the Klan has survived through its use of mystery, fear, superstition, deceit, and violence. The author traces the history of the Klan in a state-by-state pattern from its organization in Pulaski, Tennessee, in 1865, up to the present. In order for the Klan to expand into new areas, new incentives were found. In places where the Negro posed no threat to Protestant white supremacy, there were the new Catholic immigrant, the Jew, the Mormon, and the Japanese. How many suffered various forms of cruelty and death at the hands of the night riders will never be known. The involvement of the ministers of the gospel in the work of the Klan is revealed, as well as courageous opposition to its activity. The influence of the organization in politics is described in local, stat and national aspects.

It is pointed out, however, that in a most every instance where the pow and influence of the Klan declined, was caused by dissension and greed an immorality within the power structu itself rather than by pressures from wit out. Those who presumed to disciplin others with measures outside the bound of the law were unable to disciplin themselves.

Although the larger portion of th book deals with the historical angle the Klan, the last two chapters perta to contemporary problems and the infl ence of the hooded organization upo them. In the century of its existence i tactics remain unchanged. Threats, te ror, and violence are still the order the day where the Klan exists. "For century the Klan has been a specte menacing those who would claim th law must prevail, that justice mu triumph."

William Peirce Randel present teaches at Florida State University, b maintains roots in the North, where h was born. He too has taught in vario universities here and abroad.

REVIEWS / FILMS

Doctor Zhivago

As spectaculars go "Doctor Zhivago" is not bad. Ordinarily, the wealth of technical extravaganza overshadows any significant artistic creativity in this cinematic form. But director David Lean, who demonstrates here as in "Lawrence of Arabia" that he is perhaps the only director who really knows how to handle the spectacular form creatively, has allowed elements of the humanity in Boris Pasternak's novel to be depicted. This results in at least some response to the characters as people — not just as pawns in the hands of the stereophonic widescreen.

This is all the more amazing — and therefore commendable — because, as is true of Pasternak's novel, the events of the time seem to dwarf the characters. The Russian Revolution is really the main character in this story. The sweep of this event is so much more engrossing than the stories of relationships among Yuri Zhivago, his wife, his mistress, and those who interact with them that it has taken excellent direction to make these relationships believable.

Yet, in the final analysis, the movie falters because of the imperfect realization of the title character. Perhaps this is as much a fault of the novelist as of the screenwriter, Robert Bolt. Yuri Zhivago's (Omar Sharif) story is one of human integrity, but it is a detached integrity that lacks both a sense of con mitment and motivation. Particularl Yuri's decision not to go with Lara an Komarevsky comes as a shock becaus his motivation for this decision is neve clearly demonstrated.

Zhivago, the doctor-poet, sees deepl His perception of men and nature goe beyond the superficial, and Direct Lean explores this perceptiveness wit a well-integrated focus. One techniqu of the director is especially interestin the use of leaves to indicate Yuri heightened emotions — falling leave when his mother dies and Lara depart swirling leaves when he meets Lar again. Unfortunately, Lean does not ge a consistent response from his actor; M Sharif seems confused at times as t how Zhivago perceives things aroun

Rather than giving a state-by-state story of the expansion, Professor Randel deals with the philosophy of a group which makes possible an organization such as the Klan. He relates the story in the light of the temper of the times — the hopes and dreams, the fears and frustrations of men. He points out that the attempt to prove the Negro is of a lower biological order "proved the persistence of a wish to justify the white advantage." To feel superior as a person or race demands the presence of an inferior person or group.

In an article in the 1920's, Wizard Evans described the general makeup of Klandom: "We are a movement of the plain people, very weak in the matter of culture, intellectual support, and trained leadership. We are demanding, and we expect to win, a return of power into the hands of the everyday, not highly cultured, not overly intellectualized, but unspoiled and not de-Americanized, average citizen of the old stock. . . . This is undoubtedly a weakness. It lays us open to the charge of being 'hicks' and 'rubes' and 'drivers of secondhand Fords.' We admit it."

To achieve their goal the Klan tried to keep the Negro servile through the persecution of Northern schoolteachers who ventured South to teach after the Civil War. They fought against public schools which would educate the Negro. They used threats and violence and operated under cover. The author discusses the books that were written in reconstruction times, the preponderance of which favored white supremacy. This bias prevails even yet in discoloring the carpetbagger's well-intentioned intrusion into Southern life after the war. Politics and the Klan's influence in that field are covered rather adequately.

While the growth and spread and activity of the Klan in the 1920's are detailed, only cursory attention is given to the Klan's current involvement in the present civil rights movement. To me this is regrettable. However, perhaps only future years will uncover documents and facts to tell fully the present unsavory story.

Any person dedicated to the premise that all men are created equal and interested in the social, political, and Christian implication of that premise will profit greatly in the reading of these two books. — Ruth B. Statler

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him. Had Mr. Sharif conceived his role better, "Doctor Zhivago" might be more credible.

The movie begins with General Yevgraf Zhivago (Alec Guinness), Yuri's half-brother, trying to determine whether a girl (Rita Tushingham) is the daughter of Yuri and Lara. In flashbacks Yuri and Lara's story is told. Yuri's love for his wife, Tenya (Geraldine Chaplin), is real and lasting; yet he responds to the vibrancy of Lara at a different level. Initially corrupted by the self-sufficient Komarevsky, Lara has the quality of life to which Yuri can respond in the midst of a deadening revolution. It is an open question at the end whether the girl is their daughter, but she at least has this same quality of life which is the ultimate hope beyond revolutionary ideals.

Of the cast, Julie Christie as Lara and Red Steiger as Komarevsky are outstanding. Both give technically perfect performances, and both epitomize the qualities they are supposed to depict — the former, life; the latter, corruption.

What Yuri Zhivago's story has to tell us — besides pointing up the hardships of the years following the revolution — is that in revolutionary times there can be no true neutrals. This is instructive for us in the midst of our many revolutionary movements. Unless one has immense personal integrity, to remain detached is to become merely pathetic. Yuri Zhivago walks this tightrope between pathos and integrity, and it is not clear which finally claims him. — Dave Pomeroy

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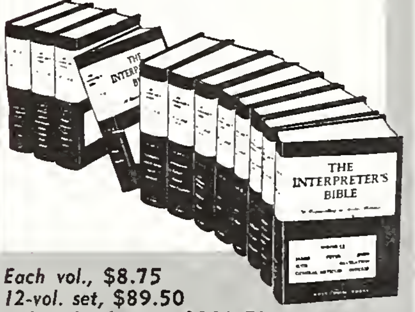

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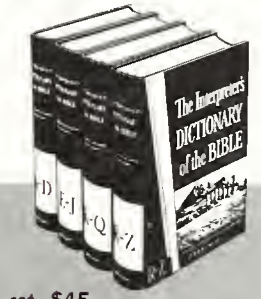

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in brief

PERSONAL MENTION

Joseph R. Jennings, Church of the Brethren minister and moderator of the Fresno church, Calif., has been appointed administrative director of the Long Beach Manor (retirement home), effective Sept. 1. . . . **Graydon Snyder,** associate professor of biblical studies at Bethany Theological Seminary, has received a Rockefeller Brothers fellowship and will study the literature of the early Christian church in Rome next year.

. . .

Hans-Werner Bartsch, one of the world's foremost New Testament scholars, will teach at Bethany Theological Seminary the fall and winter quarters. Presently at the University of Frankfurt, Dr. Bartsch became a friend of the Brethren in Europe through mutual interests in peace. . . . **Edward K. Ziegler,** pastor at Oakton, Va., and pastor-elect at Bakersfield, Calif., will be pastor-in-residence at Bethany Theological Seminary in the fall.

. . .

Wilfred Nolen, youth volunteer who is coordinating plans for the National Youth Conference, has been named to the youth ministries staff of the Brotherhood, succeeding Bud Tully on Sept. 1. . . . **Orville Sherman,** administrator of the Mexico Home in Indiana, has been appointed by the governor to the state's Health Facilities Council for a four-year term. The committee passes on the eligibility of nursing homes to receive a license to operate.

. . .

Two Brethren are among the forty delegates from the U.S. named to attend the World Council of Churches Conference on Church and Society. They are **Roy Blough,** professor at Columbia University's Graduate School of Business, and **W. Harold Row,** Brethren Service executive secretary. **Kenneth Morse** will be a press representative.

. . .

Merlin Frantz, academic dean at McPherson College, is in Europe reviewing the Brethren Year Abroad Program and consulting with those involved in the program. He will attend a conference at which American institutions which have European study programs will be represented. Dr. Frantz was recently appointed to the twenty-five-member Advisory Council of the Associated Organization for Teacher Education.

. . .

Jim and Aurora Lichty, members of the Harrisburg First church, Pa., will be the project leaders in a work camp in Mexico City sponsored by the American Friends Service Committee. The work camp is from June 24 to Labor Day. . . . **J. Maurice Henry,** former faculty member at Bridgewater College, died April 14, at the age of eighty-five years. Dr. Henry was the author of a history of the Church of the Brethren in Maryland. . . . **Floyd N. Biddix,** pastor at St. Petersburg, Fla., died suddenly on April 27, 1966.

. . .

Since Arthur Scrogum left to serve as manager of the Pasadena Brethren Service Center in California, **B. J. Wampler** of Hagerstown, Md., is serving as the interim part-time executive secretary of Middle Maryland.

On the May 1 program of *The Capital and the Clergy,* a California TV series, **Ralph Click,** pastor of the Bakersfiel church, discussed the topic, "Shall We Legalize Abortion?" . . **Roy G. Decker,** a community leader and loan official at Pomon Calif., is chairman of La Verne College's Committee of 7 set up to counsel and guide the college throughout its 75t anniversary. The anniversary program will extend over a tw year period.

NOTEWORTHY

The **Slifer congregation** dedicated its new house of worshi on April 17; Charles Albin and Lee Fisher were the speaker This building replaces the one destroyed by a tornado abou a year ago.

Two other congregations have had dedicatory ser ices to mark completion of building projects. The **Erie churc building** at 1011 W. 38th Street in Erie was dedicated c April 24, with Calvert N. Ellis, president of Juniata Colleg bringing the dedicatory message. The Western District was i vited to be guests of the congregation at a service schedule for three o'clock on May 22. **Friendship church, Baltimor** Md., had a dedication service on Sunday, May 15, three o'clock, for the new education facilities. Jacob Replogl pastor of First church, Baltimore, will speak.

. . .

The **Warrensburg congregation** in Missouri has sold t present church building and parsonage to the Central Missou State College and is in the process of building a church and parsonage on a three-acre site in the southeastern part of tow Arthur Dean is the consulting architect for the Texas compa which has been employed as builder.

. . .

On April 17 the members and friends of the **Ivy Farn** Church of the Brethren at Newport News, Va., broke groun for their church building at the 681 Dresden Drive site. T congregation has been worshiping in the South Morrison scho

. . .

The Brethren Service Center at New Windsor was host **nineteen agricultural exchangees** early in April. These visito will be in this country for the next year studying at vario universities, colleges, and agricultural institutions. One of t exchangees is from Bulgaria, the first from that country; t others are from Poland.

OPPORTUNITIES

The **Mountain Grove congregation** in Missouri invites tho en route to and from the Louisville Conference to visit t church at 13th and Julia Streets, Mountain Grove. On a wee day, call J. H. Harris or Alfred Alling, 712 Frisco.

OF PASTORS AND PARISHES

Ronald J. Langley, minister of education at the Fres church, Calif., has resigned to begin work for a Master's degr in psychology. . . . **Charles Albin,** pastor of the Ivester co gregation, Iowa, has resigned and will take a year's leave absence from the active ministry. . . . **Irven Stern,** a teach at McPherson College, will become pastor of the Hutchins church, Kansas, on Sept. 1.

The Castine congregation, Ohio, has called **C. Eugene Lenker**, pastor of the Moscow and Elk Run churches in Virginia, to be their full-time pastor. . . . **Joseph Caricofe**, who resigned recently as pastor of the Mountville church, Pa., will become pastor of the Mount Olivet church in Northern Virginia. . . . **Olden Mitchell**, now at the Lititz church, Pa., will move to the Lincolnshire church, Ft. Wayne, Ind., in the fall.

DEATHS

Harry Angle, Flora, Ind., on Jan. 29, 1966, aged 51 . . . **Clyde F. Berkebile**, New York, N. Y., on Jan. 13, 1966, aged 64 . . . **Leah Breidenstine**, Lancaster, Pa., on Jan. 26, 1966, aged 89 . . . **Roy A. Bromagern**, Arcanum, Ohio, Dec. 10, 1965, aged 61.

. . .

Paul F. Cassady, Arlington, Va., on Dec. 25, 1965, aged 55 . . . **John J. Chupp**, Orrville, Ohio, on Dec. 29, 1965, aged 39 . . . **Mildred Cassady Clair**, New York, N. Y., aged 23, and daughter Caroline, on Dec. 19, 1965 . . . **Anna M. Conrad**, Smithville, Ohio, on Feb. 4, 1966, aged 80.

. . .

John W. Custer, Peebles, Ohio, on Jan. 30, 1966, aged 99 . . . **Tim Detwiler**, Elkhart, Ind., aged 17 . . . **Frank Dubbs**, Ephrata, Pa., aged 69 . . . **Susia A. Elliott**, Fostoria, Ohio, on Dec. 21, 1965, aged 91 . . . **Mrs. Ira Eshelman**, Canton, Ohio, on Sept. 24, 1965, aged 86.

. . .

Norman W. Etzler, Frederick, Md., on Jan. 31, 1966, aged 57 . . . **Roy C. Garman**, Penryn, Pa., on May 15, 1965 . . . **Emma Geib**, Mt. Joy, Pa., on Feb. 12, 1966, aged 84 . . . **James R. Gerber**, Palmyra, Pa., on June 21, 1966, aged 75 . **Russell H. Glessner**, Sheldon, Iowa, on Feb. 2, 1966, aged 86 . . . **Hortense Goodchild**, Canton, Ohio, on Nov. 2, 1965.

. . .

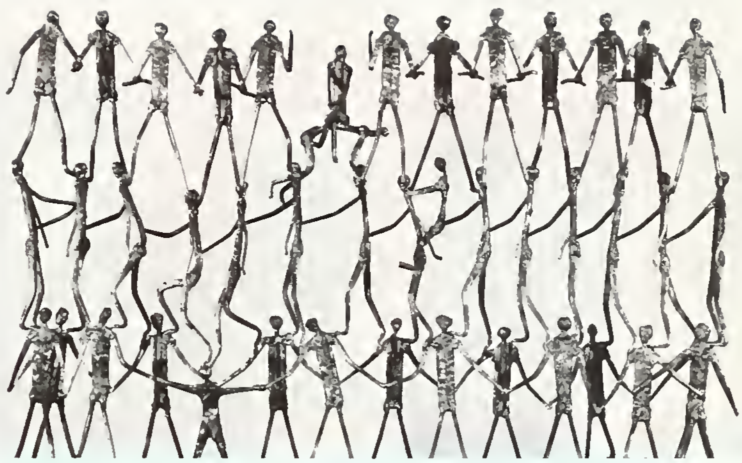
Esther G. Grubb, Martinsburg, Pa., on Jan. 30, 1966, aged 34 . . . **Edward T. Heggenstaller**, Loganton, Pa., on Jan. 6, 1966, aged 73 . . . **Frank Heisler**, Shannon, Ill., on Oct. 24, 1965, aged 30 . . . **Emma L. Heisey**, Columbia, Pa., on Feb. 14, 1966, aged 73 . . . **Selma M. Hoffer**, Palmyra, Pa., on Feb. 6, 1966, aged 66 . . . **Ethel Mae Hoover**, Hagerstown, Ind., on Jan. 8, 1966, aged 80.

. . .

Edith T. Jarboe, La Verne, Calif., on Feb. 6, 1966 . . . **Otho Keeney**, Bethel, Pa., on Jan. 23, 1966 . . . **J. Harlan Kilhefner**, Ephrata, Pa., on Jan. 25, 1966, aged 78 . . . **Amanda King**, Orrville, Ohio, on Jan. 16, 1966, aged 83 . . . **Earl C. Leidy**, Hollidaysburg, Pa., on Jan. 25, 1966, aged 66.

CALENDAR

May 29	**Pentecost Sunday**
May 30 — June 3	**North American Conference on Church and Family, Ontario, Canada**
June 12	**Children's Day**
June 12	**District rally, Western Pennsylvania, Camp Harmony**
June 19	**Father's Day**
June 21-26	**Annual Conference, Louisville, Ky.**
July 3	**Christian Citizenship Sunday**
July 10-16	**Church and Group Life Lab, Elizabethtown, Pa.**
July 14-17	**District meeting, Texas and Louisiana, Falfurrias**
July 28-30	**District meeting, Southern Virginia, Spray, N. C.**
July 29-30	**District meeting, Eastern Virginia, Midland**



PENTECOST 1966

SUNDAY, MAY 29, IS PENTECOST. What meaning has this day for you?

It should be marked by self-examination, by reflection on what it means to be part of the people of God. It should be a time of giving, of sharing what God gives us through his Spirit. It should be a time of turning outward, of extending the Christian mission to the place of every tongue and race and nation.

A significant way to observe Pentecost 1966 is by participating in your church's global ministry. Give . . . that the witness of the Brotherhood may go forward in word and in deed.

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EDITORIAL

How great the art?

From time to time MESSENGER receives letters from its readers who are concerned about the use of art in the magazine. Quite often these writers are long-standing readers who find the paintings, sculpture, and woodcuts objectionable. They express feelings ranging all the way from "incomprehensible" to "disgusting."

There is no reason to believe that these readers are insincere. It is understandable that people find art expressions difficult to appreciate when one considers how underexposed most of them have been. (One man wrote that a Rembrandt, 1606-1669, etching looked like the scribblings of a beatnik.) Few of us regularly visit an art museum or can call many painters by name (excepting Norman Rockwell, Warner Sallman, and Grandma Moses).

A very common criticism of MESSENGER art is that "it doesn't look lifelike." Which leads to an interesting question: What does life look like? And does it look the same to everybody? Obviously not. It does not look consistently the same even to ourselves. Events in our lives change our perspective.

The essence of life is not easily put on paper, canvas, or stone. The artist is attempting an impossible task, but he feels impelled to try. He does not try to depict or re-create life but to interpret it. All of us have tried this in some fashion or other.

A second common criticism is that "it isn't beautiful." How like us to want realism but to reject imperfection! It is as if we were to hire a portrait painter and say, "Paint me exactly as I am, but be sure to flatter me!" Today few artists (or magazine designers) deliberately set out to create beauty. Illustration, communication, intrepretation — yes. But sheer loveliness — seldom.

Comments often come when paintings or sculptures of Christ appear in MESSENGER. "Jesus didn't look like that. Why not print some of the lovely paintings of him?" the letters read. Jesus led a tragic life. By that fact alone, most works of art about him would be on th slightly unpleasant side in content.

It is perhaps not strange that we require a visu image of our Lord even though the scriptures make clear that he is spirit and that, if the prophet was accurat "he had no form or comeliness that we should look him, and no beauty that we should desire him" (Isa. 53:2 Man has always wanted religious images.

One thing is clear: There can be no right or wron way to paint the face of a man no one has ever see In any case, the artist as well as the critic is expressin his purely personal conception of what he thinks Jesu *ought* to look like. In that respect, all are correct. B the same token, none can paint a satisfactory portrait fo everyone else.

It ought to please us that artists, who are often th world's harshest critics, have been so taken with th reality of Christ that they have continued to paint abou him from shortly after the time he walked the eart

Each of us has his own taste and limitations in a appreciation. Some find the "kerosene-lamp-old-Bibl picture just as objectionable as others find Dali or Kolwit It *is* unfortunate, however, when we feel we must be th public's final authority on the matter.

There is a psychological test which is composed of series of ink blots. What one sees in those globs of blac tells the psychologist who he is. In a sense, when w express opinions and feelings about art, be it sculptur architecture, music, painting, dance, or speech, we disclos more about ourselves than about the artist. What th artist creates is *his* problem. How we react to his creatio is *our* problem.

Even though MESSENGER never intends to offend in i selection of art, it is fairly certain that it occasionally wi do so. And that, I suppose, will continue to be the editor problem! — WB

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CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

The United Evangelical Church of Ecuador, *established last July, is developing a personality and witness of its own.* by Edwin Maynard. page 3

Christian realism in Vietnam. *A concerned Christian asks us to look behind the immediate events and reexamine the presuppositions which underlie the defense of our policy in Vietnam.* by John C. Bennett. page 6

A photo story *of the new shape of Brethren Service in Europe.* by Leland Wilson. page 16

The Green Berets of God. *The difference between the words "avante-garde" and "expediti" and what it means in current discussion of the church in the world.* by Vernard Eller. page 23

Teach your child to sing. *To the average person, love of singing is more important than beautiful singing. Happy is the child whose home is filled with song.* by Helen Eshleman. page 25

Other Features include: a story of "Grandpa's Empire," by Wilbur Dunbar (page 9); three poems by Emily Sargent Councilman (pages 8, 20); the last in a series on church union issues (page 10); a six-page news section (pages 12-17); a devotional guide for the family (page 19); questions and answers (page 21); a page for children (page 18); reviews of two books about the Ku Klux Klan (page 28); and a review of "Dr. Zhivago" (page 28).

COMING NEXT

Fred Swartz tells how God has spoken through Anna Mow. . . . Burton Metzler asks the question: What constitutes rightness and wrongness? . . . "New Hope for Drug Addicts," by Loren Lind. . . . A review of books on servanthood in Second Isaiah. . . . Also regular features, "Day by Day," page for children, editorials, and news features.

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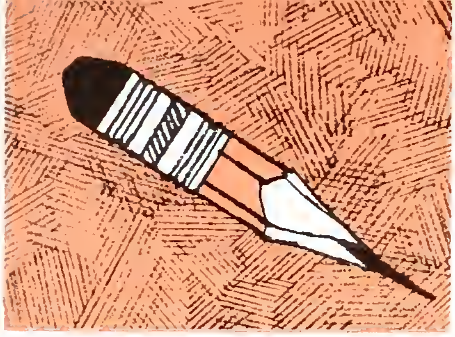
VOL. 115 NO. 1

messenger
CHURCH OF THE BRETHREN 6/9/66

The Green Berets of God
A Basis for Christian Ethics
Signs of Hope for Narcotics Addicts

Anna Mow: a spokesman for God



readers write

COCU

Church union has been likened by some of its proponents to a marriage. Is it permissible to ask, A marriage arranged by whom?

"Beloved, let us love one another," says the apostle, "for love is of God, and he who loves is born of God and knows God." Can we not love one another unless we all wear one man-made label?

To maintain a multiplicity of man-made labels for the wrong reasons is no doubt contrary to the will of God. It does not follow, however, that love can be generated by the schemings of ecclesiastical matchmakers.

With all due regard for the good intentions of the advocates of church mergers, the question of motive still seems, to some of us, to be a valid question. Are these arrangers being moved by the Holy Spirit, or are they being carried away by the Zeitgeist of organizational giantism?

Christian Bashore

Gettysburg, Ohio

■ . . . What do you think would happen if all denominations were truly under the power of the Holy Ghost? All denominations would come under one accord, and what a wonderful work could be done for the Lord, for the harvest truly is great, but the laborers are few. We lead people to Christ, but do not let Christ work. We lead people from confusion from sin into the confusion of Christian self-righteousness.

We need to get our own Christian backyard cleaned up before we try to lead the world to Christ.

Paul F. Montgomery

Lewiston, Mich.

■ As I see it, the 1966 Annual Conference will process the most crucial decision our Brotherhood has yet faced. My deep concern is that we Brethren keep the core issue in focus as we prepare for the Kentucky assembly. However much it may be otherwise implied, the true issue at stake now is simply this: Do we join dialogue in the COCU or don't we? That is the question!

To preclude any particular eventuality from these conversations is to claim blind foreknowledge of what the future holds. There are no undue risks involved for us at this conversational level (though I welcome a few). If and when such conversations lead to additional decisions we'll have more information and greater resource so as to meet them in timely context.

Historically we have not shied away from joining fellow Christians in a common search for God's will in behalf of his church. I am not in favor of departing from this tradition now!

To reject this invitation would be to frustrate God's grace (Gal. 2:20-21) if not to commit the grave sin against the Holy Spirit (Matt. 12:31). Ponder the matter carefully, brethren. Let's get off these bleachers!

Lyle C. Albright

Dallas Center, Iowa

■ Certainly for longer than we care to remember we Brethren have been blinded by our own "whiteness," as if some special secret formula (exclusively given) whitens and cleanses our dirty laundry. Granted baptism means much more than water . . . peace more than token relief or a term in BVS . . . feet washing more than kneeling once or twice a year to wash (a friend's) feet . . . Christianity more than membership . . . the church more than we Brethren — let us then not be whitewashed into believing that Consultation means only approval by Annual Conference delegates to talk.

I commend the Fraternal Relations Committee for being honest and for spelling out to the "unalert" laity (of a somewhat unified Brotherhood) some of the real implications of consultation and/or church union on the local level (March 17). To ignore or gloss over these problems or questions now before Annual Conference, where I hope to vote, might indeed require some unnecessary and/or irrelevant actions, thereby defeating not only the politician but also those who really desire Christian unity whether by consultation, union, or being participants in various interdenominational organizations.

Dean R. Shelter

Windber, Pa.

■ I'm a tired Brethren (with apologies to the editor who wrote "I'm a Tired American").

I'm tired of reading, "Cooperation yes, merger never." It's much more direct to say, "I'm against merger." Cooperation, especially on the local level, leaves so much unsolved.

I'm tired of "merger possibility but nc Pike-Blake." We've had fraternal relation for decades, and our committee can't eve bring a conclusive report to Conference Lots of platitudes over the years but n specific plan for action.

I'm tired of people who live away fror the church urging, "Keep the dear ol church intact." Let George do it.

I'm tired of reading about theological im plications of merger that I can't begin t understand.

I'm tired of people urging congregation to instruct delegates to Conference how t vote on participation in consultations o church merger. I'd like to see the Hol Spirit have an open-minded group upo which to move.

I would probably be tired of all this i I belonged to a church with a million mem bers, but I'm especially tired because m small church has so many small congrega tions. These small congregations are eithe going to merge or die. We must eithe come up with some radical change for th small church or admit that it is doomed t extinction.

The small country church has no mor chance than the district school had. Bu the school lost its identity as it became part of the consolidation, whereas the coun try church either dies or moves into tow to compete with other little churches.

When we tell them to go on as they ar and just be kind to other little churches w put them in a hard position. They eithe struggle nobly on to ultimate extinction, o they merge without the blessing of th church.

Chauncey Shamberger

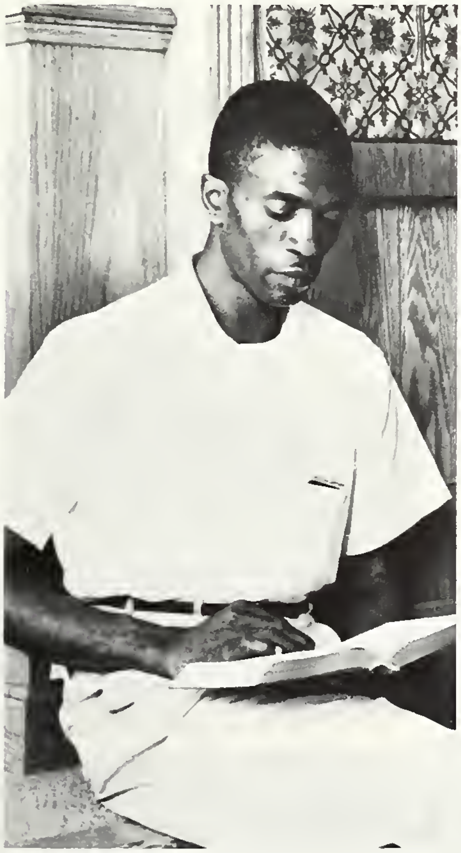
Weiser, Idaho

■ Our local newspaper says the Consultatio on Church Union now includes 8 denominations representing some 24,000,000 people It is my understanding that these Protestan giants are not considering the *idea* of merge but are working out a specific plan by whic merger can come about. Therefore, unles we are already committed to the *idea* o merger, it is already too late for us to joi the conversations. The only logical fruitio of these conversations is merger, and we ha better be clear that, if we vote at Annua Conference to become an active participan in these talks, we are also accepting the ide or goal of eventual merger. If Brethren ar

Continued on page 28

by Loren Lind

New hope for drug addicts



James Allen: ex-addict in Harlem cure center

New York City has been called "the heroin capital of the Western world." Between 25,000 and 50,000 narcotic addicts live here. They roam the streets looking for a fast buck and a trusted "pusher." They risk prison, disease, and deadly overdose – all for that next $6 hypodermic shot of contraband "white stuff" and the life of perverted adventure that goes with it. They have become America's untouchables, condemned to a life of chemical bliss hyphenated by hours of animal-like foraging.

Every day the average addict must steal goods valued from $25 to $40 in order to buy his heroin. This brings the city's toll in goods stolen by addicts to $1 billion a year – an estimate by former Mayor Robert F. Wagner.

But dollars cannot measure the loss to human life. Crime and vice associated with addiction degrade entire sectors of this city. In Harlem, where one in every 250 is a user of narcotics, no one is safe after dark. Livingston Wingate, executive director of Haryou-Act, said recently that unless the heroin blight were eradicated, there could be no hope for Harlem. The same could be said for other parts of New York and for other cities as well.

Addicts in New York City alone are increasing by about 4,000 a year, despite a force of 3,000 narcotics detectives and a 300-man Federal shield to keep narcotic drugs out. Dr. Lonnie MacDonald, psychiatrist at Harlem hospital, expressed the despair of many. He said, "The chance of our children going through adolescence without being caught up in drug addiction is very slight."

Allen questions a seventeen-year-old add
who has been on drugs since he was twel

Social workers and law officers openly admit they do not have enough knowledge about addiction to know how to fight it. But in several parts of the city, from Tottenville, Staten Island, to upper Manhattan, little groups of ministers, social workers, sociologists, former addicts, and medical doctors are trying to help addicts any way they can. They are learning some things about addiction.

Here begins a two-part story about addiction, as seen by people who are giving their lives to fight it. The agencies described here are avowedly religious. Each agency's program helps to illustrate the complexity of the narcotics addiction problem – and of its cure.

PART 1: **The East Harlem Protestant Parish**

A broken hypodermic needle and a white cross painted above the door at 306 E. 103rd Street tell something about the East Harlem Protestant Parish. Inside the door sits Seymour Fiddle, a jovial sociologist, who until four and one half years ago taught at Columbia University. But now he likes East Harlem.

"It's been good for my self-understanding," he said in his blustery manner from behind a cluttered metal desk. "It's good to be a part of a group fighting a social problem."

Social problem indeed. The parish narcotics committee, including two clergymen, a secretary, Mr. Fiddle, and several part-timers, is smack in the middle of one of New York's worst drug addiction areas.

Within four blocks of the parish's storefront office live 550 known addicts. In nine years the East Harlem Protestant Parish helped 3,500 addicts to get jobs, stand in court, or find hospitals. But very seldom was it able to help them stay off drugs.

"It's no big deal to detoxify – that's a matter of a week or two at the most," explained Mr. Fiddle. "The real problem is not in getting off drugs. The problem is seeing ahead to a way of life that gives a reason to stay off."

The fact is that most addicts in New York City's 300 hospital beds for addicts have been there before. Many never expect to stay "clean," said one narcotics ward supervisor. They only want to reduce their habits so that they can take lighter doses when they get out. A federal hospital at Lexington, Ky., accepts 1,300 addicts from New York City every year, but fewer than 10 percent stay off drugs when they get home.

That is why eighteen months ago the parish began a "special rehabilitation program." The purpose was to see whether it was possible to help detoxified addicts build successful, drug-free lives right in East Harlem.

Four addicts were selected to enter a fourteen-month stint of work and therapy. Later five more joined the program.

Their boss in the 8′ x 40′ workshop was Rev. Stephen Chinlund, a tall, young Episcopal priest with an Abe Lincoln profile, no beard, and blond hair. He helped them make bookshelves, desks, tables, and hi-fi cabinets. The men got $1 an hour and worked six days a week.

It was a kind of school. "Their previous experience had taught them that a mistake always meant trouble," explained Rev. Lynn Hageman, executive director of the Parish Narcotics Committee. "One could lie about it, run away from it, or be arrested for it. . . .

"In the workshop the men found that mistakes can often be corrected easily. They also learned to form a stable relationship with an authority as they worked under Chinlund."

Group therapy every Tuesday night was guided by Dr. Lonnie MacDonald, a psychiatrist at Harlem Hospital. It was the time for addicts and staff workers to talk out the tensions generated in the workshop. Dr. MacDonald served as a kind of referee as the others took the first awkward steps toward being their true selves in a group.

Religion at the East Harlem Protestant Parish was something lived more than talked about. But the addicts were invited to worship and study the Bible on Sunday morning. Most came – "I think because we knew we didn't have to," one said. "I'm not religious as such, but here we had an opportunity to discuss the Bible in our own terms."

None was proselyted. The parish itself is a combination of people from seven denominations. "We feel comfortable here with Catholics and even atheists on the staff, and we all share the same concern," said Mr. Hageman.

And yet they wanted the addict to know, as Mr. Chinlund put it, "that there is a universe that has a pattern to it and that they feel it is undergirded by a Being who loves them."

In the special program the men were given a chance to put their ideals to work. Last September they went from door to door in East Harlem encouraging people to send their children to kindergarten. They also encouraged people to register to vote.

"It got me interested in civic situations, national affairs, and political problems," said one man who was in the program from the start. "I started to vote. I went on the march to Washington. I did it because I wanted to. I saw it as an advance in my life."

The special program ended in January and the staff went off to evaluate the results. Looking back, Mr. Chinlund said all the men improved, if you define improvement in the right way. "All of them had character changes – and that's what we're looking for, not simple abstention, but real development. A new road to walk on."

Three of the first four men to join the program have stayed off drugs and secured jobs. The fourth relapsed as did the five added to the program later. But considering the odds, this degree of success was encouragement enough.

The reforming addict in East Harlem has almost everything working against him. The community, like so many others that spawn crime and addiction, is a chaotic amalgam of high-rise apartment buildings and crumbling five-story slum tenements. The tenants, almost half of them Puerto Rican and the other half Negro, with some whites of Italian descent, sit on porch stoops day after day waiting for jobs which seldom come. To abstain from drugs in this community takes more hope than most jobless addicts possess.

When the addict returns from the hospital or jail, people will not rent him a decent apartment. When he does find a place to live, the junkies start coming around to get drugs or to sell him drugs. Then he cannot get a job and begins loafing.

"If you don't want an addict to revert, you don't throw temptation in his face," said one doctor who did not think the East Harlem project would work. "We don't recognize what it means for an ex-addict to see another addict on the street. It's almost guaranteed to bring relapse."

The East Harlem Protestant Parish plans, nevertheless, to start a halfway house this year for twenty addicts in East Harlem. "In fact," said Mr. Hageman, "we hope it will be right across the street." Their biggest job now is getting the financial backing, since the narcotics unit is sponsored by private donors and a mere $10,000 a year in case-aid grants from the city's Department of Health.

They plan to renovate a building that already stands there and call it Exodus House, "a place where men can live and gather strength to move out of the wilderness of addiction." Its program will be like the special rehabilitation program of last year, with Hageman and Chinlund in charge. An intermediate staff of ex-addicts will assist them. "Instead of treating them like babies in hospitals,' said Mr. Fiddle, "we'll let them participate in their own treatment."

Just as important, Exodus House is dreamed of as a base for renewal in the community. "What we are trying to do," said Mr. Hageman, "is to capitalize on the wealth inherent in the addict culture. People who are alienated and continuously faced with the options of life and death – they have a wealth of perception. If tapped and interpreted, it can be good for the whole community."

An ex-addict from East Harlem, thinking ahead, said a halfway house on 103rd Street could become a place fo ordinary people to look up to. "It could give the community a chance," he said, "to see that addicts are their sons an not just addicts."

PART 2: **Teen Challenge**

"They have to go cold turkey. They must stay here and no leave the premises alone. They are not permitted to smoke And we do not deal with just the drug problem. We dea with the total problem."

Don Wilkerson, a twenty-five-year-old man who direct Teen Challenge in Brooklyn, was giving the ground rules fo treating drug addicts. "They have to recognize that only Go can help them," he added. "We tell them they must giv their lives over to Christ."

On that note Teen Challenge takes 250 addicts, ages 1 to 30, off the streets of New York every year. Of all New York City's 25,000 to 50,000 addicts, that may be an almos indiscernible fraction. But the narcotics epidemic has reache such hopeless proportions that any attempt to halt it deserve attention.

Teen Challenge is one of thirty small agencies in the city that are trying, each in its own way, to put an end to th personal and social misery of addiction. Teen Challenge put its adherents through a program of religious instruction tha instills in some of them a fervor for God that makes them quite literally, different people.

Nicky Crus is one example. Two and a half years ag he was an addict and the leader of Brooklyn's Mau Ma teen-age gang. Now he goes about the country preaching wit David Wilkerson, an Assemblies of God minister who founde Teen Challenge in Brooklyn seven years ago. Teen Challeng now has five other centers in American communities and i Toronto, Canada.

Despite its dramatic growth, the Teen Challenge formul is too simple for some. Said Lynn Hageman, director o the Narcotics Committee of the East Harlem Protestan Parish: "We view what they are doing with great reserve. wouldn't agree that conversion as such is the answer to dru addiction. To say it is the exclusive answer is hogwash."

Another worker with addicts in Harlem, James Allen o the Manhattan Christian Reformed church, said Teen Challenge ought to do for society what it does for individuals "It's no use to turn a Christian drug addict out into societ unless you attempt to change the society," he said.

Another opinion came from Dr. Alexander Bassin, directo of research for the Kings County probation department of th

Making rounds, Allen happens by old tenement where he once lived

New York State Supreme Court. "Any effective rehabilitation program would have to have religious overtones," he said. "There must be this element of complete commitment and involvement. So I don't look down my nose at something like Teen Challenge."

Whatever else it is, Teen Challenge is religious. It was started to save teen-age toughs, but, after most of the gangs in Brooklyn broke up, it switched to saving addicts. Now its three brick buildings along Clinton Avenue are home for thirty-four young people (one third of them girls) who were in bad trouble and now believe God can help them.

They rise at eight o'clock every morning and meet for breakfast at nine in the scrubbed, white-and-blue dining room. Chapel begins at ten. It may last two hours and includes preaching, prayer, and an altar call.

After lunch from 1:30 until two o'clock the young people gather for prayer in the chapel. Bible study runs for one and a half hours after that. It is conducted by John Q. Kenzy, who teaches the young people key verses of the Bible and the "plan of salvation." Then it is time for work or recreation at the YMCA until dinner. In the evenings they hold street rallies to win converts.

The Allens, with youngest daughter, were reunited after his cure

The young men who stick with this instruction course for three weeks are sent to a 200-acre farm 130 miles away at Rehersburg, Pennsylvania. The girls go to the Teen Challenge School for Girls at Rhinebeck, New York. After giving them five or six more months of religious training, Teen Challenge workers hope the addicts will not only be clean but thoroughly converted.

To all their critics the Wilkerson brothers and the 7,000 who support their work with prayers and $10,000 a month in tithes offer one answer: "Nothing is impossible with God." David Wilkerson claimed recently that Teen Challenge was "effecting more lasting cures than any other agency or institution in the nation."

But he cannot offer statistics on the number cured, Don Wilkerson explained, because they do not follow up those who graduate from the program. He estimated, though, that twenty-five percent of those who stay six months remain off drugs and true to the faith.

By that time quite a screening has taken place. Addicts who apply at first are told to come back tomorrow, Wilkerson said. "When they wake up in the morning they either go for another shot, or they come to see us."

Those who return are asked to confess their sins to God so he can forgive them. Within two weeks many drop out, saying, "I'm not ready yet," Don Wilkerson said. Even after going to the farms about twenty percent drop out. Wilkerson estimated that forty "graduates" of Teen Challenge are now in Bible schools across the country.

A recent convert is Victor, a slight, twenty-two-year-old Puerto Rican who started using drugs at fourteen. Jailed twice for stealing ("I was shooting up three times a day") and hospitalized that often without being cured, he joined the Navy and went to Puerto Rico. Jailed again there, he met a Navy base chaplain who told him about Teen Challenge. And so last fall he looked up the Center in Brooklyn.

"I found what I was looking for for years – in one second," he said. It happened in chapel one morning soon after he had come. "They started to pray for me and told me to pray to the Lord," Victor recalled. "I just reached out my hands and started to pray, and the Lord touched my heart and saved me. You could feel that power. You could feel a change."

Victor has been off drugs now for six months. He lives with his Spanish-speaking wife, Elsie, at the Teen Challenge Center. "They can't help you here," he said as intensely as he could in English. "It's the Lord."

Teen Challenge does not claim to cure everybody, but it promises "a positive cure for drug addiction" to anybody who really wants it. That involves a belief in Jesus as the Son of God and a strong emotional commitment. Only then, Teen Challenge believes, can the drug addict be helped.

If there is anything that sets Teen Challenge apart, it is the exclusiveness of its claims. At the Gracie Mansion Conference on Narcotics Addiction a year ago, David Wilkerson stood up and gave his message to the 250 medical doctors, psychiatrists, and social workers gathered in the New York Hilton. "Jesus Christ in our opinion is the answer to all youths' problems, including addiction," he said. "We claim no cures; we claim conversions." He recommended "not more beds or treatment facilities but more faith." Some who heard him nodded; others squirmed.

However insulting these words may be to professionals, most would agree that faith as well as facilities is needed. A paper put out by the Lower East Side Information and Rehabilitation Center for Addicts said, "Some who will respond to the spiritual and religious force of a Pentecostal Church may not be reached by any other kind of psychotherapy."

Louis Lieberman, a sociologist at Queens College who helps direct research in addiction on Washington Heights, said he believed part of Teen Challenge's success lay in its strong emphasis on authority, "and you couldn't get a better authority than God."

Dr. Isidor Chein, social psychologist at New York University, attributed Teen Challenge's success to its meeting the need of persons who became addicts because they sought an identity in society, even if it meant being a "junkie." Teen Challenge gives such persons a new identity. Now they are Christians; their new calling is to convert the world.

Don Wilkerson was asked what rewards he got in his work with addicts. To answer, he told about Harvey, a Jewish boy, who came to Teen Challenge two years ago, shy and emotionally disturbed. "Now," said Mr. Wilkerson, "he stands behind a pulpit and preaches."

Every agency in New York City that helps addicts has its own pet theories about how to help them recover. But from discussions with thirty persons involved with addicts and from visits to seven agencies, several similarities stand out:

First of all, addicts are treated not as criminals but as emotionally childish and deeply insecure persons. "We've discovered areas in addicts' development that have been stunted," said James Allen of the Manhattan Christian Reformed church in Harlem. "The rest of the person grows ten years older but this part of him stays the same."

Second, addicts must take responsibility for their own behavior if they are to recover. This comes hard, for most addicts have built a protective shield of excuses around themselves. "We don't permit self-pity or passing of blame to parents or police," said Dr. Alexander Bassin of the Daytop Lodge program. An addict there said proudly, "What we're doing here is self-help."

Third, only rarely, if ever, does an addict remain free from drugs for life after withdrawing the first time. Recovery usually includes a long series of relapses until the addict finally outgrows his need for drugs. Mrs. Dagmar Ransdorf of the Washington Heights Rehabilitation Center expressed the hope of many workers with addicts when she said, "Maybe we can speed up the whole process."

Fourth, no one treatment will help all addicts. "We all carry different packs on our backs," explained Hy Effron, a probation officer in the city's Narcotic Unit.

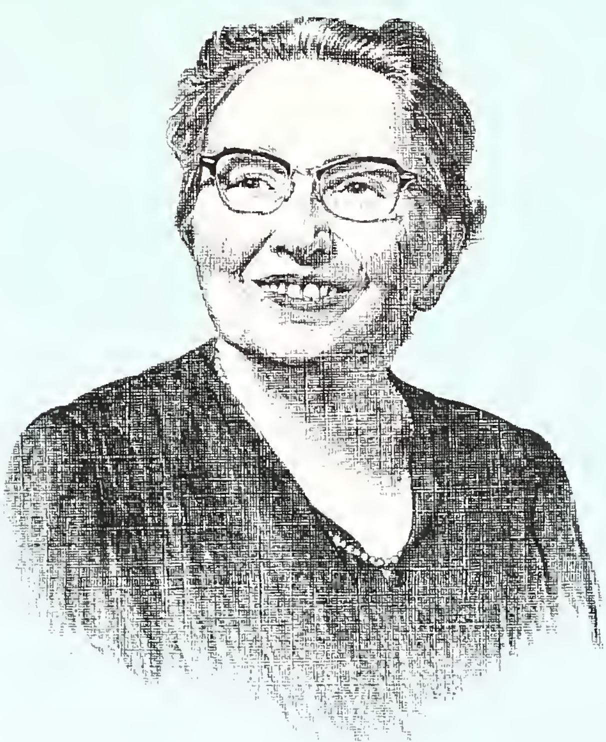
Fifth, recovered addicts need to become reformers. Many addicts turn to drugs because of thwarted idealism, explained the Rev. Stephen Chinlund of the East Harlem Protestant Parish. "The men need to feel they are involved in something concerned with more than their own small world." A community spirit and a religious faith fill this need.

Sixth, the real test of an addict's recovery comes when he leaves the hospital. It is one thing to stay drug-free inside an antiseptic narcotics ward. It is quite another thing to adjust to a nonaddict society after getting back to, say, East Harlem In local communities is where more help for addicts must be given in the future.

Seventh, while the addict's recovery is ultimately up to him, his family is another decisive factor. Addicts often, though not always, have weak father figures and overbearing mothers. Treatment at most rehabilitation centers concerns the family as well as the addict. ☐

God speaks through her

by Fred Swartz



Anna Beahm Mow

Her life in black and white resembles the omnibus volumes of an encyclopedia, complete with everything from how to fix a full-course meal when all you have is pumpkin to a lecture on the political and economic overtones of India's struggle for freedom. Wife, mother, grandmother, missionary, teacher, speaker, preacher, lecturer, leader, author, writer, professor, B.A., B.D., D.D., M.R.E., Th.M. – you name it, she has done it in a career of experiences and opportunities that dwarf even the fondest dreams of many aspiring youth in search for adventure.

Yet, one can only experience the *real* Anna Beahm Mow by standing or sitting in her presence, perhaps finding yourself presenting a problem to her or questioning or just listening. There the encyclopedia becomes incarnate. In fact, you are not conscious at all that you are face to face with one of the most widely traveled, acclaimed, and respected personalities you will ever meet. Sometimes in her presence you are not aware of "Sister Anna" herself, for she has you thinking about God.

If her life were to be summed up in one phrase it would be "God speaks through her." For fifty years Anna Mow has been a personal servant of God to persons. At the age of eighteen she felt a call to be a missionary to India, and thus began a career that has touched the spiritual lives of two continents, several denominations, and an infinite number of individuals.

But she is a human being, too. Her life has not been without struggle and testing. She recalls in one of her recent books, *Going Steady With God*, a practical guidebook for young people, that her conviction to go to India was not easily fulfilled. First, there was need for education; education took money, and there was a scarcity of that commodity as well. But, determined, she enrolled in Bethany Bible School armed with $40 and a will to work for her expenses.

At the end of the first year she was urged by three faculty members (including the president) to reconsider her dream of going to India and consent to teach in the Bible School instead. Now what was she to do? Whatever her decision, she knew she needed college, but after looking at several catalogs she decided she could not manage it and dropped the hope for further education. The next Tuesday morning after that decision the thought came to her in her devotions, "How dare you decide against college without asking God about it?"

"So," she recalls, "I apologized to the Lord and said, 'If you want me to go to college you will have to open the way for me.' " Three days later she received a letter from the president of Manchester College offering her a position that would cancel every expense until she graduated. "I was breathless before God and thanked him with my whole heart!"

Following her graduation from Manchester in 1918 she returned to Chicago, this time enrolling in the seminary. In addition to achieving a B.D. degree she also gained a husband, Baxter M. Mow, who was the brother of her best friend and who had enrolled at the seminary fresh from three years as a Rhodes Scholar in England. The Mows were married in March of 1921, three months before they graduated from seminary together.

The dream about India was still uppermost in the mind of Anna, and Baxter shared her enthusiasm. But again there were barriers – the illness of Baxter's parents made his being so far from home questionable, and, even were that no factor, the Mows still were not assured that the church could send any additional personnel to the mission field.

Thus, for two years the Mows had to be content to confine their mission work to home. Deep in the countryside of Northern Virginia, near where Anna had spent her girlhood days, they tackled a teaching mission in Rappahannock County, Virginia, "twenty-seven miles from the nearest railroad." It was there, where pumpkins were plentiful when all else was scarce, that Anna learned there are more ways to fix pumpkin than in pies. "About 595 ways!" she quipped with the patented laugh that truly belongs only to her.

In September 1923 they received a notice from the Mission Board to be ready to sail for India in three weeks. Baxter's parents had urged him to go, and with the exception of a two-year furlough India became "home" for Anna and Baxter for the next seventeen years. Their work in India was a special one — they were assigned to witness in a region where Mohammedanism was a prevalent religion. Much of their work and teaching was among those of Moslem persuasion.

There were many other special challenges that came to the Mows in India. Their three children, Lois, Joseph, and Merrill, were born there. When the children were old enough to begin their education they were enrolled in the same boarding school attended by the daughters of Mrs. Vijayalaxmi Pandit, the sister of Jawaharlal Nehru, the same man who later became prime minister of the country. The association of Madame Pandit and Mrs. Mow has been a very close one through the years, even during Mrs. Pandit's political career in which she served as ambassador for India to Russia, ambassador to the United States, the only woman who was president of the United Nations, and high commissioner to England from her country. When, after the Mows had left India, Mrs. Pandit chose to send two of her daughters to America to college, she asked her friend Anna to keep in touch with them. Later, Mrs. Mow was guardian for the third daughter, Rita, while she was being educated in the United States.

It was also in India that Anna Mow met E. Stanley Jones and developed a close friendship with the spiritual leader which has led her to participate in over fifty of the Stanley Jones ashrams, spiritual retreats that bring Christians together for several days of close fellowship, prayer, and study.

In 1940 the Mows returned to America for regular furlough, and Anna was offered a position as associate professor of Christian education at Bethany Seminary. About this she comments: "The interesting postscript to my guidance in relation to the guidance of the three faculty members (in training school) is this — they were right, too. After seventeen years given to India we returned to America, and for the next eighteen years I was on the faculty of our seminary after all!"

If all that she did while an instructor at seminary had been teaching her students, that in itself would have been a worthy accomplishment. A bound volume of hundreds of letters presented her upon her retirement give testimonies of many students who spoke of her warmth, her personal friendship, her wise counsel, her wisdom imparted, her serenity, and her spiritual keenness. And a very noticeable number praised her for the contribution she had made toward the enrichment or development of their devotional life.

Affectionately known as "Sister Anna," Anna Mow has a rare collection of recipes, souvenirs, memories, and close friends

There again is the Anna Mow mission! Nothing gives her more joy than to see someone "find the Lord." That is why she has never ceased her missionary activity since she returned from India. While a seminary professor she spent ten years on the Evangelism Committee of the National Council of Churches (then called the Federal Council of Churches) and in that capacity devoted two weeks of every year to citywide evangelistic missions in such places as Great Falls, Montana; Kankakee, Illinois; Lima, Ohio; Duluth, Minnesota; and even in a concentration camp for Japanese prisoners during World War II at

Amache, Colorado. It was during one of these missions that she began a close friendship with Rosa Page Welch, outstanding Negro singer and recently, through the efforts of Anna Mow, a missionary to Africa under the sponsorship of the Church of the Brethren.

Retreats, ashrams, religious emphasis weeks have always been a part of the Anna Mow tradition. She has mementos of spiritual missions conducted on such notable campuses as Northwestern, Southern Illinois, Berea, and Morningside College. Still, while teaching at Bethany and conducting various missions, she found time to be a student herself and earned both the Master of Religious Education and Master of Theology degrees. She also served a term on the General Brotherhood Board.

The Mows settled in Roanoke, Virginia, following her retirement from seminary. But as one former student put it, her retirement was not really retirement but a "realignment." She has continued a busy life of retreats, preaching missions, and speaking engagements, and has added another preoccupation, that of writing.

Her first "revival" or preaching mission came in 1960 shortly after she was ordained to the full ministry in a service at First church in Roanoke, where she and Baxter are members. Since then she averages eight to ten meetings a year, in addition to continuing her ashram work with Stanley Jones each summer and providing leadership for an average of fifteen other weekend institutes and retreats a year.

Although these "missions"are commonplace for her, she still refuses to accept them as such. Each opportunity is one in which to show and teach the love of God, and she feels that there are many situations in which a woman evangelist can have a unique opportunity to break through the complacency of frozen tradition. Yet, her ministry is not one of pious judgment or fear; it is one of love. "Love is God's way," she is convinced. She sees the modern day as the greatest challenge and opportunity ever provided Christianity. "Power is the headline word in the world today," she said as she sat philosophizing with that blue-gray twinkle in her eye. "But there is a difference in how it is exercised. The world's power is *over* another person. God's power is *for* another person." She went on to comment how it is interesting that secular writers today are giving the biblical interpretation of love, but "they are powerless in their suggestion about how to have it." This is the challenge of the Christian church.

Mrs. Mow takes a special interest in today's youth, as evidenced by the popularity of her book. One young person wrote her that she has promised her copy of *Going Steady With God* to enough friends to keep it in circulation for six years! "Today's youth are serious," says Mrs. Mow. "They respond to commitment, and we need to challenge them to commitment with such opportunities as Brethren Volunteer Service."

Two other books have come from the pen of Mrs. Mow: *Say "Yes" to Life,* a book on devotional life, and *Your Child From Birth to Rebirth,* a guide for parents and teachers. A fourth book is due for publication soon, and yet another is in the planning stage.

Honors and thrills still come to Anna Beahm Mow. In 1959 she was honored with the Doctor of Divinity degree from Bethany Theological Seminary. In 1963 she was given Manchester College's Alumni of the Year Award. Last year she and Baxter returned to India for a two-month visit. There they found many old friends, including Mrs. Pandit and Mrs. Pervin Christian, who was "adopted" as a daughter by the Mows after her family had disinherited her for becoming a Christian. There was a remarkable change in the culture of India, the Mows noted. "Every river has a bridge and every village a school," commented Mrs. Mow, and she was surprised to find that many mud-plastered bamboo huts now have electricity, too. She was troubled, however, by the administrative duties that have now become the responsibility of mission workers. She believes that some of the greatest missionary work in India today is being done by intercultural and international Christian organizations. "These groups send their workers out to develop friendships with the native people," she explains. "We need more missionaries who have time to sit and listen to the people." Another trip is in the offing for Mrs. Mow. She plans to tour Palestine sometime this year.

The Mow children are all married and collectively have presented their parents with fifteen grandchildren. Lois married Ernest Snavely, and they live near Monterrey, Mexico, where Ernest is with the John Deere Corporation. Joseph married Elizabeth Leith-Ross and is an instructor at West Virginia Wesleyan College. Merrill married Kathy Fike, and they, along with their eight children, are residents of the Bruderhof Community (or Society of Brothers) in Pennsylvania.

There are some who might say that Anna Beahm Mow is a wholesale product of I. N. H. Beahm, her father. Indeed, he is a legend of love and spiritual leadership himself. Yet, one cannot help but feel that "Sister Anna," as she is so affectionately called by her friends, has reached her maturity of spirit and faith through a purely personal experience with her Lord. Like the prophets and prophetesses of the scripture, she resolved to let the Lord speak through her in any way he could. Sister Anna is nearly seventy-three years of age, and there is no indication that the Lord is in the least finished with the opportunity she gave him. And knowing Sister Anna, the Lord is bound to that contract forever! □

news

The style of Christian life: A fresh look at Louisville

What is the style of the Christian life as understood by Brethren?

This will be among the issues before Annual Conference delegates at Louisville, June 21-26, raised in a committee report on Christian ethics. The entirely new report, two years in preparation, supplants a statement which in effect was rejected by the Conference in 1964.

In approaching its study, the committee first looked at the biblical perspective, then to historical and theological considerations on matters of personal conduct ranging from affluence to vocation.

The report, based on a 1963 query from Western Pennsylvania, strives to be specific – only in a general way. Its greater strength may center in the rationale set forth for determining ethical stands.

The specifics: *On sex.* The report suggests that the use of sex as a passing pleasure, apart from personal commitment in the love relationship of husband and wife, is a violation of God's gift.

On dancing. Some forms of dancing can contribute to the normal heterosexual development of young people; other forms are indiscreet and reflect meaninglessness. The decision as to whether dancing is acceptable, and in which forms, is to be made by the individual "in light of Christian ideals."

On government. It is proper for Christians to be insistent upon the separation of church and state, yet to regard government as subject to God's reign. "Political involvement for the purpose of achieving reconciliation and peace in our time is one of the marks of the true work of the church in the world."

On war. The church's official position, in light of the New Testament, continues to be that war is sin. However, in light of the ethical dilemmas that arise between love and justice, the church allows for difference of conscience regarding military service. Nevertheless, Brethren are called to witness to the ultimate power and relevance of reconciling love in today's world.

On drinking. The Christian is called to witness in his personal life against "the evils of beverage alcohol" and to oppose the massive pressures for its use. "Christians are to have freedom not only from legalistic codes, but also from enslavement to deleterious habits."

On affluence. Affluence may be a potential blessing or a possible peril greater than poverty. Commended to faithful stewards is the practice of the "simple life": to purchase within reasonable financial means, to beware of excessive deficit spending, to renounce luxuries inconsistent with the life of service and suffering, to give responsibly to the church and its world ministries.

At 1965 hearing on ethics query: Robert McFadden, left; W. C. Rosenberger

Other tangible references are directed to gambling, delinquency, cheating, narcotics, smoking, pornography, education, and business.

The basis: "Christian ethics begins with the freedom, holiness, and steadfast love of God, who has revealed himself most clearly in the historical life of Jesus Christ. . . . His life and teaching, his cross, his resurrection, and his Spirit are the basis for all Christian ethics," declares an introductory section of the paper.

"Honest Christians may well differ about the claim of God in a particular situation," the report notes. "In such cases we need to exercise charity and patience, remembering we are not our brother's final judge. Such forbearance need not lead us to abandon the attempt to find group consensus and thus to leave morality to individual decision alone. . . . Those who live in his Spirit will seek consensus without forcing their views upon one another."

Engagement: The report stresses that God's claim comes not only for holy separation and for abstinence, cleanliness, and purity unaffected by the standards of the world but for "self-giving engagement with the world."

"This new attitude among Brethren is surely a recognition that God separates a holy people to himself in order that he might send them forth as agents and witnesses of his redeeming love among men."

Also on the agenda: Also to be aired by the some 1,100 delegates in Louisville will be other items of business carried over from former Conferences. Included are the following:

Revitalization of the eldership. To this the study report is negative, seeing the elders' remaining functions amounting to little more than self-perpetuation.

Communion and baptism. As to whether a person not yet baptized, particularly a child, should engage in the communion sacrament, the study committee suggests

Annual Conference make no recommendation. A minority report from the committee discourages such participation.

Mental health care. The committee report recommends that in lieu of establishing their own mental health institutions, Brethren work as "a creative force" in local communities to mobilize awareness and concern for the mental health care of all who need it.

Consultation on Union. Also to be decided is whether the Church of the Brethren is to change its status from observer-consultant to participant in the Consultation on Church Union.

New items: New on the agenda are items dealing with the urban ministry of Brethren, eligibility for voting in the church council, professional staff for evangelism and fund raising, affiliation with and means of support for the National Council of Churches, recruitment and conservation of pastors, and a plan of local church ratification of any merger action.

Breaking bread together

WHEN ST. PETER'S EPISCOPAL CHURCH, Akron, Ohio, planned an instructed eucharist for neighboring churches interested in the Consultation on Church Union, several First Church of the Brethren families participated. In turn, the Brethren opened their love feast on Palm Sunday to the same congregations.

The Brethren observance drew thirty-five members of St. Peter's, plus others of the Methodist, Disciples of Christ, and United Church of Christ parishes.

To help prepare the guests, Pastor Forest Wells circulated a terse set of questions and answers on the Brethren communion, along with the invitation. "Above all," the statement said, "it is hoped that persons unfamiliar will not feel self-conscious in making mistakes but will enter totally into the quiet conduct, beauty, simplicity, and deep spiritual renewal the service affords."

One review of "The Gospel" . . . "the kingdom is coming – nothing quite else matters"

Impact of "The Gospel"

WHEN AN ATHEIST, a Marxist, a nonconformist of dubious morality, produces a film about Jesus Christ, the project suggests an aura of scandal.

That is the way it seemed in 1963 when Pier Paolo Pasolini premiered his production, *The Gospel According to St. Matthew*, at the Venice Film Festival. Upon the entrance of the poet, novelist, actor, screenwriter, director to the festival, the theatergoers greeted him with insults, both verbal and vegetable. Who was this devil who would dare to speak of God?

Before the film had proceeded far, the clamor was stilled. By the film's end the applause was ecstatic. French Cardinal Feltin later declared: "No other religious film resembles this one – in which Christ is restored in all his humanity, in all his divinity."

Critics have responded similarly. In New York the modestly financed film appeared to be the "sleeper" of the season, with record box-office ticket sales that drew two elements rarely seen at "religious" films, the art-theater crowd and way-outniks. Some critics have credited *The Gospel* as the best biblical film of the times.

The Italian-made scriptural drama employed nonprofessionals as subjects. It was cast in the gritty poverty of Sicily. The dialogue is entirely from the Book of Matthew. Jesus, portrayed by a young Spanish student, and his ragged disciples stride over an ominous land at a pace that, as described in a Christian Advocate review, "visually drives the eschatological at us – the kingdom is coming – nothing quite else matters." (MESSENGER's own review of March 31, 1966, was less enthusiastic.)

Unbeliever Pasolini was not converted by the filmed biblical message; others who view it may well be. At any rate, Rome movie critic Guglielmo Biraghi wrote, "Whether Marxist or not, a poet like Pasolini can feel the charm of those ancient and very modern pages."

Indeed Director Pasolini must. He says his greatest anticipation now is in filming a sequel – "the life of St. Paul in modern dress, with the dialogue taken from his letters."

We're in the running

THE 1965 MESSENGER, the first year of the new look, was among the seven finalists in the "excellence of physical appearance" category of Associated Church Press competition, involving 372 entries.

Top winner was the Methodist student monthly, *motive*, which also capped the highest honor for "consistency in good writing." The third top award went to *Christianity and Crisis* for "relevance in content for intended readership."

Program workers named

A SERIES of recent personnel assignments have been made in various programs of the Church of the Brethren.

VERNON C. SHOWALTER became executive director of Bethany Brethren Hospitals on June 1, succeeding John C. Eller.

Mr. Showalter continues to serve as administrator of Bethany Hospital in Chicago, a position he has held since 1964.

A native Louisianian, he came to Bethany Hospital as purchasing agent in 1952. He is a graduate of Juniata College and has a Master's degree in hospital administration from Northwestern University.

Mr. Showalter resides at 417 South Homan, Chicago.

Kenneth E. McDowell, assistant treasurer of the General Brotherhood Board, has been named director of material aid services for the Brethren Service Commission. In effect he will direct the nine Church World Service centers across the country, succeeding the late W. Ray Kyle.

He has been on the General Offices staff for nine years, having previously been co-manager of the Inter-Mission Business Office, Bombay, India, for five years. Earlier he was pastor of the Blue Ridge church near Roanoke, Va.

From l. to r., top: V. Showalter, D. Ott, W. Miller. Center, K. McDowell, the Groves. Lower, M. Bricker, M. Badibanga, and G. Hildreth

A native of Johnstown, Pa., Mr. McDowell graduated from Juniata College and Bethany Theological Seminary.

His wife is the former Edythe Bowman of New Windsor, Md. The McDowells have four children, Robert and Susan at Juniata College, and David and Michael at home.

The material aid services office will be transferred to Elgin at the time Mr. McDowell begins his new work, the date still to be determined.

Dale L. Ott, since 1963 director of Brethren Service in Germany, has been named director of European program, with office in Geneva, Switzerland. He will succeed William G. Willoughby who will return to Bridgewater College.

Mr. Ott was pastor of the Bella Vista church and minister of Christian education at the Long Beach church, both in California, prior to his work overseas.

He is a graduate of La Verne College and Bethany Theological Seminary.

Warren E. Miller, Roanoke, Va., will become director of Brotherhood Pilot House, Baltimore, Md., later this month, under assignment of the Brethren Service Commission. The Pilot House is headquarters for an inner-city ministry.

For the past two years, since graduation from Bethany Theological Seminary, Mr. Miller has been minister of music and education at Roanoke's Central Church of the Brethren. He is a graduate also of Bridgewater College.

He is married to the former June Ellen Adams and has two children. His parents are Mr. and Mrs. Levi B. Miller of Manassas, Va.

Mr. and Mrs. J. William Grove have been appointed to serve at Waka Schools in Nigeria.

Mr. Grove is a 1965 graduate of McPherson College, the son of the P. H. Groves of Redfield, Iowa, and a member of the Panther Creek church in Iowa

Mrs. Grove, Lois, is the daughter o Reverend and Mrs. Glenn J. Fruth Sabetha, Kansas. She is a 1964 graduat of McPherson College and along witl her husband has been teaching in Buhler Kansas.

The Groves are scheduled to depar for Nigeria next month.

G. Gayle Hildreth of Lafayette, Ind. will join the faculty of Waka Schools i Nigeria in August.

He is currently pursuing a master' degree at the University of South Dakot after teaching three years in Indiana.

Mr. Hildreth graduated in 1962 fron Manchester College, where he majorec in chemistry and mathematics. He is th son of Mr. and Mrs. George L. Hildretl and a member of the Lafayette church

Maurice Badibanga of Luluabourg Congo, will serve two years at Wak Schools in Nigeria, beginning in August

He is a graduate of La Verne Colleg and of Elgin (Ill.) Community College He has been in the International Christian Youth Exchange for four years.

Mr. Badibanga's father is a Presbyterian minister in the Congo.

Marion Leroy Bricker arrived in Nigeria last month to assume responsibilities as music teacher at Hillcrest School

He is a graduate of Western Illinoi University, where he specialized in instrumental and choral education.

He is the son of the Raymond Bricker of Ipava, Ill., and a member of th Astoria Church of the Brethren.

Bethany story filmed

THE STORY of Bethany Theological Seminary, on film, is scheduled to be premiered later this month at the Louisvill Annual Conference.

Now in the production stage, th twenty-minute, sound, color release als will be seen at many district conference this summer and in local churches later.

Production costs were financed by th Lititz Mutual Insurance Company, Hershey-Gibbel Partnership, Lititz, Pa.

"No greater summons"

In the lowly, remote village of Sevagram in central India, Mahatma Gandhi stood at the gate to his house, ending a three-hour conversation with Ira W. Moomaw. The two had talked of many things.

The Hindu statesman bent over and plucked a rose.

"In my judgment the Christian faith does not lend itself to much preaching or talking," he said. "It is best propagated by *living* it and *applying* it."

The Sage of Sevagram contemplated the rose. "Does the rose preach about the particular merits of its fragrance? When will you Christians really crown Christ as the Prince of Peace and proclaim him through your deeds as the champion of the poor and oppressed?"

The parting words underscored well a commitment Ira Moomaw and his wife, Mabel Winger Moomaw, had made years before, at the outset of their life together. That was to work with the poor and oppressed, to wage a battle against hunger and want, to become agricultural missionaries.

The impetus for this service came from many sources. From Ira's farm home in Stark County, Ohio, for example. In graduate school, from Agricultural Dean Alfred Vivian at Ohio State University. And while Ira was a senior at Manchester College, from a renowned world churchman, John R. Mott.

Ira interviewed Dr. Mott at a Student Volunteer Convention in Des Moines.

"The soul of Asian countries, especially, springs from their villages," Dr. Mott said. "Yet it is there that we find the greatest concentration of need and neglect. There could be no greater Christian summons than to work with these people for the reconstruction of life socially, economically, and spiritually."

"No greater Christian summons" — this became as a lodestar, a compass in the lives of the Moomaws, not only in their twenties when they first embarked for the villages of India but today in "retirement," as they are about to leave for the villages of Vietnam.

Between the two departures, the Moomaws served eighteen years as Church of the Brethren missionaries in India, followed by sixteen years with Agricultural Missions, Inc. Mrs. Moomaw has shared the professional interest of her husband; she is a trained home economist. They reared two sons, born in India. Dr. Moomaw taught at Manchester College and Bethany Theological Seminary and this past year at Lancaster (Pa.) Theological Seminary. He is the author of six books, two just published.

Interestingly, the chairman of Agricultural Missions who invited Ira Moomaw to join its staff in 1946 was John R. Mott. From 1954 to 1962 Dr. Moomaw was executive secretary of the consultative agency, working with agricultural missions in fifty-six countries.

Dr. Moomaw's penchant for versatility, simplicity, practicality has been demonstrated not only in Asian villages but in places no less grandiose than 475 Riverside Drive, New York City. When Agricultural Missions was to move into the new Interchurch Center, Dr. Moomaw concluded that his own office was large enough for two workers to share. At home he built a bookcase divider which, he learned on moving day, was too large to fit on the freight elevator. With typical Moomaw resourcefulness, the executive secretary purchased a saw, cut the bookcase in half, and later reassembled the sections on the sixth floor.

While he has encountered the world's greats, Ira Moomaw has the touch that puts him on the side of the common man. His humility, sincerity, self-effacement are transparent.

These personal attributes come clear as one hears Ira Moomaw speak of their forthcoming work as program consultants under Vietnam Christian Service. "Of all our journeys," he said, "this is by far the most sobering."

To Ira and Mabel Moomaw, their return to the villages of Asia is no mere trek into obscurity. They know full well the significance of what happens there. Moreover, their lifelong work in India and around the globe is a prologue to what needs to take place in Vietnam.

In like manner, a comment which Mahatma Gandhi expressed to Dr. Moomaw regarding India applies poignantly to Vietnam today:

"I weary of politics," Mr. Gandhi mused. "All looks so futile at times. Our plans, indeed war and peace, depend largely on the social and economic emancipation of oppressed villagers. The villagers hold the key to the future — indeed, to the future of mankind."

Ira and Mabel Moomaw believe this: for them there is "no greater Christian summons."

Crisis in the vineyards

A NATIONAL EMBARRASSMENT to the United States is the lot of its seasonal workers. *Grapes of Wrath, Harvest of Shame,* and now the work stoppage and protest march of grape pickers in California have given the country pause to examine the plight of its four million migrants seasonably employed.

Granted, some growers, packers, and purveyors of farm produce have moved ahead in bettering conditions for their migrant employees. Still the glaring fact remains that in spite of higher pay and improved working provisions for some, countless other migrants cannot offer their children a decent education, are often denied health and welfare services, are caught interminably in the migrant stream, and, in sum, are second-class citizens. At fault, it is being said increasingly, is not a single sector of society but the economic structure and the nation as a whole.

Virtually no legislation for the welfare of seasonal workers had been enacted until recent years. Farm workers are the only labor force not covered by provisions of the National Labor Relations Act. "The migrant agricultural worker is not only excluded and forgotten, but he is alone in his struggle to better himself," Msgr. William J. Quinn testified to the Senate Labor and Public Welfare Committee last summer. "His voice is only his own, and frequently he speaks poor English or sometimes none at all. He has no say in his wage settlements, working and living conditions."

One attempt at reform came when Congress in 1964 voted to end the import-labor program, which brought in hundreds of thousands of aliens, mostly from Mexico. According to *New York Times'* correspondent Gladwin Hill, in spite of grower's forecasts of economic disaster, last year's transition to an almost completely domestic labor force was "remarkably smooth" in a score of seasonal-employment states, putting an end to "the anomalies of this latter-day variant of the sweatshop."

Yet, congressional "interference" in import labor, and the prospects of unionization and collective bargaining leave most growers insecure, if not terrified. Will the small and moderate-sized operator be able to survive? How can the grower bargain over wages when he has no assurance what market prices will be? What if a union calls a strike at harvest time, when a few days' delay will ruin an entire crop? How can the grower invest heavily in quality housing for workers, housing that is used only part of the year?

These are the hard questions which the agribusiness bloc in California — as elsewhere in the country — would prefer not to face. Yet it appears the unionization of farm workers is coming; the economic tide was turned in their favor a few weeks ago in California's grape country. And it was a turn that saw the Christian church — Protestant and Catholic, local and national, lay and clergy — caught in the onrush of the current.

In fact, some observers say it was the churches that turned the tide and led one large grape grower to give recognition to the National Farm Workers Association, an embryonic union. And another large firm to agree to have its workers vote whether they wanted a union. "More than anything else, this first breakthrough in the bitter fight between growers and workers had been achieved by the massive support given the strikers by California's churches," *Newsweek* reported. "It is the single most important thing that has helped us," said Cesar Chavez, organizer of the National Farm Workers Association which, along with the Agricultural Workers Organizing Committee (AFL-CIO), sponsored the grape strike.

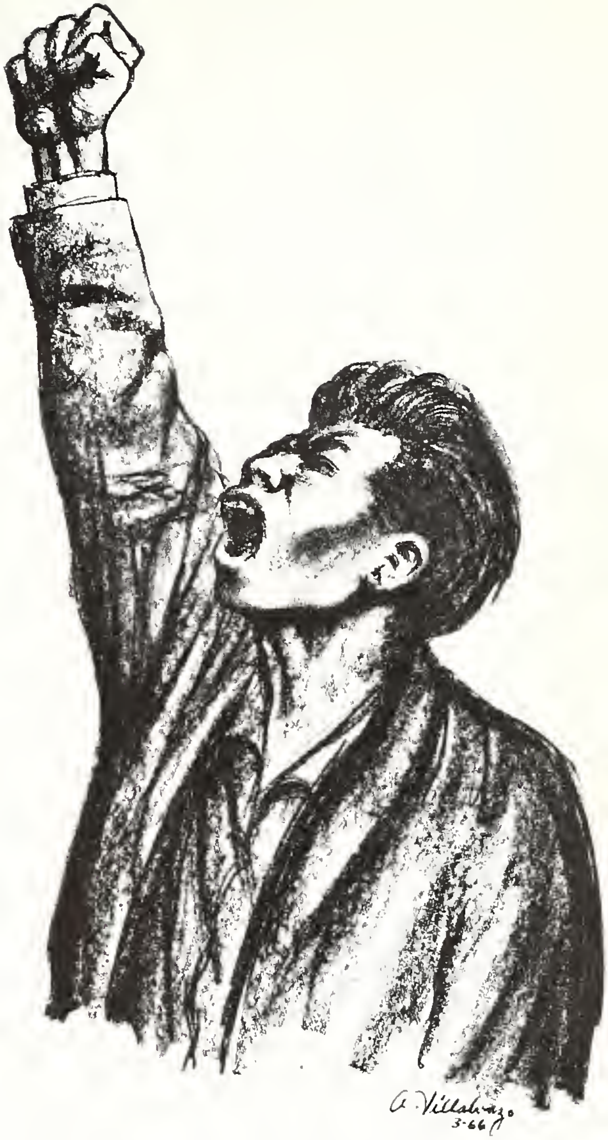
Not all churchmen are gratified by the developments, to be sure. When the grape workers' strike began at Delano last September, only a few churchmen were sympathetic — "mostly the radical young Protestants of the California Migrant Ministry," according to one observer. But since then the workers need and right to organize have rallied wide though controversial religious support. Last fall two visiting Catholic priests flew low over Delano vineyards calling to workers to strike two other priests sent by the area bishop met them when they landed and instructed them to stop inciting the strike and to go home. The National Council of Churches formally endorsed the strike and telegraphed pleas to member denominations to join in the pilgrimage to Sacramento. Catholic, Episcopal, Presbyterian, and other denominational units similarly have voiced official backing. An interreligious team investigated the issues and declared: "The right of churches and synagogues to engage in such action is absolutely clear to us We reject the heresy that churches are to be concerned only with so-called 'spiritual matters.' "

Most entrenched in the struggle is the California Migrant Ministry, an agency of the Northern and Southern California Council of Churches, led by United Presbyterian minister Wayne C. Hartmire, Jr. During the past twenty years farm workers have come to trust the Migrant Ministry; it was inevitable that they would ask representatives of the ministry to speak to their employers about wages and working conditions When some workers decided to form a union, the Migrant Ministry staff supported such a move as a step toward security dignity, and justice for the workers.

"We are accused of being one-sided," Chris Hartmire has declared, "but our defined responsibility is with the seasonal workers. The whole church is in fact one-sided to the managerial class of our rural communities."

But the further this engagement of the church on the side of the workers has gone, the more repulsive it has become to the Delano Ministerial Association, the California Farm Bureau Federation, and growers in the grape country, Brethren included. MESSENGER, in soliciting views from the area, received varied reactions from members of the Church of the Brethren, including the following excerpts.

The church's involvement



On unionization of farm workers

S. Alvo Price, Waterford peach and walnut grower: "The strike at Delano is a real power play by the unions, and this only, as I am able to gain the facts. . . . I use some twenty-five or thirty hands at some seasons of the year. In talking to my workers about unionizing I have yet to find one who is for it."

Isaac F. Bashor, Waterford peach grower: "The growers just don't want to get mixed up with unions. Practically everything the producer buys, or the labor he hires has gone up in cost from one third to one half of what it was ten to fifteen years ago. We peach growers have received $11 less per ton for our product this year than we did ten years ago."

Max J. Bowser, Fresno raisin grower: "As far as is known, the growers have not disputed the workers' rights to unionize if they want to, but the growers are opposed to signing contracts with the unions which would force present employees to pay union dues or quit."

Don C. Miller, Orosi citrus grower: "The question is not one of the workers' right to organize but, rather, whether a nonworker has the right to negotiate a contract for a worker and thereby bind him to something he is not a party of, then charge him dues for a questionable favor. . . . One question would be, if they are true migrants, who would you negotiate with? Many of these people come and go and feel a certain freedom that few people enjoy. If they don't like the working conditions or the wages they move on to something else."

Ralph E. Click, Bakersfield pastor: "Many growers feel that a union will be out to destroy them, and they feel this sincerely and honestly. Similar fears were stated by industry in the 30s. Some farmers have been told that if they bargain with the workers, they will never get another loan, and since they must have loans to operate, this is a real pressure."

Sandra Clark, South Modesto pastor: "Both NFWA and AWOC have had to fight against a history of obvious failure of other efforts to organize farm workers. AWOC and the organizing efforts which predate it have attempted to use the same methods and tactics which succeeded in industrial unions but which failed among agricultural workers. . . . NFWA has taken the slow, patient route of building a small but very strong group of workers who are deeply committed to the cause . . . and committed to building an organization which will involve its membership at a grass-roots level. This approach is so radical that it takes time to get the people really committed."

On conditions under which workers live

S. Alvo Price, Waterford: "We hear a great deal about the housing conditions which the Senate fact-finding committee thought were so bad. It isn't good, we all know. If the federal government wants to make some laws for minimum housing standards, I think this would be fine. Most cities have some housing as bad, or worse, and this would clean up our slums."

Isaac F. Bashor, Waterford: "Some workers have left, giving the excuse of low wages. This is only an excuse as I have paid $1.50 per hour for several years. The real reasons are usually having to clean up an orchard instead of walking in on the first good picking. When the laborers work by piece work a good worker can earn from $3 and up per hour."

Max J. Bowser, Fresno: "It takes from two to three generations for these people to change their living standards and to make better use of their earnings. The way these people use their money and off-work time is a significant factor in their living conditions."

Ralph E. Click, Bakersfield: "There are many grievances about working conditions. In one situation only one drinking cup was provided for a whole crew and no toilet facilities with the foreman observing the women answering nature's call and even making remarks and advances."

On the effect on growers

S. Alvo Price, Waterford: "The market squeeze that is on farmers already and now the threat of labor strikes are making us go to mechanical harvesting as fast as equipment is available."

Isaac F. Bashor, Waterford: "Whenever workers strike for higher wages, the employers of those who plant, cultivate, and harvest have no one to whom he can pass the increased expenses, unlike many other businesses. Hence, the smaller

producers are going out of business and the larger producers are going to other places where labor is not so high."

Ralph E. Click, Bakersfield: "Chris Hartmire of the Migrant Ministry suggests that because the farmer is in a position of power, he will not begin to work out some of his problems until there is pressure on him from the farm worker. At least Chris feels this is the lesson of history."

Sandra Clark, Modesto: "In the mid-twentieth century there is no justification for excluding any group of workers from legal protection under the National Labor Relations Board. Agriculture claims it is a 'special case,' that there are special conditions and economic factors which should exclude it from the laws which govern virtually every other industry, that the whole economy of the country will suffer if farm worker unions are strong and wages are raised. This attitude is indefensible for an industry in which all decisions are made in the same manner, and taking into account the same economic factors, as in other industries."

On the nonviolent character of the strike

S. Alvo Price, Waterford: "In my estimation the only reason there hasn't been more violence is because of the laws which have been enacted to make the union more responsible for their action in many ways."

Don C. Miller, Orosi: "Perhaps no one has been killed yet, but don't count on it. Certainly the Migrant Ministry has spent a lot of time trying to build a nonviolent image; the success in building this image lies more upon the actual failure of it being a true strike than upon anything the Migrant Ministry can do."

Sandra Clark, Modesto: "I think the greatest factor in the amazing nonviolent attitude which has been maintained throughout the strike is the deep commitment of Cesar Chavez, head of NFWA, to the principles of nonviolence. The workers, through his dedication, have caught some of the spirit of the civil rights movement, and have learned through the experience of other oppressed minorities that nonviolence can win."

On the involvement of the churches

Isaac F. Bashor, Waterford: "Our congregation, the Waterford Church of the Brethren, passed a resolution at the last council meeting which stated, 'Unless the Council of Churches cease using their influence in favor of unions we would ask to be relieved of being a member of the council.' The church has obligations to the moral and spiritual standards of our nation rather than aiding the union to become more powerful. *Such strange bedfellows: The church and the union.*"

Don C. Miller, Orosi: "I am so overwrought by the actions of the Migrant Ministry and the National Council of Churches and the California Council of Churches in regard to Delano that I truly feel they are leading people down the road to hell. . . . As for the whole community of Delano and, for that matter, the whole San Joaquin Valley, a spirit of distrust, animosity, and disrespect has been engendered — all to a degree that it will take years to bridge. (If this is ever possible.) Certainly, all the churches in this area will pay dearly and some will close."

Ralph E. Click, Bakersfield: "The middle-class structure of the church is unaware that there are real problems in the farm-worker community. Our churches simply do not, for the most part, live in the world of the farm worker. We have ministered to the middle class and occasionally sent Christmas baskets or held a vacation Bible school for farm-worker children."

Sandra Clark, Modesto: "The San Joaquin Valley is conservative, politically and theologically, and the Delano area churches are reflecting the general attitudes of avoiding controversy at all costs, to avoid trouble in the church. Even churches which have tentatively supported civil rights activity in the South have been blind to the fact that this is the same kind of justice issue. It is always easier to champion justice when it is far away."

Views as divergent as these, from only a handful of people in one denomination, reflect the complexity of fact and intensity of feeling which surround the grape pickers strike. The total picture encompasses far more perspectives: Those of the Senate Subcommittee on Migratory Labor, of Delano civic leaders, of the interfaith study team, of California farm publications, of labor unions, and of the Migrant Ministry.

But what is before the reader here may suffice to point up that within the church many views are represented. Lee G. Whipple of the Brotherhood staff, Glenn H. Bowlby of the Southwest Pacific Conference, and some local leaders have sought efforts at dialogue as a step toward understanding.

The prevalence of opposing views within the church can be a strength rather than a weakness, Sandra Clark suggests:

"It seems strange to me that those local churches which have so vehemently resisted and resented the church becoming involved in the strike issue cannot see that, in fact, the church of Jesus Christ ought to be involved in all sides of the issue. Surely there ought to be churchmen standing with the workers, identifying with their needs and serving their cause; there should also be churchmen standing with the growers, identifying with their problems and helping them be responsible Christians in their work; and there should be churchmen taking the neutral, reconciliatory stance, trying to bring dialogue and confrontation between growers and workers."

By simple logic the controversy should never have been launched in California; it pays the highest agricultural wages in the nation. Delano, target of the strike, has a high degree of positive ethnic interchange among its residents. In how many other areas of the nation may seasonal workers be dealt with less justly than in California's vineyards?

But it is here that the campaign for unionization of the farm worker has been launched, and it is from here that the campaign may be carried far and wide. And it is here that the church has the possibility of opening the door to communication and reconciliation from within. — H. E. R.

The symbols of mission

ARTIFACTS abound in every culture. Whether crafted with aesthetic or utilitarian designs, across cultural lines they become symbols of another land, of human ties, of Christian encounter.

Above, Amsey and Florence Bollinger, Waverly, Ohio, for thirty years Church of the Brethren missionaries in India, examine products of India. They plan to return soon to Bombay as mission volunteers for a year.

Upper right, Dr. Raymond Stayer, at home in Denver, Pa., reflects on his six weeks in Nigeria, where he donated his services as a dentist to the Church of the Brethren mission.

At right, a Nigerian layman, Haman of Mayobami, bicycles from hamlet to hamlet to speak the word of God. His own message is augmented with gospel recordings in Higi, played on the hand-turned phonograph on his lap.

The symbols of mission are many and diverse.

speak up

■ June 21 to 26 will again be open season on "jots and tittles."

As soon as a report of a committee is read before Annual Conference, we shall hasten to fill every available microphone to offer our amendments. We shall suggest deleting line five of paragraph one. We shall substitute for the fifth word in line fifteen of paragraph five another word meaning almost the same thing. In the sentence at the end of paragraph ten we shall remove the period and add three words and replace the period.

Before the business session closes we shall have spent many hours doing such things as this. Is this good stewardship of our time? Have we accomplished anything constructive by these changes?

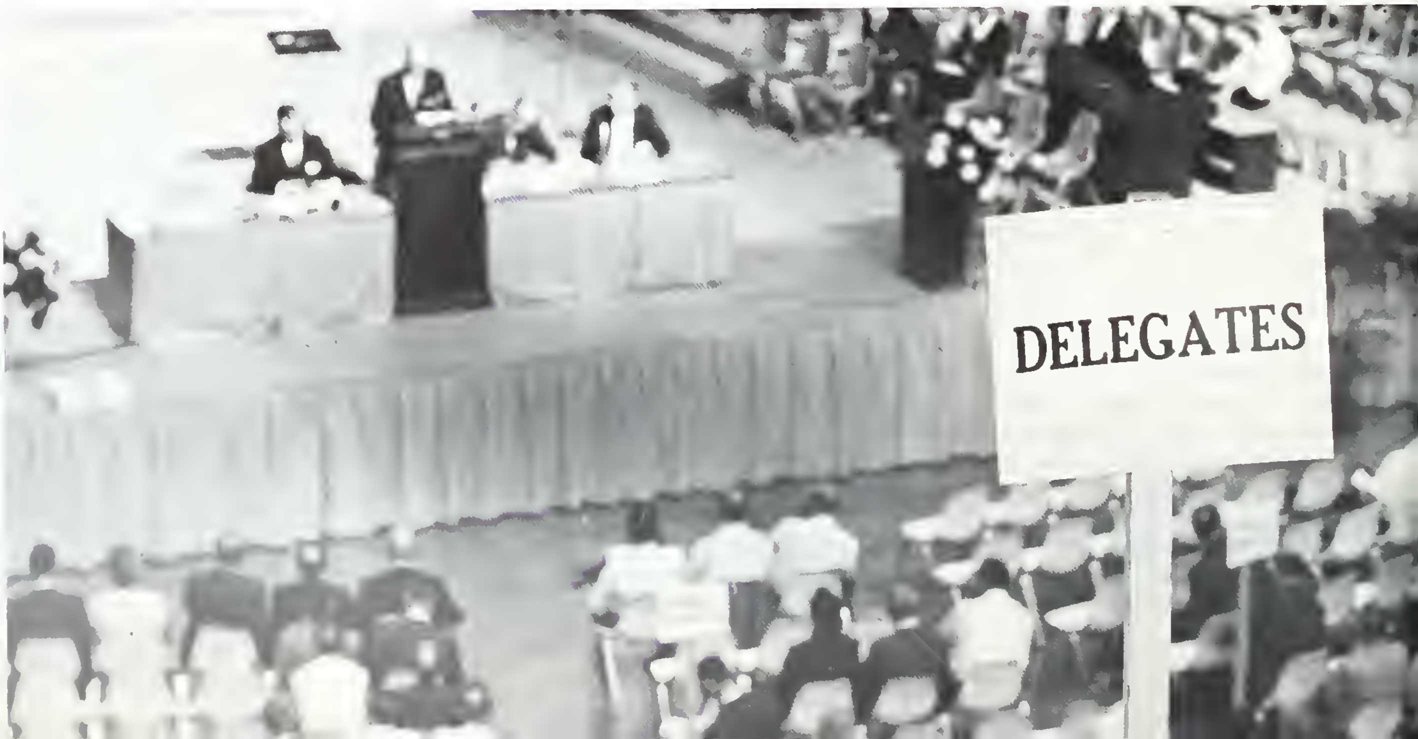
I feel that when a committee has spent from one to three years in the study of a problem and has written its report, we shall add little to its value by changing a few words or phrases. A word or phrase lifted from the paper can be made to mean something different from what it does when the paper is considered as a whole. I am convinced that few of the changes suggested really improve or strengthen the paper as a whole.

I would not change the democratic form of our Annual Conference under which any member has the right to express his opinion. I would not advocate any further limiting of debate. I do wish, though, that debate might be an attempt to bring live issues facing the church before Conference rather than a discussion of the meaning of a word. I would hope that debate might bring a clearer understanding of these issues and fuller guidance in meeting them.

The 1966 Conference will again consider the report of the committee on the study of "Theological Basis of Personal Ethics." I can see where lengthy debate on the attitude toward and the method of dealing with personal ethics might be very profitable Such debate could bring constructiv thinking on the position of a Christia in the world of 1966. It could be o practical help to pastors and congregations as they face the problems o witnessing in their own community This could happen. I hope it does Yet, I suspect, it is more probable w shall spend our time inserting th statement, "Dancing is sin," and striking out the sentence, "The decisio must finally be a personal one mad before one's fellow Christians."

Brethren, let us forget about "jot and tittles." Let us not be too concerned when our "traditional toes" ge stepped on. Though painful, this ma still be good for us. Rather, let u move in the direction of real Christia statesmanship in dealing with th problems confronting the church i the world of 1966.

— FRED J. MILLER



day by day

"What was your Daddy like?" How does a woman whose father died when she was ten years old answer such a question? What does she remember? Giggling while he held her mother on his lap and kissed her . . . Sitting beside him as he drove the car and noticing the tiny hair on his hands glisten in the sunlight . . . His displeasure when she served him lumpy mashed potatoes . . . Knowing he was around because she heard him whistling a favorite tune, "The Whistler and His Dog" . . . Heckling him as he washed dishes and trying to get him to leave them and chase her . . . Being amused and irritated when he helped her with long-division problems and got his answer a way different from the one she was taught . . . Sitting beside him in church and hearing his rich bass voice singing the hymns . . . His insistence that she wear a hated wide-brimmed hat to church . . . Sweeping the porch and flirting with a passing boy, then noticing him at the window, with an arm around her mother, as they both watched in silent amusement . . . Seeing him emotionally moved at hearing the tales of missionaries . . . The smell of his coat and his sweaty straw hat, the feel of his whiskers and the smell of his shaving lotion, the sound of his snore and his deep, loud breathing before he died . . . How empty the house was when he was gone! Fathers, what legacy of memories will your children have when you are gone?

Daily Devotional Guide

SUNDAY, JUNE 12
Gen. 22:1-8. In times of calm and in trying and perplexing situations, love demands obedience — to our earthly father and to our heavenly Father.

MONDAY, JUNE 13
Prov. 3:11-13. A loving father will not hesitate to say "No" or reprove his child when the situation requires it. Lax discipline lacks love.

TUESDAY, JUNE 14
Ex. 18:6-12. In-laws will be friends when there is a mutual courtesy and concern for the other, common interests, and a shared faith in the same God.

WEDNESDAY, JUNE 15
Ex. 18:13-24. Fewer misfortunes would occur if more older men shared and more younger men listened. "Lord, keep my son from repeating my mistakes."

THURSDAY, JUNE 16
Deut. 4:5-10. Any nation whose parents no longer teach their children to fear God is headed for catastrophe. "Blessed is the nation whose God is the Lord."

FRIDAY, JUNE 17
Judges 13:6-12. These expectant parents were not only preparing for the physical care of their unborn child but his spiritual nurture as well. Have you done likewise?

SATURDAY, JUNE 18
Gen. 37:1-4. The favoring of one child above another and heeding his petty tales often contribute to that child's broken social relationships.

SUNDAY, JUNE 19
Luke 15:20-24. Although faith, hope, and love are in this story, love is the greatest factor. Unlimited forgiveness is possible only through unlimited love.

MONDAY, JUNE 20
2 Sam. 18:29-34. How hollow is a single victory or the attainment of success if it is obtained at the high cost of losing a son!

TUESDAY, JUNE 21
Mark 5:21-23. Worry is a worthless antidote but the faith of parents can bring God's healing. A small faith limits God to small assignments.

WEDNESDAY, JUNE 22
Luke 11:11-13. As earthly fathers, God longs for the best for us and does not deliberately set traps or provide hardships just to make life more complex and difficult.

THURSDAY, JUNE 23
Luke 2:46-52. When a young person chooses a vocation, the heavenly Father's commands should take precedence over any earthly father's wishes.

FRIDAY, JUNE 24
Matt. 10:34-39. Families who worship the gods of materialism and social status accuse those who choose to serve God of "throwing their lives away."

SATURDAY, JUNE 25
John 14:18-23. "He loves me . . . Oh, the wonder of such a thought that he loves me . . . I never could love him the way I ought, but he loves me!" Rejoice in the thought of your heavenly Father's love today.

Thinking about fathers

Several weeks ago you considered, "What is a Mother worth?" Now fathers will step into the spotlight for the next two weeks. The worship periods on this theme should have a twofold effect: (1) to stimulate thinking in families of how they can express honor and love to fathers, and (2) to challenge fathers to live worthy of that honor and love. The mental attitudes of fathers and families may both be in dire need of a general overhauling.

Although women stranded at the helm of one-parent families may feel extremely handicapped in considering this theme, the subject cannot be evaded. Children of both sexes need to be taught what a father does (by word, if the personal example is absent) as a preparation for marriage, parenthood, and an understanding of what it means to address God as "Father."

Hymns (from *The Brethren Hymnal*) to sing together could include: "How Strong and Sweet My Father's Care (No. 81),

day by day

“O Master Workman of the Race” (No. 147), and the third verse of “For the Beauty of the Earth” (No. 92). Fathers seeking divine guidance and strength for their demanding role may find their prayer expressed in “My Lord, I Do Not Ask to Stand” (No. 543) and “I Would Be True” (No. 308).

When does a man become a father — at conception? When his child is born? When he pays the bills for his child’s physical needs? When he accepts co-responsibility for his child’s physical and spiritual well-being? Some men feel as does the tomcat that their job is finished at conception. The inevitable coping with colic, wet diapers, doctor’s visits, unruly behavior, church nurseries, and PTA’s are relegated to mother. Although some women out of necessity do remarkably well at this Herculean dual role, this is not God’s plan.

It is no accident that conception requires two people; parenthood requires two people. Each contributes the mannerisms, traits, viewpoints, and attitudes of his own sex in the development of their child. Either one alone is inadequate.

Traditionally, the father was head of the house, the sole provider, the spiritual leader, disciplinarian, and decision-maker. Recent years have brought radical changes. Sociologists are not agreed whether they result from a subtle female campaign of self-assertiveness or indicate a voluntary abdication of authority by men. Either way, the visible effect today is that women are found in many homes ruling the checking account, deciding when to move, where to live, when Johnny needs to be spanked, and the kind of shirt Dad likes best.

Is it any wonder that today’s demasculinized fathers, stripped of their authority, distinctive role, and personal achievements, are complaining: “My family doesn’t need me,” “I’m a stranger at home,” and “Who cares what I think?”

A man wants to be more to his family than merely a paycheck, protector, or punishment-giver. Being basically human, men hunger for love, appreciation, understanding, and respect and will search until they find them. Does the “man in your house” find these in your home?

The qualities of fatherhood

What a tremendous responsibility Jesus placed upon men when he repeatedly spoke of God as being our Father. When a child is taught to say, “God is our Father” or “Our Father, who art in heaven,” what image does he have of God? Consider what the following types of fathers can do to the impressions a child has of God:

— God is uninterested in what concerns me but avidly reads his newspaper, watches television, goes bowling, and plays golf with his friends.

— God ignores his promises — to be faithful in marriage, to give me an allowance, to fix a broken toy, to attend a school function when I am participating, to be an active Christian.

— God is selfish, making mother feed and clothe the family on a pittance of money while he buys new hunting guns golf clubs, books, or outboard motors.

— God is temperamental, allowing the smallest spark to ignit violent explosions of anger.

— God is too meek and loving to enforce his demands “Though it makes him sad to see the way we live, he’ll always say, ‘I forgive.’ ” His threats are meaningless.

— God has favorites. He loves girls more than boys, m brainy, athletic, or good-looking brother more than me.

— God is two-faced. He says I am not to cheat in school but he uses inferior materials in his business and charges th regular price. He says I am to obey the law, but he constantly exceeds the speed limit. He says I am not to ea between meals, but he raids the refrigerator whenever he i hungry.

What impressions do you want your child to have abou God? Does he see those characteristics in you?

THE IDEAL FATHER (Rate yourself!)

F — Forgiving
Forbearing
Faithful husband
Frank
Fair
A — Amiable
Adviser
Affectionate
Admirable
Arbitrator
T — Trusting
Truthful
Thrifty
Tender
Thankful
H — Hardworking
Honoring God
Honest
Happy
Having sense of humor
E — Exemplary
Ethical
Enthusiastic
Empathetic
Educable
R — Resourceful
Reliable
Romantic
Reasonable
Resistant to evil

by Earl and Vivian Ziegler

questions you ask

Q. Was Alexander Mack a member of a church when the Church of the Brethren was founded?

A. Alexander Mack had grown up in the Reformed Church of Germany, in which his father was an elder. As he studied the scriptures, he became dissatisfied with the church as he knew it. The concern for the freedom to study the Bible and to practice his Christian faith as he had come to understand it, led him to the Province of Wittgenstein, where other religious dissenters were gathered together.

Mack might have remained with the established church if it would have tolerated his efforts toward reform and renewal. Being suppressed in his convictions by both the church and civil authorities, however, and believing that the separateness and individualism of many of the spiritual refugees in Wittgenstein were wrong, he felt that obedience to the scriptures demanded a disciplined fellowship – a brotherhood of believers. He was, therefore, instrumental in gathering together the small group who became the first members of the Church of the Brethren. Thus, while he probably never formally withdrew from the Reformed Church, Alexander Mack had clearly severed his relationship with the established church when the Brethren fellowship was formed.

Q. What is the meaning of the word "abba" in Rom. 8:15?

A. Abba is the Aramaic word for father. It was undoubtedly the word Jesus often used to address God as in Mark 14:36, when he prayed in the Garden of Gethsemane. The disciples also, through our Lord, came to know God as a father, so the word *abba* must have been commonly used by the early Christians to express the new and intimate relationship they had come to experience with their heavenly Father.

Paul twice used the word, in Rom. 18:15 and in Gal. 4:6, to express the deep emotional response of faith and trust which results from the knowledge that we are the sons and heirs of God.

The fact that *abba* is left in the Aramaic and not translated into English is further evidence of its special meaning as an address of intimacy in relationship.

Q. How may I get information about Karl Barth, a German theologian?

A. Karl Barth has undoubtedly been one of the most influential theologians of the twentieth century. His has been the principal voice in the movement known as neoorthodoxy, and he certainly will take his place in history as one of the church's great reformation figures.

The work that brought Barth to world prominence was his *Epistle to the Romans*, which is available in translation. His greatest work is his *Church Dogmatics*, which sets forth his systematic theology. These volumes are also available in English.

In 1962 Dr. Barth came to America for the first time and lectured at the University of Chicago and Princeton Theological Seminary. These lectures are now available in a book, *Evangelical Theology*, and would give a helpful introduction to Barth's thought.

Two other books about Karl Barth might be helpful. The first is *Introduction to Barth's Dogmatics for Preachers*, by Arnold B. Come. The second is called *Portrait of Karl Barth*, written by Georges Casalis. A valuable contribution in this volume is a good bibliography of Barth's writings. All of these books may be purchased through the General Offices of the Church of the Brethren, Elgin, Illinois 60120.

Q. The organist at our church plays the organ so loudly that it is most annoying to the congregation. He seems to be trying to show off his abilities as a musician. Should not the organ music be soft and sweet to help put one in the mood for worship?

A. The organ can be a most effective means of worship or a hindrance to a genuine worship experience. Much depends upon the way it is played.

If the organ is to fulfill its proper function, it is necessary for the organist to understand the true nature and purpose of worship, as should also any leader of public worship such as the pastor or choir director.

While a good organist must be a competent musician, the public worship service is not the time for him to display his artistic abilities in a way that calls attention to himself. There are times and places for the proper demonstration of his professional skills, such as recitals and other performances. The sensitive church organist will seek to use his instrument as an expression of worship just as congregational singing, anthems, prayers, and the reading of the scriptures are ways of worshiping.

The organ is a remarkably versatile instrument, capable of reflecting many moods in worship. The full organ can be a thrilling outpouring of praise just as a quiet stop may contribute to thoughtful meditation. Each has a rightful place in the service. To play the organ loudly at all times not only offends the ears of the worshipers but betrays the real purpose of the instrument. Moreover, while the organ provides a helpful support to singing when properly played, it can also virtually destroy such singing when by its volume it overpowers the voices of the worshipers.

It would appear that the real problem in the situation to which you refer lies in the fact that the organist does not understand the nature and purpose of worship. He seems to be making the organ an end in itself. Perhaps your pastor can help to interpret to your organist and to your whole congregation the rightful place of each element of public worship and the contribution that can be made by the organ when it is properly used. – Paul M. Robinson

PART 2

The green berets of God

by Vernard Eller / a personal opinion

■ It is not only interesting but highly significant that the Christian thinker who first proposed *expediti* as an analogy for the church made that proposal by applying the term specifically to the Church of the Brethren. Soren Kierkegaard was of the opinion that the Brethren refusal to pledge themselves to creeds, confessions, or any such authoritarian definitions of faith (which is absolutely all that Kierkegaard knew about the Brethren) nevertheless qualified them in a special way to be God's *expediti.**

Although Kierkegaard wrote more than a hundred years ago and although what he wrote was based upon information which had originated a hundred years before that, it could be that he has provided the one thing needful for the Church of the Brethren today, a clue to the particular nature and mission of our church in our world. Let us explore the possibility.

It should be recalled from our previous article that *expediti* is a term taken from the military vocabulary of the Roman Empire, referring to special detachments of troops which were organized and outfitted so as to be able to move into action on the shortest possible notice, to get to trouble spots but fast. The *expediti* were to the ancient world what the Green Berets of the U.S. special forces are today.

Probably no one will deny currently the Church of the Brethren is rather sorely agitated with a problem of "role identification"; we are very unsure about who we are, what we should be doing, and where we ought to be going within the total context of the body of Christ in an ecumenical age.

The focus of these woes comes, perhaps, in the matter of size and consequent limitations of power and influence. Two hundred thousand odd Brethren (and you can read that one as you will) do not make a very impressive array when ranked alongside the armies of Methodism, Episcopalianism, Presbyterianism, and whatever. We are not much of a force, and, what is worse, we do not have much chance of becoming such. Our very slow growth rate, coupled with the fading of many of our pitiably small congregations and our seeming inability to muster anything like a noticeable urban presence, has us scared. To know that many even of the giant denominations are growing no faster proportionately is of little consolation; to be doomed to smallness is a great frustration.

One way out, of course – and a way that currently seems to hold appeal for a number of Brethren – is large-scale merger. Admittedly, merger is not the same thing as growth and marks no true addition to the armed forces of God, but it would enable us to dispel our frustration and would give us access to new sources of moral, fiscal, and political power. (Yet, most of the discussion implicity assumes that in merger there would still be an "us," an identifiable Brethren entity which would gain these advantages – although, obviously, this is not an accurate description of what broad-scoped merger means for a small denomination.)

It may well be that the divine plan calls for a church of God which moves like a mighty army – a massive, awe-inspiring, overpowering force of occupation. Certainly armies can achieve some objectives that cannot be achieved in any other way, and there may be godly goals which call for the concerted strategy and impact of ecclesiastical "weight." However, the very concept of *expediti* should alert us to the possibility that God's war, in addition to mighty armies, might require some units whose smallness of size marks precisely their advantage rather than defect. Maybe our Commander-in-Chief wants some special forces, some small denominations, as well as battalions, corps, and armies.

One role that would seem a possibility for groups our size, and one for which currently there seems to be some demand, is the *avant-garde*, which was discussed in our previous article. But even if we assumed that this is a legitimate ideal for a church, it still is quite clear that this is no real possibility for the Church of the Brethren. Some individuals among us may aspire to *avant-garde* status, but for Brethren in general this would be like asking the leopard to change his spots. We lack the requisite sophistication, polish, and *savoir vivre*. Our simple, rural, uncultured heritage is all wrong. Intellectual brilliance and theological innovation never have been our forte and never will be. Both socially and morally we are bound by too many inhibitions (thank God!). Historically we have been known as a "peculiar" people, which would fit well with the

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* For the full text of Kierkegaard's statement and the story of how it came to be made, see my article "Kierkegaard Knew the Brethren! — Sort Of," (*Brethren Life and Thought*, Vol. III, No. 1, Winter 1963), pp. 57-60.

avant-garde role, except that our peculiarity comes at the wrong end of the social scale, a peculiarity which evokes scorn rather than imitation.

In any case, to be *avant-garde* by definition means to command the following of the masses, to be in front of them as leader. But although Brethren may be making and may be able to make vital contributions and meaningful witnesses to the ecumenical movement, there neither is nor will be any noticeable rush of God's armies trying to line up behind us.

No, the role for us is the one in which Kierkegaard saw us. There are many aspects in which our heritage and tradition already have fitted us to act as God's *expediti.* Once we give attention to this role we will discover within ourselves advantages and strengths we did not know we had. Indeed, some of the very characteristics which produce frustration when we try to be an army or an *avant-garde* can be the means to effectiveness as *expediti.*

The prime requirement for an *expediti* church is that it be unfettered (which is what the word *expediti* actually means), unencumbered, ready to move instantly at the command of God and under the leading of the Spirit. The life and walk of an *expediti* church will be marked by mobility, versatility, reformability, openness — freedom, in short. Such freedom the Church of the Brethren even now enjoys to a greater degree than do most other churches, although it is such a natural part of our background that for the most part we are oblivious to the advantage we possess.

Kierkegaard pointed to our anticreedalism, and this is basic. We have not been bound to tradition and to past formulations of the faith and thus have been free in each generation to read and interpret our New Testaments in light of our own particular situation and under the direct guidance of the Holy Spirit. In consequence, Brethren thought has been marked by a flexibility, a theological inclusiveness, and an ability to absorb and contain some of the disputes which have wreaked division and bitterness in other groups. We have escaped rigidity on the one hand and on the other the sort of hypocrisy which solemnly insists on the necessary authority of creeds and confessions even while ignoring them in practice.

Also, we are liturgically free. The value of this freedom recently was brought home to me personally as I struggled to get a clear picture of what Jesus intended through the Lord's Supper. I became convinced that the customary churchly interpretation has been wrong on a number of vital points. At the Brethren Student Christian Movement conference, involving college students and their advisers from all across the Brotherhood, I had opportunity to conduct a love feast according to the mode and interpretation of my new understanding. Although, of course, I had to bear personal responsibility for what I did, I did not, ahead of time, have to get permission or clear my plans with any hierarchial body. I was free to seek and follow the mind of Christ even touching so basic a matter as the theology and form of the Lord's Supper.

In contrast to this is the testimony I ran across in the course of my preparation. Bishop J. A. T. Robinson (of *Honest to God* fame) has a reputation as a reformer and even a radical. One of his books represents an effort to reform the Lord's Supper. Yet, in the book he admits that he is helpless to make any change in the wording — even in the minutiae of *wording* — of the eucharist liturgy, because such would have to command "a two-thirds majority in Convocation and Church Assembly *even for experimental use.*"

We Brethren do have a remarkable liturgical freedom, and we are using it — as is attested by the wide variety of forms currently in practice among our congregations and even in so restricted a milieu as our Annual Conference. This freedom could be part of an *expediti* pattern.

Administratively, the same sort of freedom marks our denominational structure. Few of us appreciate the tremendous advantages that are ours in being small enough that all the major arms of the church can be headquartered in one building with an integrated and communicating staff, using a unified budget, and under the administration of the one General Brotherhood Board. This compactness of organization, plus the fact that we hold an *Annual* Conference, means in practice (and not just in theory) that our denominational program is impressively more versatile, fast acting, and able to adapt to changing world conditions than is the case with most. We have the administrative wherewithal to be expeditious.

Our long tradition of anticlericalism has given us another sort of freedom. The Church of the Brethren in no sense is priestly, preacherly, or professionally dominated. The Brethren would stack up alongside any denomination in America in the extent to which our laity is involved in the life and government of the church at every level. In general our laymen — and women — demonstrate that the church is their church; they are involved and rather highly knowledgeable; they are inclined to think and to speak for themselves. To see the freedom (and responsibility) with which our laity and clergy operate together in local council meetings, in district conferences, and at Annual Conference is a joy to behold.

In and through these specific freedoms of the Brethren there functions a less definable one, a liberality of spirit, a demc cratic equalitarianism, and ingenuous lack of formality, a willing ness to trust to the good sense of one's brothers and the leadin of God rather than insisting upon ecclesiastical safeguard: Brethren display an inborn impatience with red tape, hierarchy canon law, bureaucracy, regimentation, and doing things b the book (even Robert's Rules of Order, for that matter). An because our leaders have been nurtured in this spirit an feel supported by it, they are able to practice a certain freedor in speaking out and even in making commitments both fc themselves and in the name of the church. Many Brethre representatives — from M.R. Zigler at the World Council c Churches to local delegates in community councils — have at tested to the freedom they have been able to exercise, and man representatives from other churches have witnessed to th creative freedom that Brethren often do demonstrate in ecu menical situations.

And all these freedoms, it should be noted, do not lea to individualism, anarchy, and diffuseness, because, as it were they are grounded in a strong sense of brotherhood and fellow (almost family-) feeling. We can trust one another because w know one another, and we can know one another because th church is small enough and has the tradition that makes fa miliarity possible. I would guess that the Brethren are, at on and the same time, both as free and as united as any denomina tion in Christendom.

Partly because of our size, partly because of our heritage and mostly because of the grace of God, the Church of th Brethren is specially fitted to serve as *expediti*. Even our name the Church of *the Brethren*, is as appropriate to the *expedi* concept as any that could be devised. Given, then, this mos favorable position, it is nothing less than sin against God t sit around comparing ourselves with other churches, bemoanin our smallness, wondering why we are not an army or whethe we should join one — bemoaning our smallness (provincialism) wondering why we are not the *avant-garde* and whether a new get-up would make us look sophisticated enough to pass fc one. We *have* a role. It may not be the same as that assigne to other churches, but it is the one to which we have bee called, and with God's help we can fulfill it. Let us be th *expediti* Brethren, the church of the Green Berets. □

God Is Dead . . .

So they assert, so the rumors fly.
But one may hesitate — true or a lie?
When the curtain falls we can shout, "Proof! Proof!"
All the while applauding not death but a spoof.
Of course, the bier, solemn and slow, is passing by,
But the lid of the coffin is shut.
Since God is not lying in state
We are still free to speculate,
To say, "So I hear, but . . . "
We ask, "Who is inside? Why don't the mourners
cry?"

Flags may be at half-mast, or even completely
furled,
But is there any reason in all the world,
Or out of it, why God should be gone?
Count up all the rulers, pseudo and real. Which
one
Is missing from his rickety throne?
Don't be so sure
It's God who is dead.
There was an empty tomb once before.
Don't let the murder boast go to your head.

by Edith Lovejoy Pierce

The Basis of Christian Ethics

by Burton Metzler

■ A fundamental question in ethics is: What makes right right and what makes wrong wrong? This question differs from a related one: How can one distinguish between right and wrong? This question is important, but we are not dealing with it at this point. We are dealing with the question: What constitutes rightness and wrongness? What is the basis of ethics?

Some students of this matter assert that there is no objective of ethics. What we call right and wrong are merely matters of opinion or preference and vary with time, place, circumstances, and persons, and there are no fixed universal standards by which to judge the ethical quality of conduct.

Other thinkers hold that pleasure is the basis. If something promotes personal pleasure, it is therefore right, and whatever promotes pain is therefore wrong. Closely related to this view is the theory that happiness is the basis. If something promotes the greatest happiness of the greatest number, it is therefore right.

Likewise, the pragmatic value of conduct is considered the basis of ethics. If a course of action gets an individual or a group ahead, if it helps one to reach his goal, if it works, that fact makes it right. An application of this theory is the assertion that the end justifies the means.

In practical everyday living public opinion is often taken as the basis of right and wrong. If everyone is doing it, it is therefore right. According to this view, conduct is guided by what people will think.

Authority is proposed as another basis of ethics. If a great and honored man or a church or a nation or a book says something is right, that fact makes it right.

It is also held that the very constitution of types of conduct makes them right or wrong. Just as a certain atomic weight is an attribute of a particular chemical element, so a certain moral quality is an integral part of conduct. Thus, stealing is wrong because wrongness is a built-in quality of stealing.

Some people hold that conscience is the basis. If one's conscience tells him that a thing is right, that makes it right.

Perhaps each of these philosophic views has something to commend it and something to discredit it, but this is not the place to evaluate these proposals.

But in the Judeo-Christian tradition the basis of ethics was not found in philosophy; it was found in religion, and it was theological in nature. We are dealing with Christian ethics. This takes us at once to the scriptures, especially to the New Testament.

An obvious fact appears on the very first page of the Bible, and it is confirmed throughout scripture. It is the fact of God. He is eternal. He is the beginning and the end. He is the creator, sustainer, and ruler of all. From him and to him and through him are all things. He is above all power and authority. He dominates the whole sacred story. Words are incapable of expressing the greatness of God as suggested in the scriptures. Some men may ignore God, but not so the Bible. He is the Great Reality from whom all things come and on whom all things depend. To him is due glory in the highest forever.

God is represented in the Bible as a moral being. Unlike an impersonal force such as gravity he makes moral distinctions. He is deeply concerned with right and wrong, good and bad, and with the moral quality of human conduct. He is righteous, fair, impartial. He speaks truth. He cannot lie for he cannot be untrue to himself. He is holy, thrice holy, of purer eyes than to behold evil. He is light and dwells in light unapproachable. His very nature is love.

God, therefore, is the great teacher and lawgiver of mankind. Through his servants, the prophets, and, finally, through his Son he declared great moral principles and precepts and urged men to do what is right and warned them against doing what is wrong. Through Moses he gave the Ten Commandments, and in Jesus Christ he brought to completion the ethical teachings of former times. Even the most superficial survey of the scriptures reveals God as the moral lawgiver.

God also is the judge of mankind. In the opening chapters of the Bible he is seen evaluating human conduct, and in the closing chapters he is pictured as judging the world. His judgments are true and righteous altogether. Abraham in early times spoke of God as the judge of all the earth. Sometimes the judgment of God is looked upon as coming at some future time, and sometimes it is said to be present. According to the present aspect, whenever a man makes a moral choice, he classifies or judges himself. He puts himself on the side of the good or the evil. God has made things in such a way that a man must reap what he sows.

It is clear, therefore, that man is not without moral law; neither is he a law unto himself. Over him is unescapably the ultimate lawgiver and judge, and deep within him is the sense of obligation, the conviction, I ought.

The above considerations point to a fact which is maintained throughout scripture, namely, that the word of God is the basis of ethics. What he commands is right and what he forbids is wrong. His word defines our duty. According to the scriptures, it is not the word of the king of Israel or of the emperor of Rome or of the Jewish Sanhedrin that makes a course of action right. Neither is it personal preference or public opinion or happiness or rationality or anything other than the fact that the action is in harmony with the word of God.

Instead of the word of God we may say the will of God, for the will of God is back of the word of God. But back of both the will and word of God is the nature or character of God for he always speaks and acts in harmony with his nature. Here we come to the ultimate basis of ethics: it is the nature or character of God. That which makes conduct right is the fact that it is in harmony with the character of God, and that which makes conduct wrong is the fact that it is not in harmony with the character of God. This is his nature, his character. And it becomes the basis for our ethics. Since God is love we ought to love one another. Conduct in harmony with his love is right and conduct not in harmony with his love is wrong.

The New Testament declares that Jesus Christ is the revealer of this God who is the basis of ethics. The writer of Hebrews states that formerly God spoke to the fathers by the prophets in various ways but now he has spoken to us by his Son. This Son of God "reflects the glory of God and bears the very stamp of his nature." In him the whole fullness of deity dwells bodily. John calls him the Word who declares the message of the invisible God. He is the expression of God's idea. Jesus claimed that he did not speak on his own authority, nor did he act on his own initiative. He spoke and acted as God wished him to do. He claimed that he and the Father are one and that whoever has seen him has seen the Father. Paul proclaimed that the Son was the image of the invisible God and that all things were created through and for him. God is king and so is Christ; God is judge and so is Christ. The Father deserves the highest honor and so does Christ. In his life, spirit, and teachings God is most fully revealed. He is the way, the truth, and the life.

This leads us to include another idea in our statement regarding the basis of ethics. As Christians we hold that the basis of ethics is the nature of God as revealed in the life, teachings, and spirit of Jesus Christ.

If the basis of ethics is the nature of God as revealed Christ, then right ethical living is to live in harmony with G as revealed in Christ.

The scriptures express this idea of harmony with G in various ways. For example, it involves keeping his comman ments. This idea of obeying the commandments of God found very frequently throughout the Bible, and it is essential element in the good life. In fact, the Christian li is the life of obedience. Peter calls upon Christians to be obedient children. Jesus asks the searching question, "Why you call me 'Lord, Lord,' and not do what I tell you?" Joh says that we may be sure that we know God if we keep commandments.

This idea of harmony with God as revealed in Christ also expressed as following Jesus' example. In his minist he called men to follow him even if that meant leaving fathe mother, and family. He said, "I have given you an example, th you also should do as I have done to you," and, while at t time he was referring particularly to his washing their feet, t statement would be true concerning his manner of life as whole. John says whoever abides in Christ ought to walk he walked. Peter says that Christ has given us an example th we should follow in his steps.

Harmony with God also means to believe in him, have faith in him, and to trust him. Faith in Christ is prerequisite to obtaining eternal life, and the Christian life the life of faith. Faith in God and in his Son, Jesus Christ, one of the dominant ideas in scripture.

To live so as to glorify God puts one in harmony with hi Jesus said he did not seek his own glory but the glory of Father who sent him. His whole life was an effort to glori God. When to glorify God required his death, then Jesus cho death. Paul instructs the Corinthian Christians that whether th eat or drink or whatever they do they should do it to t glory of God.

Another way of expressing this idea is found in the fi and great commandment, "You shall love the Lord your G with all your heart, and with all your soul, and with all yo mind." If one loves God, it follows that he will keep his co mandments. To love God and keep his commandments is t whole duty of man. It cannot be stressed too strongly that t Christian life is the life of love, first for God and second f man.

To please God puts one in harmony with him. Jesus sa the Father was always with him because he always did wh pleased him, not just what he had to do but what he kne would please the Father. Paul said he always made it h aim to please God rather than men, and he called upon his fello Christians to do likewise. When one's motive is to please G he does not look upon his conduct as a dreary duty done unwillingly and under compulsion but rather as a joyful service of love. A lover gets a thrill out of doing what he thinks will please his beloved.

These expressions and others are used in scripture to set forth the various facets of the ideas of harmony with God as revealed in Christ. It means to obey him, to glorify him, to please him, to love him, to have faith in him, to follow Jesus' example. Possession of the underlying quality suggested by these terms makes conduct right; lack of it makes conduct wrong. We should go with the grain of the universe, not against it.

The requirement that conduct be in harmony with God applies to both our inner life and our outer actions. Jesus encountered those whose actions made a fair show, and to a casual observer they appeared to be very fine persons. But Jesus looked beneath the exterior into the heart. Similarly, the Lord told Samuel that while man looks at the outer appearance God looks on the heart. For as a man thinks in his heart so is he. On this basis Jesus severely condemned the hypocrites he encountered, for their hearts were filled with corruption. They were like cups and platters clean on the outside but filthy inside.

Jesus compared people to trees on this point. A tree whose nature is good cannot bear bad fruit, and a bad tree cannot bear good fruit. So neither can a bad man lead a good life. The inner life is the spring from which one's actions flow. Unless the inner life is good, conduct cannot be good. Transformation of one's conduct so that it becomes pleasing to God begins with the renewal of the mind. A wrong motive tarnishes an otherwise good deed. Paul declares that he who does the noblest deed without the good motive of love is nothing.

In Jesus' estimation the inner aspect of an act is so important that it is practically equivalent to the act itself. Thus bitter anger is subject to the same penalty as murder. John says that anyone who hates his brother is a murderer. Jesus also stated that to harbor the lustful thought is to commit adultery in the heart. The writer of Proverbs says,

> "Keep your heart with all vigilance;
> for from it flow the springs of life."

But a good inner life is not enough; it must be accompanied by good deeds. Scriptures make this abundantly clear. James says that faith without works is dead and the kind of religion which does not cause one to bridle his tongue is vain. Jesus requires that the talent be used and the tree bear fruit, much fruit. He says we shall be judged according to our deeds and our words. Furthermore, good intentions, although they are essential, do not make a bad deed good or a wrong deed right.

(In a subsequent article the author will discuss the application of Christian ethics. — Ed.)

Are we ruining the nation's air and water?

■ The nation is girding itself to meet the threat of a growing enemy. This enemy is pollution of air, water, and soil. There was some little guilt feeling in the immediate past over the despoilment of lands and the savage annihilation of wild life, but the problem of bad air and unfit water has suddenly burst upon the country. The Congress during the last two sessions had so many bills dealing with this concern that it has been referred to as the "Conservation Congress."

In 1963 the Clean Air Act was passed. In 1965 it was the Clean Water Acts. Both of these give authority to the administration to set standards for clean air and clean water and to impose regulations preventing pollution.

For many years we have had the soil conservation program. Water and air did not seem threatened. Now a vigorous thrust is being made, to head off disaster, especially in water, in the Water Resources Research Act of 1964. Within one year research institutes have been established in each of the fifty states and in Puerto Rico. Almost every department of the federal government in cooperation with state and local groups is working on the problem.

Now before the Congress is the Clean River Restoration Bill (H.R. 13104, S. 2987), which illustrates the governmental approach. If this becomes a law, entire river systems will be systematically cleaned up by the enforcement of standards and regulations preventing pollution, erosion, and flooding. The techniques for doing this are now sufficiently known and tried, and all that remains is to carry them out. We may expect to see one of the most carefully planned programs of conservation of natural resources carried out in this country that history has ever recorded.

The scope of the problem is sometimes referred to as "environmental stewardship." Not only does man's survival depend on an adequate supply of clean air, water, and food but his spiritual life also is nourished or deformed by his environment. The accelerating population and the accompanying industrialization needed to support huge populations led one person to say that "in the short space of fifty years Americans have converted their country from one of the most beautiful to one of the ugliest."

History records many great nations which passed into oblivion, leaving behind them a desert where once was a richly endowed landscape that nourished a great culture. Even the boasted agricultural surpluses about which we heard so much a few years ago are no longer a fact. The U.S. is beginning to join the rest of the world in an understanding of the threat to physical survival in the despoilment of the good earth. — John H. Eberly

Faith looks up . . .

I AM one of approximately 400,000 persons in this country with a serious visual impairment. My problem is a degeneration of the retinal nerves, known as choroideremia. This is a rare condition for which medical science at this time knows no effective treatment or cure.

Knowing this, how do I as a Christian view life? My situation is only one kind of problem persons face in life. Jesus said to his disciples, "You will find trouble in the world — but, never lose heart, I have conquered the world!" (John 16:33, Phillips). What is *my* attitude about adversity? I am thankful for the heritage of Christian parents and the influence of the church throughout my life. This background has given me strength and courage and a deepening faith in God's purpose for my life.

Life is ours to reject or accept. If we reject it, we go increasingly toward confusion; if we accept life as it is, we are on our way to further insight as to its meaning. One important aspect of seeking deeper understanding is to consider intelligently and prayerfully what the adversity may lead us to become. At this point, as at all points in life, we seek God's will for our lives. We renew our faith in God, whose purpose is the creation of persons, and as Creator he shares with persons life's adversity and defeat; its joys, attainments, and growth. We and God are together engaged in a creative task: the creation of a person and all that may mean. Knowing God is in this with us we become in the words of Paul, " . . . ready for anything."

During 1965 there was a turning point in my life, and now I am beginning to feel I am " . . . ready for anything"! For seventeen weeks I participated in training at Western Michigan University, Kalamazoo, Michigan, in the department of special education, learning the use of "the long cane." This orientation and mobility training has provided for me new freedom and independence that I might go about fulfilling responsibilities in my business, as well as in my family, church, and community life. Obviously, with loss of vision one has to learn not only a new method of mobility but also different ways of doing even the most routine things such as recognizing a friend or selecting the right tie for a particular suit!

We and God are companions in adversity. Our concern should be not what becomes of us but what we can become.

RONALD W. WORKMAN is the owner and operator of an insurance agency in Goshen, Indiana, where he is a member of the church board of the Goshen City church and chairman of its service commission. For many years active in men's work, he served on district, regional, and Brotherhood men's fellowship cabinets. He is married and has a married son and two grandchildren. For eleven years he sang in the Menno Singers' male chorus.

READERS WRITE / *continued*

not ready for this, there is no point in o
participating in the merger talks.

No issue in recent years has been as d
visive in our fellowship as this one. It
ironical that, while we talk of union wi
other fellowships, we are creating disuni
in our own. If we vote to enter the merg
talks and lose any substantial proportion
our membership, we will simply be co
tributing to the further splintering of Pro
estantism. A First Brethren professor
the Ashland Seminary recently told us th
he felt that, if his group back in the 188
could have been patient just a few mo
years, the changes would have come abo
which they desired and the split in o
church could have been avoided.

Union with other denominations mu
evolve naturally from a real unity of spi
swelling from the botom up, not impos
from the top down, else it will be a hollo
framework, a mockery of the great scriptur
ideal, "that they all may be one." I belie
these words and also "one flock, one she
herd" are fulfilled not necessarily in
oneness of organization into one big supe
church, but in a oneness of spirit in lo
for Christ and for one another, which y
allows for diversity of belief and practic
At this point, we had better look to th
unity of spirit among our own, as we
as other fellowships, lest a "peace churc
become a warring church.

ERNESTINE H. EMRICK

Ashland, Ohio

■ I'd like to add one thing to Jean Hul
letter (MESSENGER, April 14): Amen. W
all have decided it is worth the forty-fiv
minute automobile ride we make on Sund
to have the wonderful close fellowsh
the Pittsburgh church offers us.

I am against anything that will threat
the spirit of love our church offers.

LORA BARKER

McMurray, Pa.

■ I'm tired of hearing that we must ke
up with a changing world. Why must w
Christ doesn't change nor does the Bibl
We only want to change so some of o
worldly ways are accepted in the churc
Our biggest problem today is "keeping u
with the Joneses." Humility is not one
our virtues.

As to selling our Brethren philosoph
this brings it to the individual level. If w
would believe in Jesus Christ and his teac
ings as advertisers proclaim and sell the

products, we would do some soul-searching and louder witnessing.

It is wonderful to worship and cooperate with other denominations, but as to union my thoughts are very basic and simple. I could not move my family in with my brother's family. His discipline would not be suitable for my children and vice versa. The visits are pleasant and enjoyable. So with church families.

Mrs. Kenneth Brown
Akron, Ohio

■ I should like to speak in regard to the Church of the Brethren's joining the Consultation on Church Union. Obviously, there are advantages to joining a larger group and a "name" group. Our urban and home mission churches especially would benefit from the attraction of a well-known name. Also there is probably much more we would gain from being a part of the "General Motors" of Protestantism. At last we would really be somebody and not feel like an orphan left on a doorstep. We want to be adopted and liked and "grown-up." Our puny size distresses us, both locally and nationally. . . .

If, however, we want to continue to make a small but very real contribution to the peace of the world by our own peculiar training and emphasis we will, I feel, need to stay separate though certainly continue on in the NCC and the WCC.

Leonard B. Carlisle
Redondo Beach, Calif.

■ As one who lives in a town where the future of an eighty-five-year-old college is threatened owing to the merger of Lutheran synods, I feel it behooves Brethren to think prayerfully and soberly before uniting with other denominations.

All Christian groups should be more concerned with the salvation and growth of the individual sinner and with perfecting the church organization as we know it than with establishing a hierarchy that will lead to confusion and away from the simple precepts taught by Christ and the founding fathers of this denomination. . .

Could it be that God would use the Church of the Brethren, unfettered by compromising alliances, as a very real witness for "peace on earth"?

Lois F. Cochran
Lindsborg, Kansas

■ I lament the fact that we Brethren have never been able to develop a fellowship where we can hotly debate critical issues and yet feel that the bond of union is stronger for it. The church ought to be the agency within which men could grapple with convictions, differing though they may be, and really be one in Christ. If this cannot be done within the narrow lines of the Church of the Brethren we will never accomplish the task across church lines. I would like to see fewer of our committees putting their fingers up in the air and seeing which way the wind blows and get down to the task of sharing the deep convictions of the Spirit which I know has not passed them by.

James M. Berkebile
Elizabethtown, Pa.

ONE WHO CAME IN FROM THE COLD

I want to thank Bro. Murray Wagner, Jr., for his frank and fresh portrayal of the "bread Christian" approach of the church (March 17). For many of us, this is an easy answer and one for which we so quickly pat ourselves on the back feeling that we have given "the cup of cold water" (in his name).

However, I can never forget "Frank" in a mission on Sagamon Street, one block south of Skid Row. He was assistant director of the mission, a deeply dedicated, capable man who would have been welcome in any of our upper-middle class churches. We asked him one night how much permanent good, if any, these missions were able to do. The question came up because of the "coming forward," in response to the "invitation," of the most disreputable-looking human I had ever seen. This man, drunk, with a bloated face and sore, bloodshot eyes, had talked throughout the service.

Frank replied, "Five years ago, I was in worse shape than that man. I came in out of the cold, drunk, etc., looking for a warm bed and something to eat."

Jesus knew full well that, when he fed the four and five thousand, and healed many, this was the only reason many followed him. Yet, he did not cease to minister to the physical needs of men.

I would say, may God bless Murray Wagner, Jr., give him the insight and strength to help us overcome the inertia of the church that makes possible the skid rows, but also, God bless those who "give bread in his name," however inadequate it may be.

Philip Zinn
Houston, Texas

"Does God come to the beach with us?"

To such a question you probably would answer that God is everywhere, that He is present at the beach as well as in church or at home.

But in his search for answers to some of life's questions, your child has reminded you of one of your greatest responsibilities, the religious growth and training of your family.

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Eight American composers are represented here with sacred music written between 1948 and 1960. Two use an organ, one a piano; the rest are a cappella for various combinations of voices. If the result is a mixed bag, it is not only one full of good things, but it includes some that are exceptionally good. Choir directors will find here a feast of new music for the church, most of it in fairly traditional but far from hackneyed style. Alan Stout's *The Great Day of the Lord,* to a text from Zephaniah, is perhaps the most striking in its use of the organ. And I should like to hear more from Russell Woollen, a Roman Catholic priest represented here by a motet from his mass, *Domus Aurea.* These two men turn out to be the youngest — thirty-four and forty-three respectively, whatever that may signify. Other composers are Halsey Stevens, Normand Lockwood, Gordon Binkerd, Daniel Pinkham, Ellis Kohs, and Jacob Avshalomov. The singing is of good quality, and I hope that there will be more recordings by this group, made up of some of the best voices in the Midwest.

CHORAL MUSIC. Susan Bradshaw and Richard Rodney Bennett, pianos; the John Alldis Choir, John Alldis, cond. Argo RG 426 mono and ZRG 5426 stereo, $5.79 each

"THE EXISTENCE and nonexistence of atomic facts is the reality." So runs the English translation of one of Ludwig Wittgenstein's propositions from his *Tractatus Logico-Philosophicus.* Elizabeth Lutyens has set thirty-seven of them (in German) as a motet in appropriately searching atonal style. If this sounds formidable, listen a while and meditate on some of the words that will remind you of Paul Tillich: "Doubt can only exist where there is a question; a question only where there is an answer."

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In all, four composers: a judicious an varied bill of fare showing some of th best recent work of British composer Not everyone will warm to this record but those in search of something fres and new will find it most welcome an worth getting to know. — WILLIAM RO ERT MILLER

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in brief

PERSONAL MENTION

John S. Noffsinger, aged seventy-eight, one-time Mt. Morris president, former executive of International Volunteer Services, and most recently a senior counselor for the Peace Corps, died in Washington, D. C. . . . The **Elmer Glovers** recently resigned after twenty years at the New Windsor Brethren Service Center. Elmer was supervisor of processing and Wilma the manager of the gift shop. They have entered business in Hanover, Pa.

• • •

We are sorry to have misunderstood the item regarding British exchange of pulpits. **Floyd Bantz** of Roaring Spring, Pa., will not be going to England, but a British preacher is expected in the Roaring Spring pulpit on Aug. 28. . . . **Ralph G. McFadden,** pastor of the Lafayette church, Ind., won the Democratic nomination for congressman in Indiana's second congressional district, receiving more votes than the other four candidates combined. He will be opposing Republican incumbent, Charles F. Halleck, congressman since 1935 and former minority leader.

• • •

Stanley L. Davis, Jr., Brethren minister in Chicago's North Side Youth Parish, and **Clay Pheasant,** a Bethany Seminary student assisting in the parish, were scheduled to be on television, May 15 and 22, on the National Council of Churches' program, "Look Up and Live." The men are seen interviewing youth of the parish.

Roy A. McAuley has announced his resignation as president of Elizabethtown College, effective Aug. 31. He has been an administrator of the college since 1956, the past five years as president, the first five years as dean of instruction.

Ten persons, in addition to those listed in the April 28 issue of MESSENGER, will be involved in the summer seminars and work camps under the auspices of the Brethren Service Commission. These directors with their projects are: **Paul and Dorothy Brumbaugh,** Watts sector, Los Angeles, Calif.; **Doris Coppock and Arnold Groff,** Mexico; **Jerry Dines,** Cyprus; **Marlin Miller,** theological peace seminar, Hochst, Germany; **Dale Ott and Gisela Kutzbach,** folk arts festival, Yugoslavia; **Dale Aukerman and Graydon Snyder,** theological peace seminars, Berlin, Germany.

Dr. Franklin H. Littell, Methodist church historian and expert on church, state, and culture, has been elected president of Iowa Wesleyan College, Mt. Pleasant, Iowa. He is presently professor of church history at Chicago Theological Seminary and has been a frequent lecturer to Brethren. Wesleyan's former president was Dr. John W. Henderson, a Juniata College graduate.

• • •

Tobias F. Henry, professor emeritus of sociology at Juniata College, was honored for his teaching and counseling service by trustees and faculty on May 13. He retired last June because of illness after nineteen years of full-time teaching. Previously he was an active minister of the Church of the Brethren for seventeen years.

Missionary Roy Pfaltzgraff, Garkida, Nigeria, received *n absentia* Elizabethtown College's "service for humanity award." Among other graduates honored at the Alumni Day observance were **Mark C. Ebersole,** vice-president, Bucknell University, Lewisburg, Pa.; **J. Z. Herr,** on the college staff for thirty-five years; **Albert A. Koch,** a 1964 graduate and accountant, Ardmore, Pa.; and **Clarice J. Ott,** a senior English major, Windber, Pa.

PASTORS AND PARISHES

Ralph Hodgden will transfer from the pastorate of the Osage congregation to the Ottawa church, Kansas, in the fall. . . . **Charles Nettleton,** now at the Slifer church, Iowa, will become pastor of the Beatrice and South Beatrice congregations, Nebr., succeeding **John Ditmars,** who has resigned. . . . **Cecil Haycock** has resigned as minister of education at the McPherson church, Kansas.

CONFERENCE INSURANCE

Accident insurance will be provided for church members attending Annual Conference. Coverage will be effective from 12:01 a.m., Eastern Standard Time, June 11, 1966, until 12:01 a.m., Eastern Standard Time, July 5, 1966. Any personal injury sustained during this period is covered, provided the injured person was attending Annual Conference or was on the way to or from the Louisville Conference when the injury occurred. Members of the Church of the Brethren and their small children, not yet church members, are covered.

Benefits payable are: $1,000 for accidental loss of life, or loss of any two: hands, feet, or eyes; $500 for loss of one arm, leg, or eye; $500 reimbursement for that portion of expenses actually incurred for physician, surgeon, hospital, ambulance, X ray, and nurse (licensed or graduate), which is not collectible from any other insurance. This will give necessary protection for the many persons who do not have hospital or other insurance and will give additional coverage to those persons who do.

This insurance is automatic for the period and persons stated above; it is not necessary to register separately for this insurance. The coverage is for accidental injury and does not include sickness or illness. All types of travel are covered, except nonscheduled air flights.

Claims should be reported immediately to the Annual Conference Treasurer, 1451 Dundee Avenue, Elgin, Ill. 60120, or at the Conference office. He will promptly provide necessary papers and instructions. It is not necessary to contact him about this insurance, except to report a claim.

CALENDAR

June 12	Children's Day
June 12	District rally, Western Pennsylvania, Camp Harmony
June 19	Father's Day
June 21-26	Annual Conference, Louisville, Ky.
July 3	Christian Citizenship Sunday
July 10-16	Church and Group Life Lab, Elizabethtown, Pa.
July 14-17	District meeting, Texas and Louisiana, Falfurrias
July 28-30	District meeting, Southern Virginia, Spray, N. C.
July 29-30	District meeting, Eastern Virginia, Midland

A case of legal kidnapping

■ For several months now I have been disturbed by the continuing saga of Harold Painter of California, and his struggle to gain the legal guardianship of Mark, his eight-year-old son. As you may remember, one year ago, after the death of Mrs. Painter and Mark's ensuing extended visit to her parents, the Bannisters, an Iowa court decided what was "best" for Mark and gave his maternal grandparents custody of him.

This was because a child psychologist said that "in the Painter home, Mark would have more freedom of conduct and thought, with an opportunity to develop his talents. It would be more exciting and challenging in many respects, but romantic, impractical, and unstable." The Bannister home on the other hand would provide Mark with "a stable, dependable, conventional, middle-class, Middle West background and an opportunity for college education and profession. . . ."

The court called Painter "either an 'agnostic or atheist,' a political liberal," and described his home as "unstable, unconventional, arty, Bohemian, and probably intellectually stimulating."

The psychologist also stated that the grandfather had become the "father figure" and the boy should remain with him.

All this gives me great pain. How much jurisdiction are we allowing the state to have over us? Perhaps my principles are primeval, but it seems to me that the right to be the father of your own child is a God-given, inalienable right. This should not be tampered with except in extreme cases of criminal behavior. So far, intellectual stimulation and liberal political feelings have not been criminal.

On the basis of the child psychologist's criteria, how long would my boy dare spend with his grandfather before an Ohio court could determine that he had transferred his "father figure" from me to him? Two years? Two weeks? How do you accurately measure a transferra

Or, while I have always known there is somethin "distinctive" about a Midwestern environment, I had nev assumed it to be legally preferred over others for rearin children. Dare I move west only in the fear that m Ohio parents might claim guardianship of my childre lest they should be corrupted on the coast?

And just how much do I need to believe about Go before I can no longer be called an atheist? Do the "Go is-dead" people run the risk of having some court sa that they are no longer fit to rear their children?

How liberal in politics does a man need to be befo his family is threatened? How stable his home?

Could that Iowan court be saying that blessed is th home where the intellect is stultified? Or where no pain ing but "The American Gothic" is on the wall? Are co servatism, a rural background, and Protestantism groun for the courts to snatch a child away from his father?

Judge William G. Stuart apparently felt that he wa moving toward a new and enlightened approach towar settling a case involving the future of a child. At leas he had the fortitude to try. Unfortunately he allowed child psychologist to color the case with irrelevancies an the outcome of the case to be determined on thes However, he also moved a step closer to a state-controlle society. Already the government takes our son befo legal age and says, "Now we own him. We can kill hi if we wish. He is the property of the government. He 'government issue.'" And we allow it. It could becom 1984 prematurely. Perhaps Big Brother is already watch ing.

"Father's Day" is coming. But perhaps it is als going. Whether this day of celebration is to become farce can be determined only by the fathers themselve If they do not stand up for freedom and their right t be responsible fathers, no one else will. — W.B.

TRULY I SAY TO YOU
by Elizabeth Allstrom
woodcuts by Mel Silverman
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Mary Sue White
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THE OPERATION THAT HAPPENED TO
RUPERT PIPER
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LOOK FOR THESE FEATURES IN THIS *messenger*

New hope for drug addicts, *America's "untouchables," comes in New York City because of the programs of the East Harlem Protestant Parish and Brooklyn's Teen Challenge.* by Loren Lind. page 1

God speaks through her. *Anna Beahm Mow has influenced hundreds of grateful persons over the world through her teaching, writing, and lecturing.* by Fred Swartz. page 7

A fresh look at Louisville. *Read the gist of the report on Christian ethics; also noted are ten other items on the Conference agenda.* page 10

Crisis in the vineyards. *A special report on the church's involvement in the grape pickers' strike in California as well as other problems facing the nation and its seasonally employed workers.* by Howard E. Royer. page 14

The Green Berets of God, part 2 *explores the possibility of the Church of the Brethren in the role of the "expediti" in the life of the Protestant church.* by Vernard Eller. page 22

OTHER FEATURES include a discussion of what makes right and wrong, by Burton Metzler (page 25), a report on acts of Congress dealing with air and water pollution, by John Eberly (page 27), "Faith Looks Up" (page 28), record reviews (page 30), "Speak Up" (page 18), "Day by Day" (page 19), "Questions You Ask" (page 21), and the editorial (page 32).

COMING NEXT

Reuel B. Pritchett recounts the fascinating features of Annual Conference 1905. . . . Harold Bomberger calls Christians to responsible driving on our highways. . . . Some good hints, by Warren D. Bowman, on what to do when visiting someone who is ill. . . . A second article on the application of Christian ethics, by Burton Metzler.

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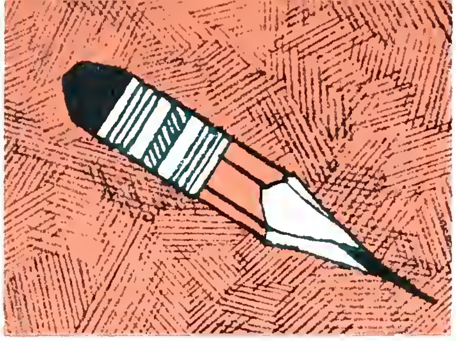
CHURCH OF THE BRETHREN 6/23/66

Annual Conference 1905
Fraternal Relations Report
Are We Christian on the Highway?

Ishaku Kwambila



readers write

JESUS TAUGHT A WAY OF LIFE

To complacently repeat the Apostles Creed and think that we are saved thereby is a lazy and cheap religion and may not be Christian at all. . . . Jesus did not come to just establish and teach a belief, but a way of life. The Apostles' Creed makes not a word of commitment as to the life I must live. . . . It seems psychologically wrong for us and our children to stand and repeat the "I believe" and never a word of our own life commitments.

S. S. Sanger

LaMesa, Calif.

CHRISTIAN CANDIDATES

I think recent announcements that several Brethren across the Brotherhood have announced candidacy for various political offices are worthy of note. These Brethren are to be congratulated on this step. They have already won a victory even before the election — that of focusing Christian concern upon the political situation and also that of overcoming the prejudice that church people have of entering this field. May there be many more Brethren who follow this example.

Ernest R. Jehnsen

Grand Junction, Colo.

IF GOD IS DEAD . . .

The radical theologians such as William Hamilton and Thomas Altizer have much to say to a world where many men do not believe in God. According to Hamilton typology, radical theology states that at one time there was a God but today the traditional Christian God is absent or dead. At one time praise was appropriate to such a God, but today praise is not needed. The new task is to structure a new Christianity without God. Christians are called to take on the traditional attributes of God and live within the covenant community where each person cares for the totality of the other person, a community where Christians can rebuke and confront each other without the fear of having broken covenant come between them.

It is at this very point that I think a contradiction comes into the thinking of radical theology. When they start talking about living in the spirit of Jesus within the covenant community, for me this is the very environment where God is living and working. It is in the very fibers of man-to-man relations that God moves and works. God is born anew whenever new friendships are established, and he is crucified whenever the totality of the other person is not respected and cared for. Conflict is healthy, but when this completely ruptures the covenant relationship between persons, then the death of God occurs. . . . If God is dead in our sophisticated society it is because man is silent in word and in deed. God is not totally dependent on man; however, as created sons of God, we are his most accessible instruments.

Jay Cannon

Oak Brook, Ill.

MORE THAN LIP SERVICE

During the second world war I wondered how much of a "peace church" the Church of the Brethren was. Since then my doubts have increased. At that time when I, in my twenties, sought counsel in our local congregation, our pastor was about the only one who gave me encouragement in standing as a conscientious objector. When I sought advice from older lay members, I was told, in effect, "That is your problem to decide as you see fit." As the father of two children I was not drafted, but there was considerable anxiety as to how my family would exist financially if I were drafted and served, practically without pay, in alternative service. Such pressures contributed, I am sure, to the relatively small percentage of young men who became COs.

Now, with our country again engaged in an immoral struggle in the midst of a "guns and butter" prosperity, some of our young men again feel the church gives little real help. One of my sons, now twenty-three, decided a short time before his scheduled induction that he could not participate in a war machine geared to training for killing. After his request for consideration as a conscientious objector was rejected repeatedly by his draft board, he reported for but re-
fused induction into the armed services. H
was ultimately tried in a federal court. The
the judge told him, "If your religion caus
you to be in conflict with the draft law y
had better change your religion." He w
sentenced to three years in federal pris
but is still "free" while appealing this se
tence.

His help from churches: The Americ
Friends Service Committee recommended
topnotch attorney (at topnotch fees)
defend him. His former Presbyterian past
(my son has been a Presbyterian for se
eral years while living in a non-Brethr
community) spent many hours counseli
and encouraging him. This minister, hi
self a World War II CO, appeared in cou
each day my son was there, helping him fe
that he and his family were not alone. Sin
we still retain membership in the Chur
of the Brethren, we appealed to local a
Elgin officials but got no tangible help a
little encouragement.

Meanwhile, our son is struggling alon
taking graduate work, preparing to be
teacher, bearing most of the expenses
his education and legal fees. He has lost t
part-time jobs because of his present statu
He wonders sometimes whether his strugg
is worthwhile when he sees "Christian
many of them members of the Church of t
Brethren, prospering in "defense" jobs
profiting from investments yielding swoll
dividends in a wartime economy.

Isn't it about time for us in the Chur
of the Brethren to give more than lip servi
to the cause of peace? I have written nume
ous letters to our President, senators, a
congressmen, but I am questioning t
effectiveness of these appeals when offici
can observe how little conviction even ma
members of "peace churches" hold agai
war!

Raphael W. Wolfe

San Clemente, Calif.

BYLINES: After three years serving as a churchman in the Nigeria Church of the Brethren mission, **Donald Stern** with his family returned to the States just in time for Annual Conference. . . . **Harold Z. Bomberger** is the pastor of the McPherson church, Kansas. . . . A longtime teacher at McPherson College, **Burton Metzler** is now professor emeritus of philosophy and religion. . . . **Reuel B. Pritchett** is a minister and elder in the Tennessee district; he serves as moderator of the French Broad congregation. . . . **Warren D. Bowman,** having retired as president of Bridgewater College, Virginia, is at present pastor of the Lebanon congregation in Second Virginia. . . . **Dale Aukerman** is working at Freundschaftsheim, a peace center in West Germany.

They call him
PASTOR

by Donald Stern

Ishaku Kwambila

■ The song leader had already taken his place before the congregation, and then he discovered that he did not know the tune for the hymn that had been announced. For the more sophisticated worshipers in the Mubi Church of Christ in the Sudan it was an awkward beginning in the Sunday morning service. But for Ishaku Kwambila, a student just home from Biliri Bible College, it was an opportunity to help ead the worship.

Before there was a chance for the eader to choose another hymn, Ishaku Kwambila arose from the front bench, eaped to the rostrum and stood at the song leader's side. His was a pleasant ace as he turned toward the congregation. In a confident voice he announced, "I know the hymn and I will lead it."

Ishaku's appearance in Mubi before he end of the school term aroused speculation among the members of the church as to what had happened. Soon they earned that he had joined with the other students of Biliri Bible College in refusing to attend classes because of alleged njustices by a member of the staff against some of his fellow tudents. As a result the school was temporarily closed, and shaku's opportunity for further formal education was nterrupted.

Ishaku's leap to the rostrum on Sunday morning, March 4, 1963, was followed only three weeks later on Easter by call from the church committee to assume, on a temporary asis, the leadership of the church. Today Ishaku Kwambila Ishaku is the Hausa for Isaac and Kwambila is the name of his ome village), aged twenty-six, married since fourteen years of ge, the father of six children including one set of twins, the nonordained pastor of a young, rapidly growing church, he largest of eight congregations of Christians in Mubi, Nigeria.

The Mubi Church of Christ in the Sudan, organized as a congregation in 1958, now has a membership of three hundred forty-four. It has an average attendance for Sunday morning worship of seven hundred forty-two, with nearly six hundred of these attending at the church building in Mubi. Because the building is no longer adequate to accommodate those who come to worship, the members have voted to build an addition to the church. The congregation is average in size compared to the other congregations in the Church of the Brethren mission area. The fact that the church is served by a lay pastor is not out of the ordinary in the Eastern District of the Church of Christ in the Sudan. In 1965 only thirteen of its thirty congregations had ordained pastors; the remaining seventeen churches had unordained men whom they had chosen as their leaders.

But in some other respects the Mubi church is different from the other churches of the district. According to district policy the title *pastor* is reserved for the ordained. But the people of the Mubi church do not all observe this restriction when addressing Malam Ishaku. They have come to call him pastor. And it is true that he serves as pastor even though he may not yet officiate at weddings, the communion, or baptism. In May 1965 he became a probationary (licensed) minister.

Mubi is the provincial headquarters of Sardauna Province. About two thirds of the heads of families in Pastor Ishaku's parish are employed by the government in the administrative offices, the federal police, the government hospital, the public works department, and the schools. The congregation includes both the "educated elite" and the illiterate.

As Pastor Ishaku goes about on his bicycle for parish visiting, he calls on both those who have enough and those who are poor. Some families live in what is known as the government residence area. Their fine houses compare with houses in an upper middle-class American suburb. They own cars, have telephones, wear fine clothing, employ servants to do household chores and care for the lawn and garden. At the other extreme, he visits those who live in houses with walls of sun-dried mud and roof of grass thatching and the earth for a floor. If the head of the family is fortunate enough to be employed, the family income may be only fourteen dollars and seventy cents a month, the official scale for day laborers.

Among the unemployed and the low-income families Ishaku sees the protruding bellies of the undernourished children. In order to help needy families, his church has adopted a plan for distributing powdered milk made available through Church World Service. The church pays an amount toward inland transport which may vary from twenty-two to forty dollars per ton.

Unlike the village churches of the district, the people of Mubi come from many different areas and represent more than thirty different tribal language groups. Most of the members speak Hausa. Some use English on the job, and of course all who are in the schools use English for their school work. The denominational backgrounds of the members are as divergent as the various missions from Europe and America doing work in Nigeria.

Like most ministers, Pastor Ishaku has those days that bring more calls for help than he can answer. At seven o'clock one Sunday morning he, together with a group of men, entered the government general hospital grounds through the gate from the cemetery. He had just officiated at the Christian burial service for a two-year-old child who had died in the night. At sunrise the father had come to Pastor Ishaku's compound with the news of the death of his child. Those who were to dig the grave were already at work. "Will you come right away and hav the service?"

As Pastor Ishaku left the grief-stricken parents, he had on hour and thirty minutes to finish his preparations on his lesso for his adult Sunday school class and for his sermon for th morning service. Because the love feast was to be in th afternoon he had chosen to preach on the meaning of communion. At nine-thirty, as he dismissed his class, a distressed woma came forward to tell him of the difficulty that had arisen betwee her and her husband. "Will you please try to help me?" sh asked. He told her to meet him at the church office after th service so that they could talk.

When he had finished his sermon and the people wer leaving the church, a messenger came to inform him that deat had taken the small child of a Christian couple during th morning. "Will you come in the afternoon to conduct a Christia burial service?" It was agreed that after the love feast h would meet the family, and they would go to the cemetery fo the service. Moments later, in his office, he listened as th troubled woman pleaded that he help her to save her marriag Her husband had told her that he was through with her an that she must leave his house by Monday morning. Time wa running out. As she left the office, Pastor Ishaku agreed tha he would try to arrange to come with the elder after suns to talk with her and her husband.

Of course, not every day is as full as this for the past of the Mubi church, but the demands are great. Besides visitin he takes his turn with sixteen other men of the church i preaching and leading worship at the three weekly service He teaches classes for inquirers and for those preparing fo baptism. He serves as chairman of the church administratio committee and meets with the other committees.

Pastor Ishaku sees his work as a big challenge and as a opportunity to proclaim Christ as Lord to the people of Mub The needs are like those to be found among the uprooted peoples in other parts of the world. Alcoholism, unemploymen broken homes, prostitution, and imprisonment are among th problems the pastor must deal with as he counsels his peopl

Pastor Ishaku has been active in working toward unit among the Christians of Mubi. He believes that it is the wi of Christ that his church be one. Because the members o the Mubi church come from diverse denominational tradition there have been times when relations have been strained t the point of breaking. When Ishaku assumed the leadershi of the church the administrative committee was trying to reconcile a split that had occurred when some members of th Lutheran tradition demanded that their infants be baptize in the church at the morning service. Arrangements were mad Nevertheless, conflict arose, and a small group withdrew to sta

EKKLESIYAR KRISTI A SUDAN
LARDIN GABAS.
CHURCH of CHRIST in the SUDAN
MUBI.

Wakoki No 178, 15 16 23
Karatu 1. Haggai 1: 2-
2. Luka 12: 16-21
Yawan Mutane

Left: Pastor Ishaku preaches to members of Mubi church. Right: he speaks with Betty Stern and other parishioners after service

their own Lutheran church. It pained Ishaku deeply because of the break in the fellowship of Christ's church. Most of those who withdrew were of his own Kilba tribe.

At the same time, the members of the Mundang tribe became unhappy in their relationship with the church. The congregation had just moved into its new building. The old building, located n the center of the Mundang neighborhood, was vacated, and the Mundang people decided to stay behind and worship there. Ishaku worked tirelessly to bring reconciliation. He found that most of the women of the Mundang neighborhood could not hear Hausa, the language used in congregational worship. He organized special classes for Bible study and for learning Hausa. The classes were conducted in the old church building. Today the Mundangs are very much involved in the fellowship of the church with two of their number on the administrative committee nd one serving as a deacon.

Pastor Ishaku's concern for Christian unity does not stop with his own congregation. Frequently he has talked with his people of the need for the Christians of the eight denominations n Mubi to be one in Christ Jesus. He has called on the leaders f the other churches to discuss this concern. Good Friday morning, 1965, was an occasion for great rejoicing for him and or most of the Christians of Mubi. On that day Ishaku led a processional which began at his own church and proceeded wo abreast along the main road toward the Chief's Field, the lace where public meetings are held. At points along the mile-nd-a-half march the leaders and the people of the other hurches joined the procession. Pastor Ishaku had been chosen carry a large wooden cross as he marched before the rocession.

When the people reached the field they stood together in a time of remembering the suffering and the shame which Christ endured on Calvary because of his love for man. Roman Catholics, Baptists, Lutherans, Anglicans, Apostolics, members of the Cherubim and Seraphim Movement, those of Faith Tabernacle, and the members of the Church of Christ in the Sudan all stood together as a witness to their faith in the Lordship of Christ over all his church. More than two thousand prayed together the Lord's Prayer. Together they remembered the prayer which the Lord prayed in Gethsemane, "that they might all be one." It was the first time for such an ecumenical gathering in Mubi.

To the pastor at Mubi church, his responsibilities often seem greater than his own strength to do them. He feels strongly that he must go back to school. He began primary school when he was admitted to the leprosy hospital at age fourteen. After primary school he entered the Bible school, where he studied for a year-and-a-half before he joined a student demonstration which brought to an end his study at Biliri. He is now enrolled in a correspondence course and hopes that some day he may attend the Theological College of Northern Nigeria.

His abundant energy and drive sometimes make him appear to be in a great hurry. Sometimes his strengths have stood as a hindrance in his work. The aggressiveness which urged him to leap to the rostrum has also caused him to appear overly ambitious to some. His enthusiasm has sometimes come out in his preaching so that one worshiper complained, "He preaches too fast and too loud." Others are encouraged by his enthusiasm, his sincerity, and his commitment to his Lord. In commenting about his work Pastor Ishaku said, "The Holy Spirit helps me as I work with people in their problems and as I do my work in his church." ☐

DRIVE LIKE THE DEVIL OR LIKE A CHRISTIAN?

by Harold Z. Bomberger

■ Imagine that your radio or TV suddenly announced that the city of Elgin, Illinois, was annihilated! That every inhabitant — including the fine folks who work at our world headquarters — was killed. What an unthinkable, paralyzing catastrophe! A national emergency would be proclaimed, and President Johnson would jet to Illinois to help its governor meet the emergency.

Elgin, with its population of almost 50,000, represents the number of people in the United States who were killed during 1965 by automobile accidents. One year's slaughter — the equivalent of a sizable city wiped out because of motor accidents!

If 1965 were an isolated year, this might be less shocking. But this is *every* year! During the past half century, the number of casualties has increased each year until they have reached this ghastly figure.

"In the past fifty years," reported the Maryland Traffic Safety Commission a few years ago, "traffic accidents on the nation's streets and highways have been responsible for more deaths, physical and mental disabilities, and human suffering than any one of our most dread diseases. Over one million persons died in the United States during this period from highway accidents — a greater number than all the American soldiers killed in combat since the beginning of the Revolutionary War up to the present time."

Another report indicates that during the past 55 years almost 70,000,000 Americans have been killed on our blood-splattered streets and highways! That's seven New York cities — 1,400 Elgins!

Each year alone we destroy an average of almost 5,000 children under 14 years of age and kill close to 10,000 pedestrians. During the Korean War, the largest life insurance company in America paid out 24 million dollars for war casualties. But during the same period it paid 76 million dollars for highway casualties at home.

Volume after volume of gruesome statistics such as these have led the Maryland Traffic Safety Commission to make the shattering observation that the "greatest killer of young and middle-aged Americans today *is the man behind the wheel of the family automobile!*"

The Colorado Highway Safety Council distributes a pr vocative leaflet entitled "Drive Like the Devil . . . or Like Christian?" An observant person partly in jest, but also lament, snapped, "What's wrong with that theme is that I kno Christians who drive like the devil!"

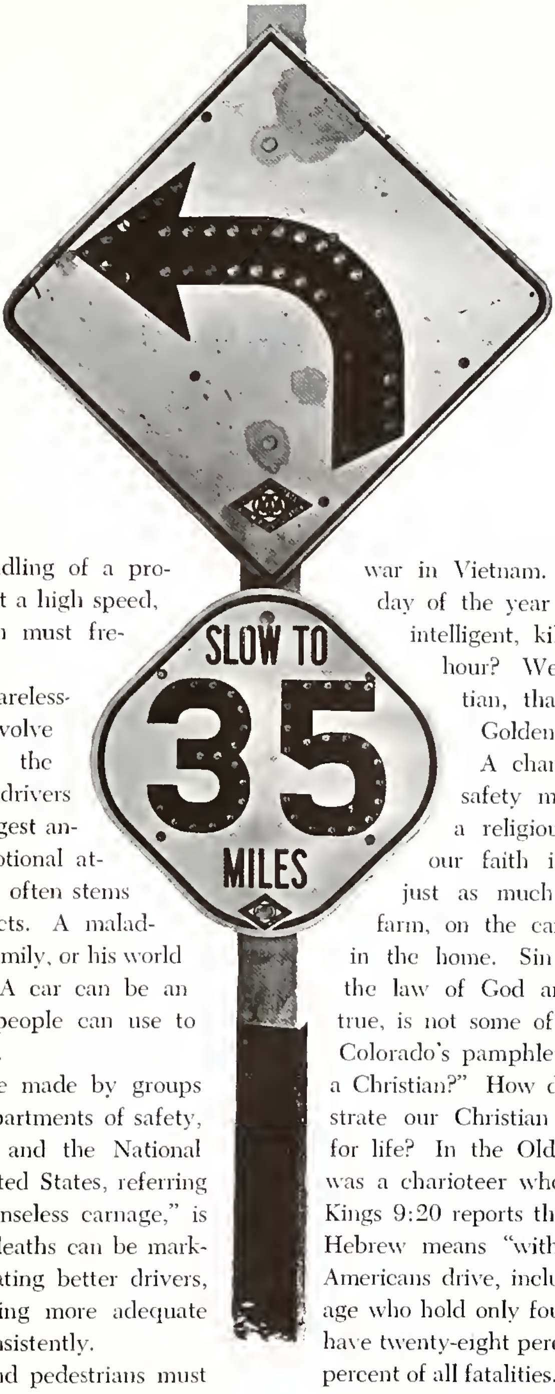
Alas! How we wish this were a smart, but false, remar Unfortunately, her observation is true. Some church folks wh would be insulted if anyone implied they were not good Chri tians have the reputation for being notoriously reckless driver We have seen cars, bearing bumper stickers exhorting others t be true to Christ or inviting readers to a crusade for Chris violating traffic regulations and driven as though none in th car had ever heard of Christ.

Some Christian pacifists, strong and articulate in convictio who would be imprisoned rather than go to war and kill, hav been observed on highways, driving as though they intend t do their killing there, imperiling passengers, jeopardizing a others along their trail, and contradicting the traffic law, th ethic of love, the example of Jesus and the concept of reverenc for life. Regretfully, it must be confessed that some otherwis exemplary Christians, including prominent church leaders, ar known as inconsiderate, unskilled, and dangerous drivers.

What kills

In these days of much improved machines, authorities repo that less than fifteen percent of accidents are caused by mechan cal failures. Not *a nut* that becomes loose, causing the loss a wheel or a steering defect, but "the nut behind the wheel as someone quipped, is the reason for most highway accident

The greatest killer on the highway or city street is spee Three out of ten drivers — almost a third — were violating speed law when a fatal accident occurred. Another killer is th drunken or drinking driver. The State Farm Mutual Insuranc Company lists him as "hazard number two." However, th Kansas Highway Commission insists that probably sixty percen of the drivers in the United States killed in car crashes ha been drinking. A third factor involving automobile deaths ca be listed under the heading of ignorance. Countless drivers ar



unaware of what is involved in the handling of a projectile known as an automobile traveling at a high speed, on curves or slippery surfaces, or which must frequently be stopped quickly.

An additional cause of accidents is carelessness — simple carelessness, which may involve thoughtlessness, taking of chances, and the violation of safety precautions. Too many drivers insist upon their "rites"! Psychologists suggest another cause: the driver's mental and emotional attitude. Carelessness or deliberate violation often stems from underlying inner motives or conflicts. A maladjusted individual at war with himself, his family, or his world can become a killer behind the wheel. A car can be an instrument which emotionally immature people can use to express hatreds, frustrations, and tensions.

Suggestions to reduce traffic fatalities are made by groups such as insurance companies, highway departments of safety, driver education agencies and teachers, and the National Safety Council. The President of the United States, referring to highway deaths as "a shocking and senseless carnage," is asking for federal action. Accidents and deaths can be markedly reduced by making safer cars, educating better drivers, building less hazardous highways, enacting more adequate and uniform laws, and enforcing them consistently.

Most important, however, motorists and pedestrians must change their attitude about highway safety. They must consciously apply the Christian faith and ethic. Members of a historic peace church, above all others, should have a high respect for the value of life and an exemplary safety record.

Jesus insisted that the prerequisite to fulfilling the law of God and of being a Christian is to love one's neighbor as himself. How can a person say he loves his neighbor, wife, husband, parent, or sweetheart and then drive an automobile in a way which multiplies the chances for causing heartache, pain, crippled bodies, or death to the ones he claims to love?

Millions of Americans are rightly disturbed about the tragic war in Vietnam. But what about the fact that every day of the year American citizens, usually decent and intelligent, kill 137 fellow citizens — almost 6 every hour? We are a nation that calls itself Christian, that gives at least lip allegiance to the Golden Rule and the Ten Commandments. A change in our attitude toward automobile safety must be made. Fundamentally, this is a religious matter. We must attempt to live our faith in our automobiles or as pedestrians, just as much as we must demonstrate it on the farm, on the campus, in the office, in the store, and in the home. Sin is often explained as a violation of the law of God and of hurting our fellows. If this is true, is not some of our driving just plain sinful?

Colorado's pamphlet asks, "Drive Like the Devil, or Like a Christian?" How do we drive? Does our driving demonstrate our Christian faith, love for others, and reverence for life? In the Old Testament, in the king's militia there was a charioteer who had a reputation for recklessness. 2 Kings 9:20 reports that Jehu drove "furiously," which in the Hebrew means "with madness." This is how millions of Americans drive, including youth below twenty-four years of age who hold only fourteen percent of all driving licenses but have twenty-eight percent of all accidents and cause thirty-one percent of all fatalities. With madness! Insanely! Like a demon, often to hurt, injure, murder, run up insurance rates, and cause lifelong torments of guilt and grief for themselves and others! Shall we not try to drive like Christians — *as Christians should* — as though Jesus had his hand on the steering wheel and his foot on the throttle?

There are few things that are as much a test of our Christian faith as the intelligence, courtesy, and safety with which we use one of the most dangerous things God has helped man invent — our automobile. An automobile should be an instrument of life and enrichment, not a missile of death or a "chrome-plated casket."

How do we drive: like a Christian? Or like a . . . ? □

ELIJAH

by Jacob Sudermann

Down below Tyre and west of Endor
the Great Sea parries the thrusting shore
or sometimes lilts his ancient tunes
for the whirling stars and their satellite moons;
and while they bathe in his rhythmic deep
to shed the dust of their cosmic sweep,
their host begins a favorite lay
with a nod at the land that cradles the bay:

"There where the rock runs into the sea
Mount Carmel shrouds a mystery;
but see where its head is bared to the sky
by the clouds caressed while the sun rides high,
circled there by the hounds of Baal
bold stands Elijah, Jehovah's flail."

The stars and their moons are caught in the spell
of the cunning web of a tale spun well.
Spontaneous, unrehearsed into song they burst:

"Jehovah, Creator uphold this man,
the voice of your will from Beersheba to Dan!"

"On the left, on the right a churning cloud,
Israel's thousands surge and crowd:
Zealots of Baal, four hundred and more,
impatiently waiting to settle the score;
Ahab's men, swords half drawn,
sworn to rid Israel of this thorn!
Ahab's queen, spawn of Hell,
Israel's blot, black Jezebel;
but no one dares to lift the hand
as long as the people take no stand!"

"Jehovah, Creator uphold this man,
the voice of your will from Beersheba to Dan!"

"The priests of Baal their Bullock slew,
then to the altar its carcass drew;
lifting their arms for the crowd to see,
they invoked their idol industriously,
but when the fire still failed to appear
they slashed their bodies in frenzied fear,
for well they knew their fate congealed
as long as Baal's power stood unrevealed.

Elijah mocked their impotence,
chided their god's indifference:
'Perhaps he sleeps, or is gone for the day,
perhaps the hunt has led him astray?'

'He may be dead!' a cynic said.
As stillness follows the sudden shock,
so the crowd stood dumb, a stricken flock;
but then arose such a roar of assent
that the rocks reechoed, the clouds were rent!"

"Jehovah, Creator uphold this man,
the voice of your will from Beersheba to Dan!"

Jehovah's hand wove in and out
touching minds still devout
that remembered days when with mighty hand
the Lord broke trail to the Promised Land:
'the Plagues of Egypt!' an old man shouted,
'the dread Red Sea, Pharaoh routed!'

Like sparks to tinder, the words took fire;
staccato shouts rose higher and higher:
'the fire by night!' 'the cloud by day!'
'the hoar frost's white where the manna lay!' "

"Jehovah, Creator uphold this man,

the voice of your will from Beersheba to Dan!"

"The prophet of God with practiced hand
slew his bullock, took his stand;
sons of Levi sprang to his aid
their sinewy arms the offering laid;
they drenched it well at his behest,
filled the trench at his request.

Assurance graced his eye, his face
And Time contained its wayward pace –
With hands outstretched toward the God he knew,
his heart spoke fully; his words were few:
'Hear O Lord my prayer's refrain –
Return these sheep to your fold again!'

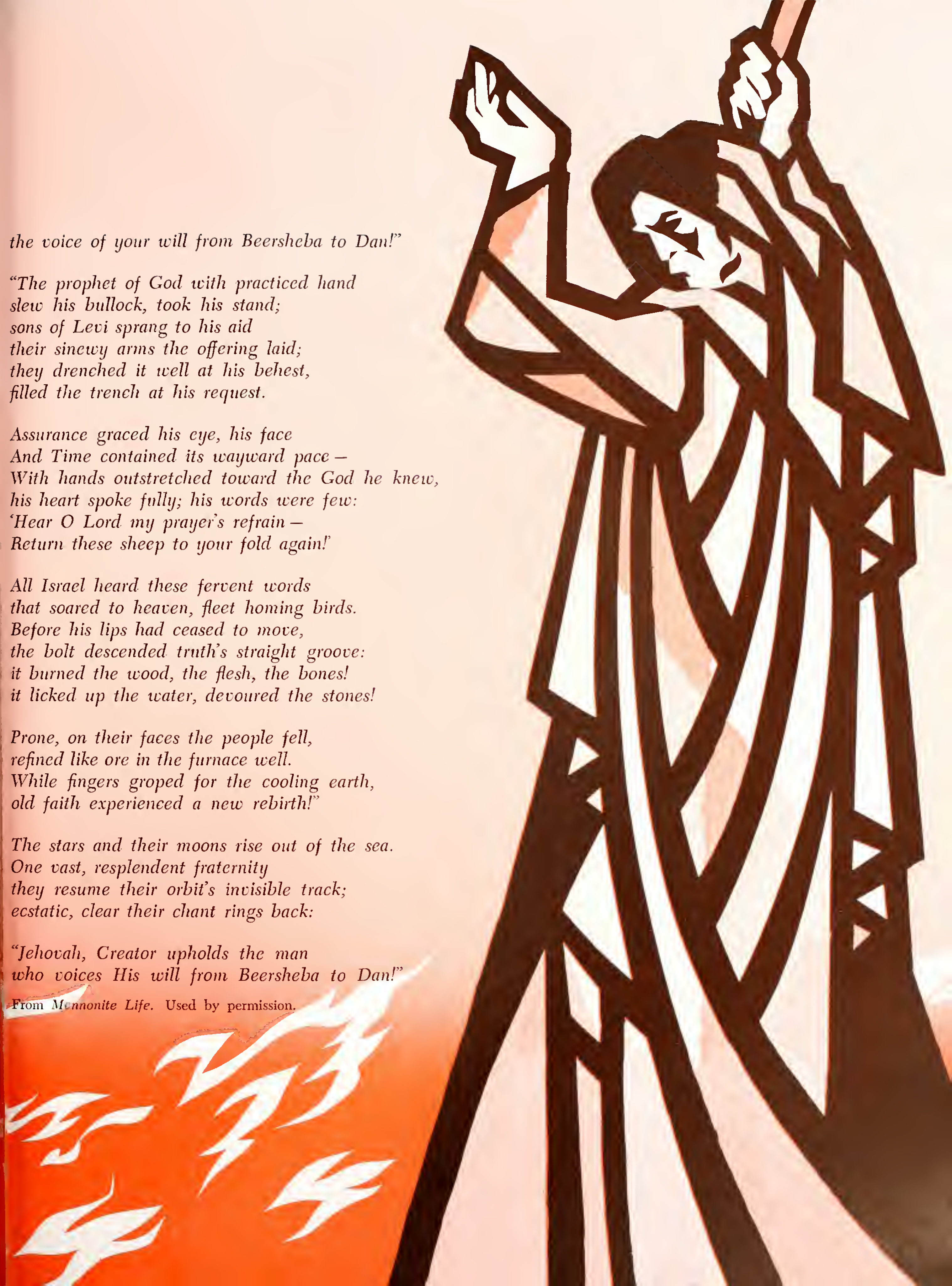
All Israel heard these fervent words
that soared to heaven, fleet homing birds.
Before his lips had ceased to move,
the bolt descended truth's straight groove:
it burned the wood, the flesh, the bones!
it licked up the water, devoured the stones!

Prone, on their faces the people fell,
refined like ore in the furnace well.
While fingers groped for the cooling earth,
old faith experienced a new rebirth!"

The stars and their moons rise out of the sea.
One vast, resplendent fraternity
they resume their orbit's invisible track;
ecstatic, clear their chant rings back:

"Jehovah, Creator upholds the man
who voices His will from Beersheba to Dan!"

From *Mennonite Life.* Used by permission.



The Application of Christian Ethics

by Burton Metzler

■ How can we decide whether conduct is right or wrong, that is, whether it is in harmony with the character of God as revealed in Christ? We face this question almost constantly in the multitude of choices we are compelled to make daily. Sometimes the question is easily decided and sometimes in our complex society it is very difficult to answer.

There are three aspects of conduct which need to be considered in deciding whether it is right or wrong. First, the motive. Is it in harmony with the spirit of Christ? Second, the means used to secure the end in view. Are they in harmony with the spirit of Christ? Third, the consequences. Do they lift human society in any of its aspects in ourselves and others nearer to God's ideal for us? In order that conduct may be most nearly right, each of these factors — the motive, the means, and the consequences — need to be right. But the question remains, how can we decide?

In our perplexities we often wish we had a great thumb-indexed volume which would give in alphabetical order ready-made and final answers to our ethical questions. Is integration of the races right or wrong? What about capital punishment, the closed shop, killing in self-defense? In a given situation what is a fair price, a fair wage, a just law? Assuming that my speech should be gracious and edifying, exactly what shall I say and how shall I say it?

If we had such a volume we could simply turn to the item in question and find a clear Thou shalt, or Thou shalt not, that would settle the question with no more effort on our part. But we do not have such a volume, and for obvious reasons we could not have it nor should we have it.

Legalists have relied on a code of laws to tell them what are the specific requirements of God in a particular situation. But Paul asserts again and again that we are no longer under a code of laws with its detailed precepts. God honors our intelligence by giving us the responsibility of discovering with help from above the specific course of conduct which harmony with God calls for in any particular situation. How do we do this? Paul suggests two ways: first, walk in love, and, second, walk by the Spirit.

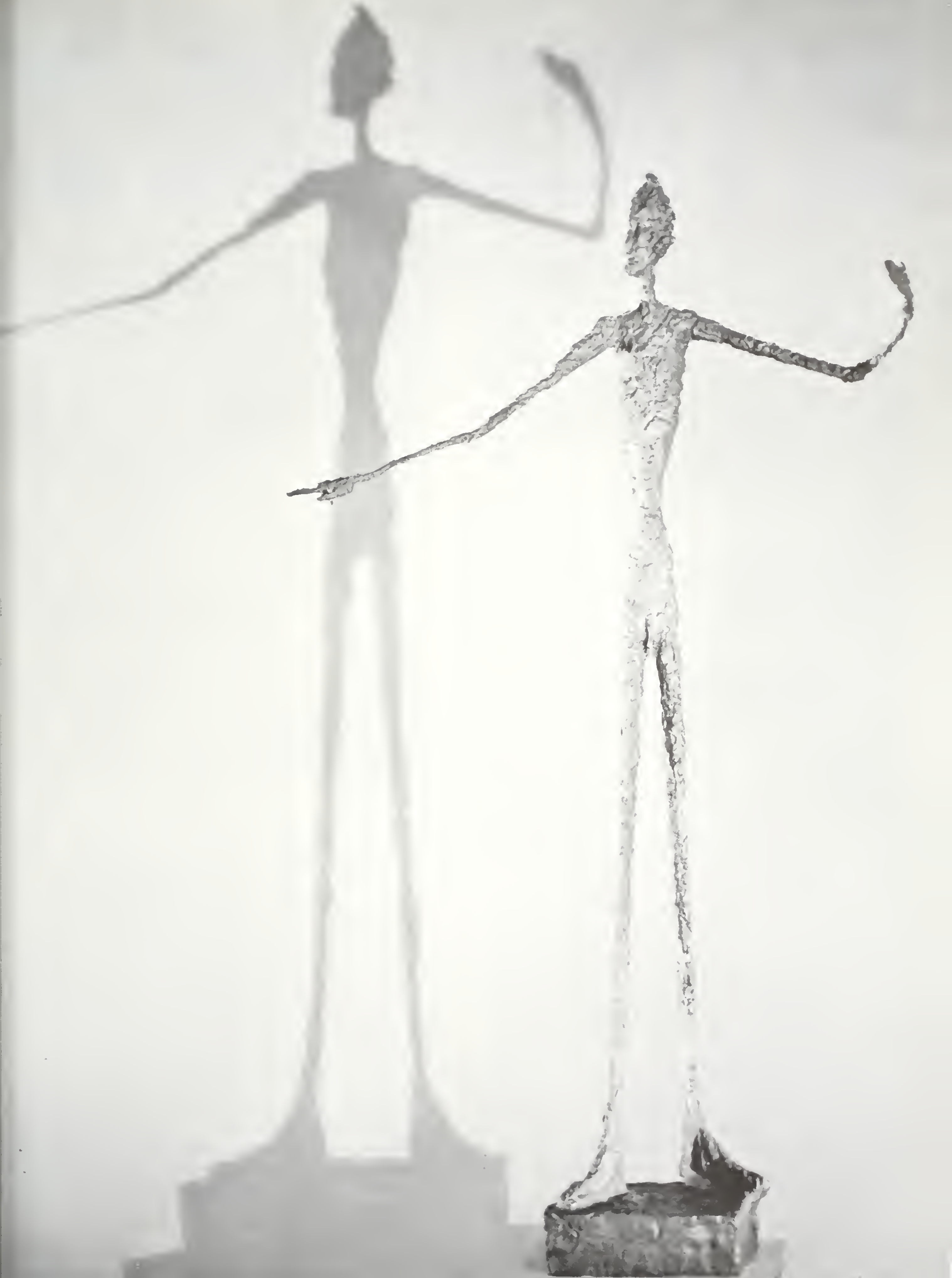
The single attitude of love includes and supersedes the thousand items of a code, for love does no wrong to a neighbor Love will not steal or kill or covet or commit adultery. I does what builds up, not what tears down. It is patient an kind; it is not arrogant or rude; it rejoices in the right. Whe one does what Christian love calls for he is doing what is right This principle echoes the example and teaching of Jesus wh loved to the uttermost and taught his disciples to live the lif of love.

The second guide to right conduct which Paul mention is the Spirit. Sometimes he merely says the Spirit, sometime the Holy Spirit or the Spirit of God or the Spirit of Christ, o sometimes he simply says if Christ is in you. The Spirit bring to us the Presence of the resurrected and living Christ. Whil Jesus was physically present with his disciples he taught the what was right to do. Then he left them, promising to com and be with them again. Then came Pentecost and the comin of the Holy Spirit.

In the presence of the Spirit the early Christians found th Presence of the living Christ. He was back again, thoug unseen, to teach them what is right to do and to help the do it. To have the influence of the Presence in one's life i essential to living the Christian life; in fact, Paul says tha if one does not have the Spirit of Christ (the Presence) he i none of his. When one follows the promptings of the Spiri within him he will be led to do what is in harmony with God that is, what is right. But one must check up on his urge to make sure that they are indeed the promptings of the Spirit

Paul discovered that when he exchanged loyalty to th code of law for loyalty to Christ, which meant that he no lived under the motivation of love and the promptings and hel of the Spirit, he was better able to keep the just requirement of the law than he was before. He found that the letter of th law kills but the Spirit makes alive. Thus, he did not annu the law or discard it; he fulfilled it and lived above it.

In addition to these two ways, the New Testament contain a wealth of guidance for everyday living. Some of it is i specific terms and was originally given to meet a particula situation, and some of it is in general terms. These instruction help to define what it means to walk in love and by the Spirit



Consider the following sampling of such guidance.

In the New Testament we find statements which disapprove of envy, malice, killing, adultery, slander, swearing, divorce, retaliation, censorious judging, hypocrisy, drunkenness, covetousness, deceit, stealing, arrogance, cruelty, pride, idolatry, lawlessness, clamor, slothfulness, filthiness, ungodliness, perjury, kidnapping, debauchery, grumbling, bitterness, silly talk, wrangling, boasting, reveling, profligacy, hate and selfishness. Much helpful guidance can be found in a mere listing of acts and attitudes which the New Testament disapproves.

Although the New Testament gives guidelines for daily living, it does not look upon itself as a new code of laws or a new legalism, and Christians today feel that the spirit and teachings of Jesus in some instances are better expressed in ways which do not follow the literal precept of the New Testament. For instance, while the New Testament recognizes and regulates slavery, we feel that it should be abolished altogether, and we also feel that the spirit of Jesus calls for more democracy in the family in our time than Paul seems to teach. But though in ethical matters we do not take the New Testament legalistically or always literally, we must take it seriously. It is unsurpassed as a guide for daily living.

The New Testament gives indispensable guidance to us as we apply its ethical principles to concrete situations. We are not to make the decisions involved in these applications in a vacuum nor should we merely follow our fancy. By following their own ideas and disregarding the life, spirit, and teachings of Jesus as well as the New Testament as a whole, men have bombed cities and lynched Negroes thinking that in so doing they were accomplishing God's will. Others in the name of love have committed fornication, participated in drunken parties, and oppressed their fellowmen.

We must allow the New Testament to interpret its own ethical principles and to set the pattern for their application. For there is a style and quality of life described and demonstrated in the New Testament which must be carefully considered in our decision-making. Here we are not left to subjectivism but are provided with guidance which is objective. In the midst of the swirling currents of ethical thinking and practice today we find here something which is stable and trustworthy. And it is necessary to be honest in the use of this objective guidance. There should be no clever rationalization which would turn "thou shalt not kill," into you may kill, and "thou shalt not commit adultery," into you may commit adultery. The question is not what we approve but what God approves as seen in the life, teachings, and spirit of Jesus as well as in the New Testament as a whole.

The New Testament recognizes that prayerful thought and wisdom are required in making right ethical decisions. S Paul urges the Ephesians to try to learn what is pleasing t God and to understand what the will of the Lord is. Hi prayer for the Colossians is that they may be filled with th knowledge of God's will and that they may stand mature i it. The writer of Hebrews describes the mature as those wh have their faculties trained by practice to distinguish good an evil. Ethical immaturity can be seen in our blind spots. Thus the Jewish authorities in Jesus' day believed that to step foo in Pilate's gentile courtroom would be very wrong but to crucif Jesus would be perfectly all right. It can also be seen in ou lack of a sense of proportion. We may become so obsesse with straining out the gnat that we swallow the camel.

Paul often helped his readers to think through their ethica problems. For instance, when the Corinthian Christians aske him questions about marriage, he did not put them off wit generalities such as follow the way of love, or do what is right or follow your conscience, or do the best you can under th circumstances, but he spelled out the answer in specific advic and gave the reasons for the answer.

If our judgment is so vitally involved in making ethica decisions, it should be enlightened. We should be thoroughl acquainted with the life, spirit, and teachings of Jesus; w should be familiar with his style of life, his goals, his motives his likes and dislikes. And we should be familiar with th moral principles and conduct taught by the New Testamen as a whole. Furthermore, we should know the facts involve in the situation in question. For instance, in the matter o drinking alcoholic beverage we should know whatever science psychology, sociology, or anything else, can tell us about th effects of such drinking. If we are to make wise and goo ethical choices, we need to be intelligent and informed.

It is to be expected that in deciding the course of actio which harmony with God calls for in a particular situation th judgment of honest Christians will sometimes differ. In suc cases we need to exercise charity and patience, rememberin that we are not our brother's final judge. God is the judg of all of us. However, such forbearance did not lead th church in New Testament times to abandon the attempt t obtain group approval of moral standards and thus to pu morality on the basis of individual decision solely. The earl church in a broad sense reached an approximate consensus i these matters so that there came to be a type of conduct whic was called Christian. It should never be forgotten that abov our differences we have an objective standard in Jesus Chris as he is presented in the New Testament and that we are calle to grow in his likeness and to keep on hungering and thirstin for righteousness. □

THE ANNUAL MEETING OF 1905

As told to Dale Aukerman by Reuel B. Pritchett

■ The first Annual Conference of the whole Brotherhood I ever went to was held at Bristol, Tennessee, in 1905. It was the third one ever held on Tennessee soil. The first was in 1846 at Knob Creek, and then and there was settled the slave question finally and decisively for the Dunkers, with no loopholes for slaveholding. The second Annual Meeting was at Limestone in 1860. And in 1905 came the third, held at Fairmount Park on the Tennessee side of the city of Bristol.

The park was well furnished with trees, and we had to negotiate with the Bristol authorities for an area to pitch our huge preaching tent and dining tent in. They certainly didn't want us to cut down a single tree. The upshot was we made slits in the tents and let the trees stick right up through.

There was a solicitation made throughout all the churches in Tennessee for waiters at the table. I volunteered. Knob Creek pooled about fifteen or twenty young folks, Limestone gave a number, and the rest of the churches; and when we gathered, we were maybe a hundred fifty strong. In the dining tent we had big kettles for cooking. They led the beeves live into the park, butchered them there, and cooked them by the hundreds and hundreds of pounds. Every bite of all the meals was cooked right there. Our coffeepot was a boiler from an engine, about twelve-foot long and two-and-a-half foot in diameter. They built a brick furnace under it and fired it high. They would plop in a bushel bag of coffee at a time and boil it vehemently, bag and all.

Abraham Nead, a preacher at Limestone, was in charge of coffee. He kept that boiler a-running three times a day and all day to give drink to those thousands of folks. I've seen them take a bag of coffee out and dump it on a pile, and there would be bushels of coffee grounds all heaped up. I recall asking Brother Nead how he was a-getting along. He was tired of it and sighed, "I wish this meeting'd close."

Great crowds came to that Conference from all over the United States. Several chartered trainloads journeyed all the way from California. Seven days they crossed the mountains and crossed the plains; and the trains'd sit the whole week through on the sidetrack at Bristol waiting to take them home. Brethren from everywhere mingled in fellowship. Pennsylvania was there in her best garb and outnumbered any other state.

Most of the Brethren was purty plain then still; they wore the plain clothes and very few had ties. Waiting on the table, I loved to hear those Pennsylvania Dutch folk talk and call for food in their Dutch brogue. One day I gave a Pennsylvanian a cup of coffee and he says, "Where's the cow?"

I picked up the cream and handed it to him. He poured cream liberally in his coffee. I set the cream down and picked up the beef and said to him, "Here's the rest of the cow." They laughed from one end of that table to the other. Me just a boy making such a break as that before all those old brothers!

The Brethren stayed in homes all over Bristol. The whole city was canvassed, and everybody listed the number of beds they might spare. Then a lodging committee assigned everybody where to go. The Brethren compensated their hosts at a modest set price I think.

In those days pickpockets and blackhand was purty common. A number of our sisters staying at a certain rooming house began missing a few of their effects. They got to suspicioning a particular person dressed in the garb but who maybe wasn't a sister. Some more effects disappeared along with the suspicioned person. They got to figuring out that it wasn't even a woman but a man dressed like a sister. That caused quite a sensation among the sisters and brethren.

That Conference was the first occasion I ever saw I. N. H. Beahm — Isaac Newton Harvey Beahm — one of the great philosophers of the Church of the Brethren. He was in his prime then, alert, quick, witty, smart personified, well-recognized. He could walk backward as well as I could walk forward. I heard him rare back and call out, "Young man, don't be afeared to wear the beard." I didn't have a beard then.

One night a heavy raging storm swept up and I. N. H. Beahm was in the tabernacle preaching. The rains smote the tent and whipped it. The trees started picking up the lightning and funneled it right down through the tents. In the dining tent an old woman was standing by a barrel, washing a coffeepot. She got struck by lightning, smashed that coffeepot right on the edge of the barrel, fell on it, and squashed the sides together so it could never be used any more, though I wish I'd've saved it for a relic. She herself laid prostrate for a while, but recovered. A few other people got badly shocked.

But the strangest thing was what happened in the main tent as I. N. H. Beahm was preaching about light and darkness. He spoke of the moonlight of the gospel, and the storm was coming up. He spoke of the glorious bursting sunlight of the gospel in Jesus Christ, and the lightnings flashed. As he was coming down on the darkness of this world, the electric lights went out. Beahm never hesitated, and there in the dark of the tabernacle and under the pounding rain he preached on and on about darkness. And when he again mentioned "Light," the lights came flooding back on. Everybody thought it was providential. □

Report urges ecumenicity–but outside Consultation

In May it came: A concrete proposal on the Church of the Brethren and the Consultation on Church Union.

The source was the eight-member Fraternal Relations Committee, charged by Annual Conference with the coordination of Brethren ecumenical affairs.

The recommendation, in a nutshell, urged greater ecumenicity by the denomination and lauded the Consultation on Church Union at many points, but advised against Brethren joining in the now eight-way effort to create a new, united church.

This week, June 21-26, the report is to be weighed by an estimated 1,100 delegates in attendance at Annual Conference in Louisville, Ky. It is to be presented by Fraternal Relations Committee Chairman Nevin H. Zuck, pastor, Elizabethtown, Pa.

Hearings and considerable discussion on the Conference floor are expected to precede the vote as to how the Church of the Brethren will relate in the future to the Consultation. Lively debate is anticipated particularly since the Fraternal Relations Committee stance runs counter to the position of last year's Standing Committee, which then urged full participation in the Consultation's efforts to outline plans for a new Protestant church. A vote by all delegates on the Standing Committee proposal was delayed, at the suggestion of the Fraternal Relations Committee, for a year's study.

Post-Dallas report: It was following last month's meeting of the Consultation in Dallas, Texas, May 2-5, attended by Brethren observer-consultants Nevin H. Zuck and Dale W. Brown, that the Fraternal Relations Committee recommendation was drawn. The report was widely circulated last month to delegates and local congregations.

At the Dallas meeting, two new groups joined the Consultation as full participants for the first time. They were the 1,166,300-member African Methodist Episcopal Church and the 944,700-member Presbyterian Church in the U.S. (Southern). The previous six parties to the talks were The Methodist Church (10,304,200 members), the Protestant Episcopal Church (3,328,600 members), the United Presbyterian Church in the U.S.A. (3,292,200 members), the United Church of Christ (2,067,200 members), the Christian Churches (Disciples of Christ) (1,920,800 members), and the Evangelical United Brethren Church (750,500 members).

Differences: The Fraternal Relations report noted that it is these churches with whom the Brethren have long collaborated in many areas of witness, service, and mission. Still, when the matter comes to joining with them in one united church, the report cited eight concerns on which the opposition was based. Among them:

- Differences in understanding of the sacraments, especially the meaning of baptism.
- A feeling that the emerging church's acceptance of the historic episcopacy would seem "to perpetuate the sharp cleavage between clergy and laity and give insufficient recognition of the growing creativity of the ministry of all believers."
- Concern that the task of creating a complex new church may lead to a neglect "of the urgency of mission."
- A belief that the Consultation had progressed so far in its agreements that the reopening of discussions for positions Brethren might want to review would, at this juncture, be looked upon with some impatience by other participants.
- A question as to whether a Protestant church of 24,000,000 members, by its very size, might tend to be regarded as a national, established church.

Still other concerns centered on the present lack of readiness of the denomination to enter into merger, the significance given to the church's peace view if it were to join the new church, and the relationship of Brethren to several other bodies with whom the denomination has had or will have ecumenical conversations and who are outside the Consultation. Among these groups are the American Baptist Convention, the Churches of God in North America (Harrisburg, Pa.), the Brethren Church (Ashland, Ohio), the Church of God (Anderson, Ind.), and the Evangelical Covenant Church.

Baptism – when and why: Baptism appeared in the Brethren statement as a point of major departure from the Consultation's thinking. The following explanation was given:

"While (within the Consultation) believer's baptism is permitted side by side with infant baptism, a sacramental view of it is held which makes baptism unrepeatable, even for those who should desire and seek it."

The report went on to add that, in

Chairman Zuck, – committee concerns touch sacraments, ministry, complexity, massiveness, peace, lack of readiness

the discussion of the emerging church, little attention has been given to the view "long held by the free churches, and now finding growing support among biblical scholars, which sees baptism more as the rite of ordination to the believers' priesthood than solely as a salvation rite."

The statement points up that Brethren are reticent to regard baptism and communion alone as sacraments, "thus diminishing the recognition of the presence of God in other acts of the church such as feet washing, anointing, marriage, and ordination."

"Heroic" effort: At the same time the statement lauded the eight denominations in the Consultation for their efforts "to create a new church based upon scripture and honored tradition rather than merely combining and accommodating old structures."

The Church of the Brethren looks upon the Consultation's leaders as "trusted and responsible churchmen" who bring "a wealth of biblical and theological scholarship" to the planning, the report added.

"The Consultation on Church Union is trying heroically to break the impasse created by centuries of rigid and unbrotherly division in the Church of Christ in her concepts of the ministry, the sacraments, and other basic issues."

The recommendation goes on to ask Annual Conference to retain its observer-consultant relationship with the Consultation, to reaffirm the church's commitment to cooperation through councils of churches, and to explore possible union with such bodies "as are sufficiently similar to us in doctrine, polity, and mission that merger may be feasible and productive."

New approach: Significantly, the report suggested that Annual Conference give thought to a new structuring within the church to give greater attention and coordination to ecumenical activities and education. No details were offered.

For the committee, coming to a unified decision on the Consultation was a delicate, time-consuming task complicated by the fact that, as the report points up, the Church of the Brethren has never experienced merger and does not yet have a clear theological rationale or consensus on its relationships with other churches.

New Consultation officers, l. to r.: Chairman David G. Colwell, United Church of Christ, with James K. Mathews, Methodist, and George G. Beazley, Christian Churches

For a while it appeared that both majority and minority positions might be issued from the committee, but consensus was achieved on the report in general and with solid backing for the overall recommendations.

The members: In addition to Chairman Zuck, the elected members of the committee are Dale W. Brown and Donald F. Durnbaugh of the Bethany Theological Seminary faculty, Harper S. Will, pastor, Ft. Wayne, Ind., and Edward K. Ziegler, pastor, Oakton, Va. On the committee by virtue of other offices are Dan West, Goshen, Ind., moderator of Annual Conference, Raymond R. Peters, North Manchester, Ind., moderator-elect, and Norman J. Baugher, Elgin, Ill., general secretary, General Brotherhood Board.

Among early reactions to the report was the feeling of some observers that a chief factor in the proposed direction was timing. Had the Fraternal Relations Committee been able to bring a proposal a year earlier, the recommendation might have been to join the Consultation; at least, much of the current report is enthusiastically supportive of a united church. But last year the committee was not in position to advise and, in the meantime, the Consultation has moved ahead with surprising unanimity, as the Dallas meeting made clear.

On the other hand, for several months now denominationwide dialogue has ensued, dialogue centered not on a specific proposal but on the Consultation itself and on the still larger question of what Christian unity means for the Church of the Brethren. The issues should be much sharper, much more clearly informed, than at Ocean Grove a year ago.

The challenge: At Dallas the delegates to the Consultation were wary of creating a "superchurch," yet aware that the greater danger may be of "accepting something less than the church Christ gives us."

In Louisville this week, the challenge is no less upon the Brethren in decision-making to strive to become, whether inside or outside of union, the church Christ calls the Brethren to be.

Toward this end, the report of the Fraternal Relations Committee concluded:

"The Church of the Brethren must stand ready to move forward courageously and creatively in mission, willing to lose her own life and identity if need be to fulfill God's purpose of bringing all his scattered family into one fold, under one Shepherd, even Jesus Christ our Lord."

Cited at Conference, l. to r.: Upper row, N. Leasure, N. Fisher, P. Halladay. Lower row, L. Hoff, F. Reed, O. Olson

Six educators cited

Six faculty members from three Brethren colleges will receive the Distinguished Service Certificate for their contributions to Christian higher education.

The awards will be presented on June 23 at the Christian education dinner in Louisville, Ky., during Annual Conference. The event is sponsored by the Christian Education Commission of the General Brotherhood Board.

The recipients are:

For forty-five years, Nevin W. Fisher, head of the music department, Elizabethtown College. Formerly taught at Blue Ridge, Bridgewater, and McPherson Colleges. Former long-term member of the national Music and Worship Committee and editor-in-chief, 1951 Church of the Brethren Hymnal.

For forty-three years, Lloyd M. Hoff, professor of English and head of English department, Manchester College.

For thirty-nine years, Forrest E. Reed, professor of French and Spanish and head of modern language department, Manchester College.

For thirty-eight years, Paul Halladay, professor of music, Manchester College. Former long-term member of the national Music and Worship Committee.

For twenty-eight years, Mrs. Nettie N. Leasure, professor of education, Manchester College. Although Dr. Leasure retired in 1962, an assignment in Africa with the Peace Corps delayed her receiving the Distinguished Service Certificate.

For twenty-five years, O. A. Olson, professor of business administration and economics, McPherson College.

To speak at the dinner is J. Gordon Chamberlin, Pittsburgh, Pa., professor of Christian education at Pittsburgh Theological Seminary.

Arlo K. Gump, Fort Wayne, Ind., a member of the General Brotherhood Board and on the Christian Education Commission, will be chairman of the dinner.

The gift is shared

When a local church falls heir to more than a quarter million dollars, how does it go about deciding on the use of the funds?

This spring the Church of the Brethren, Lititz, Pa., received $292,257 from the estate of Daniel W. and Ella B. Withers. Mrs. Withers, ninety-two, was a charter member of the congregation. Her husband, a Lutheran, had died several years earlier. Six other charitable institutions of the area, including Elizabethtown College, also received large shares of the estate.

Because of the donors' interest locally, it seemed plausible to the Lititz congregation to apply the gift to the remaining building indebtedness of $160,000. The council voted this almost unanimously.

Next the question of benevolences was raised, as to whether the missions and service commission's request be granted that at least ten percent – $30,000 – go to outreach beyond the local church.

Pastor Olden D. Mitchell supported the proposal; in fact, he told the congregation he favored designating at least thirty percent for outreach, just as the congregation had done throughout its building program. In ensuing discussion there developed an almost unanimous decision to give at least ten percent to benevolences at this time, with the possibility of further contributions later.

As a result, $9,000 was given to Bethany Theological Seminary, $6,000 to the General Brotherhood Board, $3,000 each to the Eastern District and the Neffsville Home, $1,500 each to Camp Swatara, the New Windsor, Md., Brethren Service Center, and the Lancaster County Council of Churches, and $900 each to five other agencies in the area.

The congregation was aware that some $12,000 to $15,000 annually applied to debt reduction and interests would become available largely for benevolences. The balance of the funds, approximately $100,000, was invested for such possible uses as new streets on two sides of the church, a new parsonage, and expansion needs.

Pastor Mitchell feels the planning, education, and effort undertaken over a period of time in behalf of benevolent causes was most worthwhile. "I believe the result of the congregational meeting and our experience since is that our church people are united and happy in their decisions," he said.

A sidelight, he added, was that a number of members are convinced that every family ought to remember the church and church institutions in their wills.

Declaration of youth

Regional Roundtable, an annual event of Brethren youth in the Southeast, in April brought 650 young people to Bridgewater, Va. The principal speaker was C. LeRoy Doty, pastor of the Long Beach Church of the Brethren, Calif.

At the closing service, following a talk on the alternative and volunteer service programs, Pastor Doty invited those youth to stand who desired to give at some future date a year or more of service as volunteers. One hundred twenty-four responded, filling in forms registering their intention to serve.

The approach paralleled a challenge issued by Mr. Doty at the 1962 National Youth Conference, when some 1,100 youth similarly responded.

In the foreshadow of the Peace Corps

John S. Noffsinger, seventy-nine, was a Brethren educator whose career began and ended with the Peace Corps.

His initial "Peace Corps" tenure of two years, though U. S. government-sponsored, came a half century before the New Frontier agency officially was established. The assignment dates back to 1910, when he went by ocean liner, coastal steamer, railroad, bull cart, and horseback to a headhunter-inhabited area of the Philippines. He organized, among other school projects, adult education classes. After a year, he became superintendent of schools of the Nueva Vizcaya province.

His final active work was with the Peace Corps proper, from its inception in 1961 up to a few months before his death this spring. He was a senior counselor in the Peace Corps' Office of Public Affairs in Washington, D. C., responsible for senior volunteers.

Beyond these relatively brief stints of Peace Corps related enterprise John S. Noffsinger spent his lifetime in a series of educational ventures. He was school superintendent at Ashton, Ill., president of his alma mater, Mount Morris (Ill.) College, superintendent of inspection for the Federal Board of Vocational Education, and on the adult education staff of the Carnegie Corporation.

He earned an M.A. at the University of Chicago and a Ph.D. at Columbia University. While at Columbia he was instrumental in establishing the first university course in college administration. He also was pastor of the Brooklyn Church of the Brethren, N. Y., for five years, having been elected to the ministry in his home congregation, Lower Miami in Southern Ohio. For thirteen years he was educational secretary for the Church of the Brethren colleges.

From 1926 to 1953 he was executive director of the National Home Study Council, an agency to guide and upgrade evening courses and correspondence schools.

It was upon retiring from the National Home Study Council in 1953 that Dr. Noffsinger became the first executive director of International Voluntary Services, Inc., a position he held for eight years. The IVS program sought able college graduates who were motivated by the ideal of service, willing to work for nominal pay, and prepared to live primitively with their hosts.

Ambassador Henry Cabot Lodge spoke of IVS in Vietnam – one of a dozen countries where the program has been in operation – as a "largely unheralded effort" that "is one of the success stories of American assistance in Vietnam."

Other testimonials for the creative IVS venture which Dr. Noffsinger helped to launch in his "retirement" years were expressed at a luncheon in his honor in May 1962. Presiding at the dinner was W. Harold Row of the Brethren Service Commission, who chaired first the founding committee of IVS and then its executive committee.

Recently the current IVS executive director, Arthur Z. Gardiner, commented to the Messenger: "Dr. Noffsinger certainly left a big mark on IVS – and through IVS a bigger mark in the establishment of the Peace Corps, which is so obviously patterned on IVS."

At the recent fifth anniversary dinner of the Peace Corps, Dr. Noffsinger was honored by Vice-President Hubert Humphrey and former Peace Corps director R. Sargent Shriver. Humphrey called him "a true patriot and great humanitarian." Shriver hailed him as a "Peace Corps pioneer."

Dr. Noffsinger and his wife, the former Florence Wieand, were married fifty-three years, until his death from cancer on May 4. The widow and a daughter, Mrs. E. A. Joliet, a professor at the University of Toronto, Canada, are among survivors.

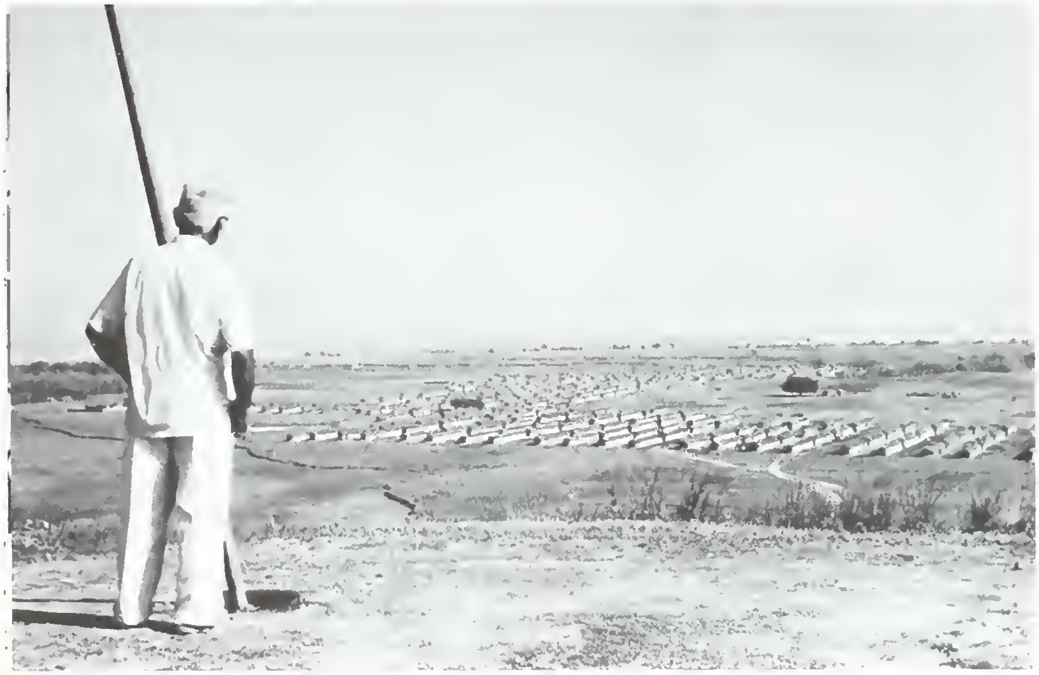
In 1962, Dr. Noffsinger returned to the province of Nueva Vizcaya and the village of Bayombong, where he had taught exactly fifty years before. There he met government officials, a padre, a Methodist pastor, a bishop, nurses, and the head of the department of education at the University of the Philippines – all his former students.

"On my way back to Manila, I couldn't stop thinking of the changes that had taken place in Bayombong. And even more amazing to me, the changes which had been effected in my own life because of my years in the Philippines."

And, it may be added, the changes that scores of IVSers and now thousands of Peace Corpsmen have experienced because of the pioneering of such a person as John S. Noffsinger.

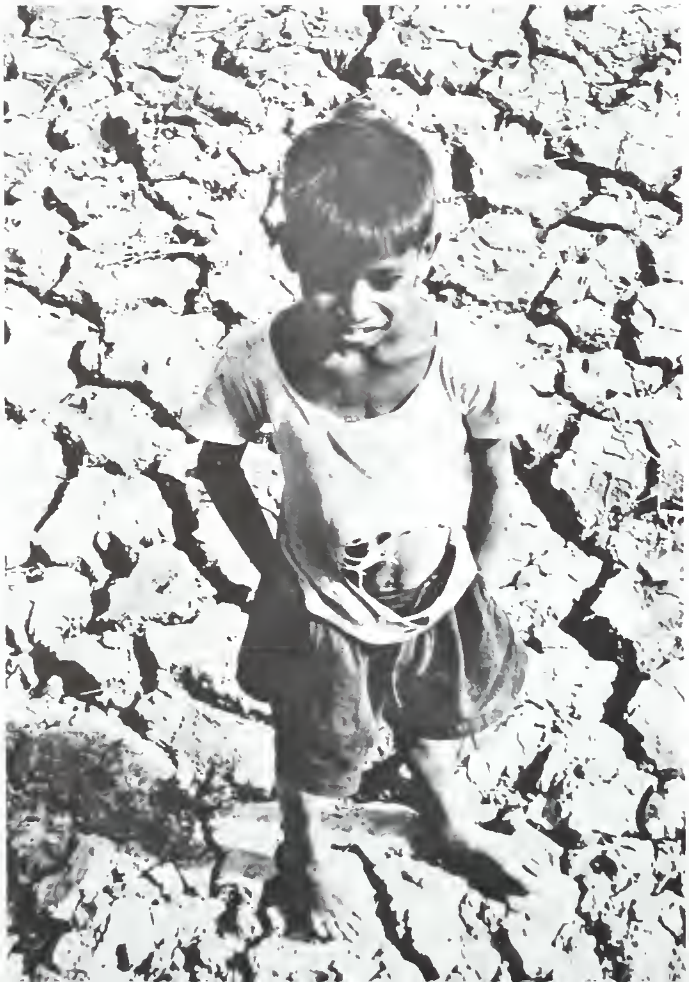
John S. Noffsinger at Bayombong, 1910. Today the Bayombongs are multitudinous

SPECIAL REPORT



Above, Samuel John, a voluntary Christian relief worker, looks at one of 15 such camps set up for the Garo refugees

Right, a boy stands on parched earth once a reservoir for Indian village



Crisis is sti

VILLAGE LIFE in India's famine belt i slowing almost to a standstill from hunger's debilitating effects. In one villag desperate parents have pleaded, "Tak our children — keep them alive — w can't." Farmers without food, forced t eat grain normally reserved for seed an unable to get more seed, sell their ploughs then their bullocks, finally their land t get money to buy food on the blac market.

These are scenes witnessed by American Protestant churchmen in India's famine strip, an area about 150 miles wid running east to west through the centra subcontinent. The failure of the monsoo to bring rain-bearing winds has brough massive crop loss and critical water shortages that may affect 100 million people The height of the crisis is expected thi fall.

"The belt is plainly visible from th air as a sunbaked brown strip," said Methodist relief executive J. Harry Haines. "I

ad for India's famine belt

gives you a forewarning of the parched villages you will find.

"I've seen famine in China and calamities in other parts of Asia, but this is just about the most serious disaster I've seen. It is said that India always has had food shortages, but this situation goes beyond that."

Dr. Haines stressed as priorities food for children and nursing mothers – "to keep them alive for the next few months," drilling for deep-well water, and seed grain and fertilizer.

People may not die so much of hunger in the next few months as they will become debilitated and easy prey to disease.

As an initial response to the famine victims, the Church of the Brethren has sent an emergency gift of $5,000 for India relief. Church World Service, the overseas relief arm of the National Council of Churches, is coordinating an initial appeal to member denominations for funds to feed up to one million persons, and for measures to increase water supply and crop yields. The World Council of Churches has appealed for $3,000,000 to finance programs aimed at preventing future drought, such as through food-for-work projects among villagers to deepen basins to store hoped-for monsoon rains when they come. The WCC ministries are being coordinated with relief efforts of the Roman Catholic Church.

The drought and food shortage is aggravated by India's large numbers of displaced persons from other lands. Among World Council programs previously under way in India is the relief feeding of 800,000 persons and the rehabilitation of 75,000 Garo tribespeople, who crossed into Assam from East Pakistan out of fear of religious persecution there.

While many of the Garo tribesmen are Christians, the mark of the Christian relief ministries throughout India is their outreach to the needy without regard to origin, caste, or religion.

Refugees receive assistance regardless of caste or creed, as does the Buddhist shown above, engaged in a religious festival. Below, the World Council plans to build 200 wells for irrigation use

Graduates left to right: J. Breidenstine, C. Fike, R. Fralin, J. Glick, C. Keeling, J. Mummert, J. Peters, W. Roop, L. Roth, R. Sherfy, C. Zeigler, and E. Simmons

Bethany graduates: assignments for coming year announced

Bachelor of Divinity degrees were conferred on May 23 on twelve graduates of Bethany Theological Seminary, Oak Brook, Ill. Presented below are the members of the class:

John S. Breidenstine. From the Lebanon church, Eastern Pennsylvania. Son of Mrs. Nathan G. Breidenstine. Married to Betty Wenger. Elizabethtown College. To assume pastorate of Glendale Church of the Brethren, Ariz., Southwest Pacific Conference, on Sept. 1.

Curtis P. Coffman (not pictured). From the Middle River church, Second Virginia. Son of W. Paul Coffman. Married to Betty Kindell. Bridgewater College. Continuing as pastor of Leakes Chapel Church of the Brethren, Stanley, Northern Virginia.

Cecil W. Fike. From Uniontown church, Western Pennsylvania. Son of Mr. and Mrs. Paul S. Fike, Sr. Married to Joyce Elaine Myers. Bridgewater College. To assume pastorate of Fraternity Church of the Brethren, Winston-Salem, N.C., Southern Virginia, on Aug. 1.

R. Thomas Fralin, Jr. From Poages Mill church, Roanoke, First Virginia. Son of Mr. and Mrs. Riley Thomas Fralin, Sr. Married to Henrietta Kiracofe. Bridgewater College. To assume pastorate of the Jones Chapel Church of the Brethren, Martinsville, Southern Virginia, July 17.

J. D. Glick. From Empire church, Calif., Southwest Pacific Conference. Son of Mr. and Mrs. Norman N. Glick. Married to Margaret J. Robinson. La Verne College. To become minister of Christian education, Fresno Church of the Brethren, Calif., Southwest Pacific Conference, on Sept. 1.

J. Calvin Keeling. From Messiah church, Kansas City, Missouri District. Son of Mr. and Mrs. J. W. Keeling. Married to Thelma Williford. McPherson College. To enter pastoral ministry; assignment pending.

J. Ronald Mummert. From Madison Avenue church, York, Southern Pennsylvania. Son of Mr. and Mrs. Roy H. Mummert. Single. Elizabethtown College. To become assistant pastor, Trotwood Church of the Brethren, Southern Ohio.

J. Bentley Peters. From Mack Memorial church, Dayton, Southern Ohio. Son of Dr. and Mrs. Raymond R. Peters, North Manchester, Ind. Married to Nancy Petry. Manchester College. To assume pastorate of University Park Church of the Brethren, Hyattsville, Eastern Maryland, on July 1.

William K. Roop. From Crest Manor church, South Bend, Northern Indiana. Son of Mr. and Mrs. James E. Roop. Married to Nancy Weimer. Manchester College. To assume pastorate of the Bethel Church of the Brethren, Milford, Northern Indiana, on July 1.

Lyle D. Roth. From Nampa church, Idaho District. Son of Mrs. Matilda Roth. Married to Joan Richards. McPherson College. To assume pastorate of Meadowview Church of the Brethren, Sacramento, Calif., Southwest Pacific Conference, on Sept. 1.

Robert D. Sherfy. From Harrisonburg church, Northern Virginia. Son of Dr. and Mrs. Robert L. Sherfy, Bridgewater, Va. Married to Patricia Huffman. Bridgewater College. Has become assistant pastor, North Manchester Church of the Brethren, Middle Indiana.

Carl W. Zeigler, Jr. From Glendora church, Calif., Southwest Pacific Conference. Son of Dr. and Mrs. Carl W. Zeigler, Elizabethtown, Pa. Married to Carole McGreevy. Elizabethtown College. To be instructor in pastoral counseling, Bethany Theological Seminary, 1966-67.

Master of Religious Education degrees were conferred upon two graduates:

Thomas D. Rotruck (not pictured). From Keyser church, First West Virginia. Son of Mr. and Mrs. Milford C. Rotruck. Married to Wanda Kay Walls. Bridgewater College. Continuing as teacher in adult education, Chicago Public Schools, and director of adult education program, Crane Evening School, Chicago.

Miss Evelyn Wise Simmons. From Staunton church, Second Virginia. Daughter of Mr. and Mrs. Carl Simmons. Madson College, Harrisonburg, Va. To become director of Christian education, Memorial Church of the Brethren, Marinsburg, Middle Pennsylvania, on July 14.

Two honorary degrees were conferred at the commencement. Recipients were:

Andrew W. Cordier. Dean of Graduate School of International Affairs, Columbia University, New York City. For sixteen years executive assistant to the Secretary General and under secretary, United Naions. Graduate of Manchester College and University of Chicago. Former head of Manchester College history department. Ordained minister, Church of the Brethen. Vice-president, National Council of Churches. Awarded Doctor of Divinity degree.

Dr. Cordier was speaker for the commencement exercises.

J. Henry Long. Executive secretary, Foreign Mission Commission, General Brotherhood Board, Church of the Brethen. Former Brethren Service worker in Poland and Austria, former pastor, former audio-visual director of the General Brotherhood Board. Graduate of lizabethtown College and Bethany Theogical Seminary. Ordained minister, hurch of the Brethren. Awarded Doctor f Divinity degree.

Get Start

by Leland Wilson

■ One of the hottest programs on television this season is "Get Smart," a spoof on spying, already into the time of reruns. When home on Saturday evenings, I have watched this series, not for sheer enjoyment, of course, but as a study of our culture. Three months ago, my research led me to predict that the patterns in "Get Smart" would soon be evident in all of American life, even in the church.

Sure enough! A few Sundays ago, I found this prediction coming true when I attended the Kaos Church of the Brethren.

Would you believe . . . ?

The hymns and the opening worship were as usual. Then came the announcements. Reverend Maxwell Start triumphantly reported on the very successful Lenten study sessions in the congregation. "Would you believe," he said, "that every member of our church participated in the study sessions and read the entire book of Ephesians?" The members of the congregation looked back at him in utter disbelief and shook their heads. "Well," continued Pastor Start, "would you believe that half the congregation were involved and that most of them read a chapter from Ephesians?" Still skeptical — a more fervent shaking of heads. "How about," asked the pastor in desperation, trying to conclude this announcement, "Aunt Effie read the 23rd Psalm last week?"

Sorry about that!

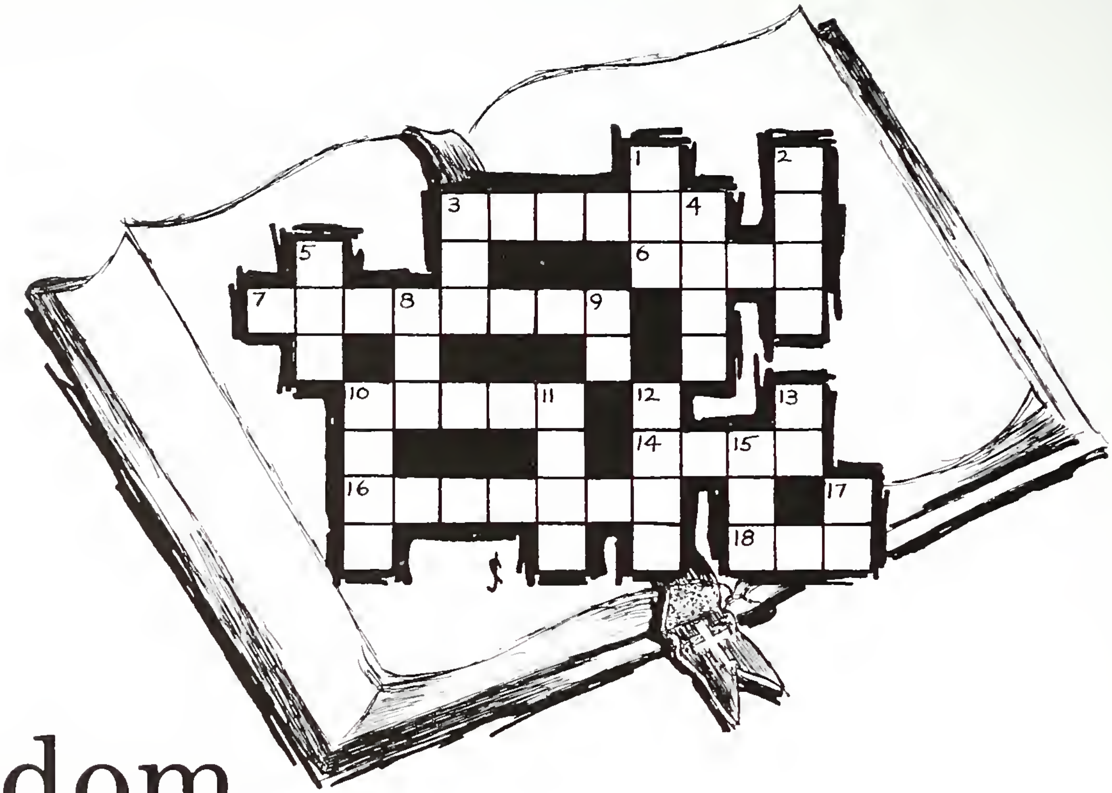
The ushers received the offering, brought it forward during the Doxology, and stood before the pulpit. Pastor Start looked at the offering plates and then prayed the offertory prayer: "Sorry about that, God."

22, 930, 007, 79, 38, 44

The service closed, and the people greeted the pastor at the door. They addressed him not as Pastor Start but as 22. (Twenty-two minutes was the length of his sermon each Sunday.) And the pastor returned the greeting, always with a number instead of a name. "Good morning, 930, and what a grand day it is!" (This was to a lonely woman who telephoned every Monday morning at 9:30 to discuss the sermon.) "How is the world treating you, 007?" (A man who belonged to every social action group in town and attended meetings seven nights a week.) "Remember, God is alive, 79!" (A well-fed businessman, usually hearty but a bit uncomfortable in church, always near the par seventy-nine at the local golf course.) "You're looking fit, 38!" (The youth teacher, aged sixty-two, who has been teaching the youth church school class for thirty-eight years.) "How are things, 44?" (The treasurer, who believes in sacrifice, especially by the pastoral family, wants to keep the pastor's salary at $4,400.)

When the last worshiper left, the pastor closed the glass doors, dialed a telephone number, and disappeared.

Agent 240
(Sorry about that!)



Wisdom of the Proverbs

by John and Carol Conner

ACROSS

3. "The tongue of the righteous is choice ________" (Prov. 10:20)
6. "Like cold water to a thirsty soul, so is good ________ from a far country" (Prov. 25:25)
7. "A man that hath friends must show himself ________" (Prov. 18:24, KJV)
10. "A soft answer turns away ________" (Prov. 15:1)
14. "A good ________ is to be chosen rather than great riches" (Prov. 22:1)
16. "The borrower is ________ to the lender" (Prov. 22:7, KJV)
18. "He who loves wine and oil will ________ be rich" (Prov. 21:17)

DOWN

1. "Wise ________ turn away wrath" (Prov. 29:8)
2. "Like a bird that strays from its ________, is a man who strays from his home" (Prov. 27:8)
3. "Righteousness exalts a nation, but ________ is a reproach to any people" (Prov. 14:34)
4. "He who sows injustice will ________ calamity" (Prov. 22:8)
5. "He who closes his ear to the ________ of the poor, will himself ________ out and not be heard" (Prov. 21:13
8. "My son, be attentive to my words; incline your ________ to my sayings" (Prov. 4:20)
9. "How long, ________ simple ones, will ________ lov simplicity?" (Prov. 1:22, KJV)
10. "Even a fool who keeps silent is counted ________ (Prov. 17:28)
11. "The wise man also may ________, and increase in learning" (Prov. 1:5)
12. "The ________ are a people not strong, yet they provid their food in the summer" (Prov. 30:25)
13. "________ who diligently seeks good seeks favor" (Prov 11:27)
15. "A fool gives full vent to his anger, but a wise ________ quietly holds it back" (Prov. 29:11)
17: "How much better is ________ to get wisdom than gold! (Prov. 16:16, KJV)

ANSWERS

Across
3. Silver
6. News
7. Friendly
0. Wrath

14. Name
16. Servant
18. Not
Down
1. Men

2. Nest
3. Sin
4. Reap
5. Cry
8. Ear
9. Ye

10. Wise
11. Hear
12. Ants
13. He
15. Man
17. It

day by day

■ Do you know what "freedom" really means? Do you enjoy having it? What did your freedom cost you? What is it worth to you? In the August 18, 1964, issue of *Time* a judge was reported asking: "How much do you feel your liberty is worth?" "Twenty million francs!" shouted Rhadamés Trujillo, 22, son of the slain Dominican dictator, who had been imprisoned on charges brought by relatives eager to share in the $100 million family fortune. "Excuse my client," pleaded the lawyer. "He is blinded by the thought of the freedom he wants so desperately." (Incidentally, the court set him free on bail at only 10 million francs or $2,000,000!)

History and current events show that those who have lost their freedom are willing to pay any price, take any risk, including the possibility of death, in their desperate attempts to be free. Most of us enjoy freedoms, purchased not with money but with blood. The price of our spiritual freedom was the blood of Christ, and he paid it willingly. Our political freedoms were obtained and preserved by blood shed on the world's battlefields.

What are you doing *with* these freedoms? Have you accepted God's gift of salvation as your very own? Possessing the freedom of speech, do you speak out on social and moral issues? With the freedom of religion, do you attend church regularly? Do you voice your opinion in government by voting and writing to your congressmen? Freedom is not merely a release *from* authority or restraint *to* licentious living, self-will, perpetual rest, or a state of vacuum. Freedom, like a muscle, grows stronger when it is exercised and used and becomes ineffective, weak and ultimately lost when unused. Are you forfeiting your precious freedoms? For what?

DAILY DEVOTIONAL GUIDE

SUNDAY, JUNE 26
Isa. 61:1-3. The Christian gospel is one of freedom — from guilt, hatred, worry, the bondage and power of sin — through faith in Christ, our Savior.

MONDAY, JUNE 27
2 Cor. 3:12-18. Only through a personal knowledge of the life and teachings of Christ can one *really* know God and feel free to approach him.

TUESDAY, JUNE 28
1 Cor. 10:23-33. Liberty requires many concessions for the good of others. Children, weaker brothers, and new converts look to your life as an example. Do nothing that would lead them astray.

WEDNESDAY, JUNE 29
1 Peter 2:13-17. "A Christian is a perfectly free lord of all, and subject to none. A Christian is a perfectly dutiful servant of all, and subject to everyone" (Martin Luther).

THURSDAY, JUNE 30
Gal. 4:1-7; 5:1. "Now we are free — there's no condemnation! Jesus provides a perfect salvation. . . . Grace hath redeemed us once for all" (Philip P. Bliss). Thank God today.

FRIDAY, JULY 1
Rom. 6:15-19. The attitude, "It doesn't matter what I do; I'm saved," is as far from the truth as one can get. It is like slapping God in the face! Why?

SATURDAY, JULY 2
John 8:31-36. Men's minds, like plants, can be stunted and pot-bound by ignorance, fear, prejudice, tradition, and lies. Truth alone allows freedom.

SUNDAY, JULY 3
Acts 22:22-30. "Freedom is man's birthright" (Clara S. Reber). "God, grant that not only the love of liberty but a thorough knowledge of the rights of man may pervade all nations" (Franklin).

MONDAY, JULY 4
Ps. 119:41-48. To "keep the law" and "walk at liberty" at the same time seem contradictory, but to ignore law leads to anarchy, chaos, and death.

TUESDAY, JULY 5
Gal. 5:13-15. Using my freedom to raise my income or prestige by exploiting others is selfishness and sin! "All is well with him who is beloved by his neighbors" (George Herbert).

WEDNESDAY, JULY 6
Rom. 14:19 — 15:2. Freedom is limited by the feelings of others. If my actions hurt another (physically, morally, emotionally, socially, spiritually), I have misused my freedom.

THURSDAY, JULY 7
James 2:8-13. "A people must raise themselves to liberty; it is a blessing that must be earned before it can be enjoyed" (Charles C. Colton).

FRIDAY, JULY 8
Amos 5:10-15a. If we see all men as brothers for whom Christ died, we will not feel free to take advantage of anyone. "Love one another."

SATURDAY, JULY 9
Matt. 11:25-30. An advertisement shouted, "Here is the chain that frees you." Christ's yoke is like that. You are not free until you become his servant!

Let Freedom Ring

Place on your worship center a symbol of freedom such as a Bible (symbol of your right to worship as you wish — First Amendment, U. S. Constitution), a door key (symbol of your right to lock your door against illegal government force and prying — Fourth Amendment, U. S. Constitution), some pencils (symbolic of your freedom to speak or write what you think, whether you agree with the government or not — First Amendment, U. S. Constitution), a sample ballot (symbol of your right to choose the people who represent you in government — Article I, U. S. Constitution), or models of the Liberty Bell, the Statue of Liberty, or a miniature American flag. If you would rather use pictures on a bulletin board, perhaps you could find one of the signing of the Declaration of Independence or make an arrangement to illustrate the Four Freedoms which President

day by day

Roosevelt proclaimed: freedom of speech, freedom of worship, freedom from want, and freedom from fear.

Hymns in *The Brethren Hymnal* that herald our political and spiritual freedoms include: "We Gather Together," using the alternate ending (No. 9), "O Master of the Waking World" (No. 575), and "O God, Within Whose Sight" (No. 503), "O Beautiful for Spacious Skies" (No. 613), and "Out of My Bondage" (No. 459)

"Nobody's telling me what to do!" To what tragedies these famous last words have been a prelude! The prodigal son was free all right, but look where his freedom took him – not to a life of joy and ease but to the filth and discomfort of a pigsty! On the other hand, we sing, "Our fathers, chained in prisons dark, Were still in heart and conscience free." These concepts seem paradoxical because we confuse liberty with license. Responsibility is the distinguishing characteristic of liberty. We claim to be free, but as Americans or as Christians are we free to do such things as the following? If not, why not?

Dispose of wads of chewing gum on the underside of the family dining-room table

Run through your church sanctuary with muddy shoes or during a service

Practice your trumpet lesson on your front doorstep at two a.m.

Live entirely on a diet of ice cream, chocolate cake, and jelly beans

Paint your house with purple and yellow polka dots

Besmirch another's character by revealing his sordid past or spreading untruths

Invest in a brewery company's stock because it is highl profitable

Take the life of another human being for reasons either c patriotism, protection, or punishment

Drive your car when you have poor eyesight, you are ver sleepy, or when the car has faulty brakes

Pick the flowers in the public park or take a spoon or towe from a hotel as a "souvenir"

Raise pigs or chickens in your own backyard to keep you freezer supplied with meat

I AM NOT FREE –

Until I can worship God with other denominations, usin rituals, liturgies, and symbols different from mine, and feel oneness in spirit as we bow together before the same Lord . .

I AM NOT FREE –

Until I can invite whomever I wish into my home for meal or night's lodging and not be questioned about our cor versation and intent or face the inevitable ostracizing by m friends . . .

I AM NOT FREE –

Until I can accompany any friend of mine into any restauran motel, theater, school, swimming pool, church, or business plac anywhere . . .

I AM NOT FREE –

Until I can express my thoughts, however odd, fearlessl without the impudence of booing, egg-throwing and othe discourteous acts, and without the fear of losing my job or m life in retaliation . . .

I AM NOT FREE –

Until I can walk alone on any street, in any city, or an lonesome country road, at any hour of the day or night, i complete safety, without fearing what my fellowman may d to me . . .

I AM NOT FREE –

Until I learn to question the "authorities that be" (musi art, and fashion critics, my own peer group, the *avant-gard* radio preachers, authors, and relatives) and learn to think f myself . . .

I AM NOT FREE –

Until I can honestly listen to, examine, and appraise poin of view other than those which I now hold and, if necessar admit I was wrong . . .

I AM NOT FREE –

Until every person has enough food . . .

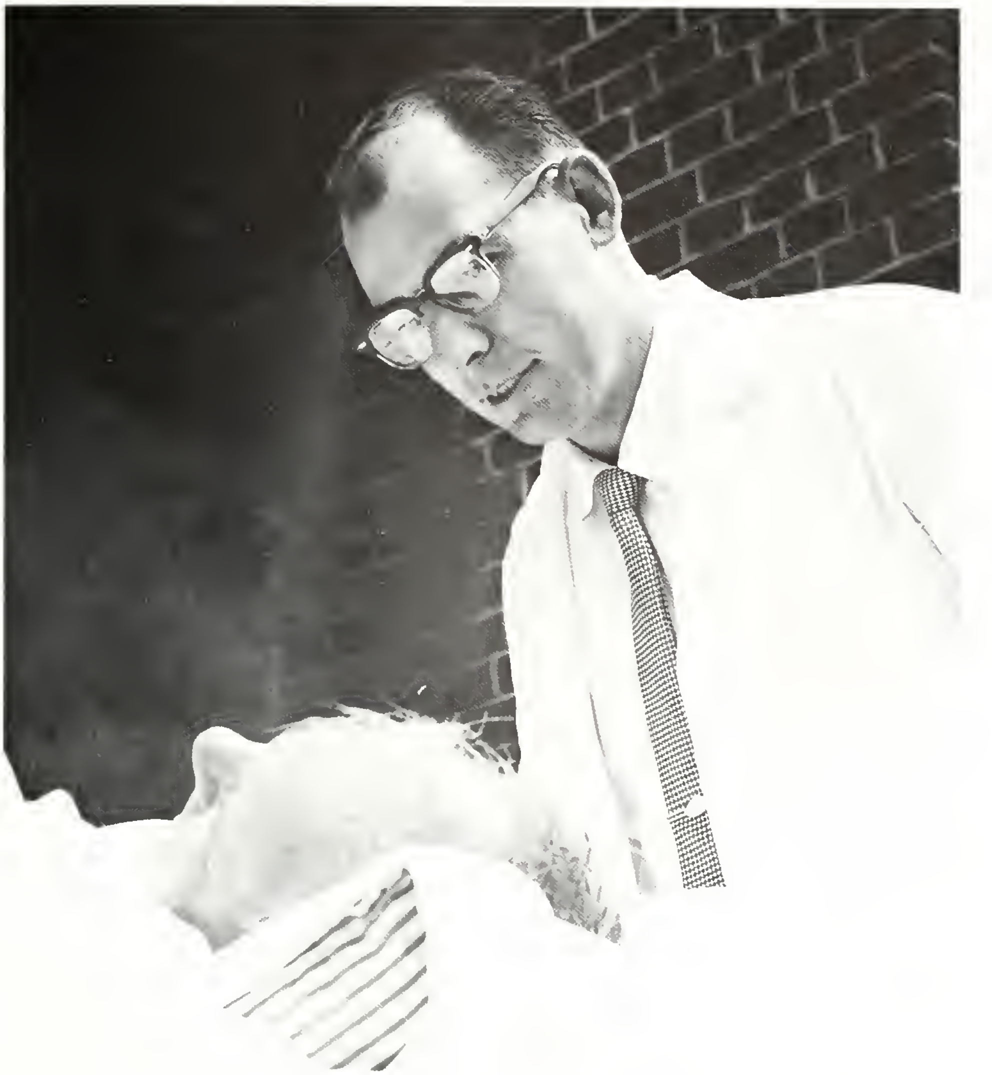
Until every person works as much for peace as they now d for war . . .

Until every person has known the meaning of love . . .

Until every person has heard the "good news" of Christ . .

(VSZ)

by EARL AND VIVIAN ZIEGLER



When you visit someone who is ill

by Warren D. Bowman

■ Visiting the sick is a Christian virtue which can be rewarding both to the patient and to the visitor. In enumerating the virtues of the righteous who deserved eternal life, Jesus said, "I was sick and you visited me."

Many are too lax in rendering a ministry to the suffering, while others tend to overvisit or say or do things that lessen the effectiveness of their visits. Let us note what doctors and directors of nursing in hospitals have to say about the thoughtfulness and consideration one should exercise as a visitor.

One doctor, after consultation with the nursing staff, gave the following criticisms. Visitors tend to stay too long and wear the patient out; they talk too loudly and disturb other patients; they smoke in the patients' rooms; they bring food for patients to eat that their diets do not allow; they worry patients unnecessarily with gossip and disturbing problems; they do not observe rules as to visiting hours; they throw their coats on patients' beds and even sit on the beds; they ask prying questions which embarrass the patients; family members hover around the patient, getting in the way and doing unnecessary things for him and in numerous ways disturb the hospital routine and make it harder for the doctors and nurses to discharge their duties.

It would appear from the above criticisms that quite a number of visitors are inconsiderate and thoughtless in certain respects, often causing extra strain for both the patient and the hospital staff, although unintentionally. On the other hand, many visitors are very considerate and tactful and make their visit quite helpful to the patient so that their presence is always welcomed by the nurses and physicians. One would hope that this group is in the majority. The various criticisms and suggestions by those of the medical profession might serve somewhat as a guide for making our visits to the sick more helpful.

In general visits should be short, usually not over ten or fifteen minutes. However, one's relationship to the patient, the patient's physical condition, the surroundings, whether in a private room or ward or in his home, would have something to do with determining the appropriate length of a visit. In any case, it is better for a visit to be too short than too long.

It is preferable not to visit a patient on Sunday or on a holiday unless one is practically sure he will have very few visitors. The director of nursing in a large hospital said that visiting was a problem in that institution because patients were frequently worn-out from too many visitors, especially on Sunday. She says: "Sometimes the number of visitors on Sunday causes the corridors to be so crowded it is difficult for the nursing staff and other hospital workers to carry out their routine." Her instruction to visitors is, "If the patient already has a large number of visitors, do not stay. Just speak to the patient and tell him that you will be back." Some hospitals stipulate that only two people can visit a sick person at a time. This is enforced by having the receptionist issue cards to visitors and by requiring them to take their turn.

One should avoid lengthy conversations as too much talking or listening may deplete the patient's physical energy. This is not a time for entertaining one another. The visitor should not appear curious about the patient's condition as patients can sense a difference between this and genuine concern. He should also refrain from talking to a patient about other people's illnesses as this can be depressing and upsetting.

One might take the initiative in discussing something the patient would enjoy which would draw his attention away from himself and uplift his spirits. The extent of conversation in a sickroom would of course depend on the patient's condition. There are circumstances wherein it is best to remain quiet most of the time. When one is seriously ill he often appreciates the presence of a loved one or friend at his side even though very few words may be exchanged between them. The assurance that many are praying for him can have a very beneficial effect on a patient's morale.

A patient who is critically ill or who may know that he is not likely to recover may wish to discuss his condition with a relative or close friend. In such case it is best to be a good listener. The patient may also indicate a need for spiritual help. A director of nursing says that laymen who visit the sick would profit by knowing that student nurses are taught "to recognize spiritual needs but not try to cope with them, unless they can meet the patient's need by listening; otherwise, they are to report it to the charge nurse, who gets in touch with a minister or a qualified counselor." Visitors sensing a spiritual need on the part of a sick person would do well to report it to a minister or to a spiritual adviser preferred by the patient.

SPEAK UP!

No flags in church

I should like to propose that Brethren congregations displaying the American flag donate said item to the local American Legion. The Legion would hardly be the worse for it, and the church might be considerably the better. What is glaringly inappropriate in several hundred Brethren church houses could be fittingly appropriated by the Legion. However, where it is felt that the local Legion might be cool to such an all-American contribution, the flag in question could be gently laid away on the upper shelf of a church basement cupboard. This proposal will irritate not a few Brethren, but from them one can ask for *Christian* reasons to outweigh these:

1. *It is bad symbolism to have the American flag taking the place of precedence over the Christian flag.* By Act of Congress the American flag, when on chancel level, is to be at the minister's right, and, when on the congregation's level, then at their right – always in the precedent position. This would signify that the nation is more important than the church of Jesus Christ. And whether we believe precisely this can soon come out in a discussion about flags in the sanctuary. It is the American flag that arouses feelings, not the Christian flag. If

Food should not be brought to a patient without permission from the nurse in charge, as many patients are on a special diet. Patients are given sufficient food, the kind appropriate to their condition, and additional food in the room tempts them to eat between meals or to eat something that would not be beneficial.

Smokers should consider the patient's welfare and comfort a congregation insists on displaying the flags, then the Christian flag should have the place of precedence on the right. But that would be civil disobedience, which the members may be inclined to void and which can be avoided by removing both flags.

2. *It is bad to lift up in the sanctuary the symbol of that which is Christ's main competitor for the central allegiance of men – the nation.* For the great majority of American Christians and for most Brethren the preserving of the nation is more important than the call of Jesus Christ. Virtually all nonpacifism has its basis right there in a commitment to the nation which overrides any other commitment, also the one to Christ. Herbert Workman in the book *Persecution in the Early Church* has explained: "The Christians were condemned, not because of their theological views, but because of their supreme loyalty to a law and throne outside the Roman law and throne." All they needed to do was burn the little pinch of incense as sign that for them Caesar held first place. Most of them did not. Most contemporary church members do. With a little reflecting about your views on Vietnam and nuclear defense, you can discern for yourself whether your supreme loyalty is to Jesus Christ or to America and the American way of life. Thinking straight is much more important certainly than what symbols we display in church, but just for that reason we should avoid a symbol that evidences and confirms a nationalism which is the most scandalous twistedness current in the churches. (For this reason I disagree with the suggestion made in the "Day by Day" devotional guide last June 24 that Brethren families use "a small American flag, a copy of the Declaration of Independence, a United States map" as worship centers.)

3. *It is bad to symbolize in the sanctuary that which has most terribly split up the church of Jesus Christ – nationalism.* The real abomination is not that Baptists and Brethren and Lutherans disagree on some points and are organizationally distinct but rather that Lutherans have in war slaughtered multitudes of Lutherans, that American Christians generally support a readiness to incinerate millions of Russian Christians (and vice versa), that "Christian" America in Vietnam is killing more Christians than communists are the world over, that church members in large majority break with Christ to stand with the nation rather than break with the nation to stand with Christ and the worldwide reality of his church. If we see something of this abomination, we cannot be happy having the national flag looming up in front of God's people at worship.

There is so much good in American society and in the patterns of American culture, so much to thank God for and to give our support to. The Lord of the nations has also been moving in the midst of the land in which he has set us. He can help us to be discriminating, equipping us to discern and oppose the demonic pressures in this society and to embrace and promote the good. But the nationalist commitment to the country *in toto* and no matter what is a demonic pressure with the flag as a leading instrument. – Dale Aukerman

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above their own desires. Even though a patient may not object to smoking, it may be irritating to other patients in the same room or to their visitors.

Nurses remind us that the long-term patient, who needs visitors most, has the fewest visitors and is the person who really enjoys company and needs to have the outside world brought in to him. We should not neglect our Christian ministry to the aged, the invalids, and the shut-ins. The frequency and length of our visits to them should be determined somewhat by where they live, their condition, and their reaction to callers.

Hospital authorities point out that patients greatly appreciate mail, which they can read and reread when they feel like doing so. Notes and cards let the patient know that people are thinking of him, serve as indirect visits, and involve very little or no strain on his part. One often sees cards conveniently arranged in a sickroom, so that the patient can look at them throughout the day and be reminded of the good wishes of his friends. In choosing cards to send to the sick special attention should be given to the message they convey.

Patients love flowers, which help to give a cheery atmosphere to a room and often say more than one can express in words. Small arrangements seem to be more appropriate than larger ones, as large arrangements may tend to be overpowering. This would seem to favor inexpensive gifts of flowers, often from one's own garden when in season, which would remind the patient of the thoughtfulness and loving concern of his friends.

A patient enters a hospital with the desire and expectation of receiving the best medical care and pays a high price for the privilege. Therefore, we, as concerned relatives and friends, should cooperate to the utmost with medical authorities, and seek to make our visits and remembrances as health-restoring as possible. ☐

questions you ask

Q. Why cannot our younger church leaders have more respect for those who are older and who have served the church faithfully in the past?

A. While I do not know the specific situation from which this question has grown, there is clearly in almost every social institution a persistent problem of communication between the older and younger generations.

In a local church, there are usually a group of people who have carried responsibility of leadership faithfully for many years. They have become a kind of "establishment" who hold within their own grasp the power by which most decisions in the congregation are made. It is also natural for this leadership to become conservative in the sense that the status quo by which they have lived for so many years seems to them right and comfortable.

In a healthy, growing church, however, a younger group are trying to find their places in the life of the church. Because they usually see problems from a different perspective and are likely to have new concerns and are eager to experiment with new ideas, they sometimes appear to be a threat to the established leadership.

Both generations have much to contribute to the life of the church. Each needs the other. The younger leaders can learn from the wisdom and experience of their elders, and the older people need to appreciate the enthusiasm and openness to change which characterize youth. People who are older should be respected not just for their age but because they are persons of worth. For the same reason, the older generation needs to respect younger people and to try to understand their needs and their point of view.

It is an evidence of real maturity when older leaders of the church can happily see younger people assume positions of responsibility that they once held. It is also a mark of Christian grace when those younger in years appreciate the feelings and concerns of those who are advanced in age. It takes love, understanding, and openness to one another to bridge the chasm of misunderstanding which time creates between the older and younger generations.

Q. Does the church school really have any value today? I am convinced that it may be good for children and youth, but with the adult class as I know it, conducted in a traditional manner with a fairly large group and a well-meaning teacher who mostly lectures in an uninteresting way, I find myself dreading the Sunday school hour.

A. The church school has been the target of a considerable amount of criticism and not without some justification. Th kind of adult class that you describe is all too common i our churches. Some educators have openly declared that church school for adults has outlived its usefulness, and i some places Sunday morning classes for adults have bee abandoned.

At a time when adult education is growing by leaps an bounds in most areas of secular education, it would seer strange indeed that the church, which has always believe in the continuing education of adults, would abdicate it concern and program. In spite of our ineffective classes th fact that so many adults are still willing to set aside a hour on Sunday morning either before or after the worshi service is in itself a great positive factor, and a church wit any degree of vitality should make the most of it.

The problem certainly does not lie in the church schoo as such, but in the kind of educational experience the churc has been content to provide, especially for adults, in this hou In too many adult classes the teacher does most of the talkin so that the class feels they have had one sermon and do no need another in the worship service. The questions, if ther are any, are often shallow and superficial, and the answe are pat and riddled with clichés. Everyone knows for th most part what everyone else will say, and the same barre spiritual and intellectual ground will be plowed once mor with but little hope of planting any new ideas.

The Christian Education Commission of the Genera Brotherhood Board is deeply concerned that adult educatio in the life of the church be more meaningful and fruitfu They have provided an excellent curriculum including bot interesting elective courses, which are available, and th International Lessons. Bible study when entered into eagerl and openly should be a thrilling experience. Many adu classes have found an exciting new understanding of the Bibl through a study of the new youth curriculum.

However, more important than the curriculum, is a teacher who is willing and able to be creative and to make th church school a genuinely interesting learning experience. good teacher can use almost any curriculum with success an make it attractive and helpful. A poor teacher will mak little good use, if any, of any lesson materials. Much, to depends upon the class member who should come to h study with a sense of expectancy and a willingness to b open to new ideas. It is important also that the church an its leadership help the adult congregation see the possibilitie in the church school hour and plan a more creative an meaningful use of this time for study.

— Paul M. Robinso

Helping teen-agers to become mature

TEEN AGERS AND SEX, by James A. Pike. Prentice-Hall, 1965. 146 pages, $3.95

WHO HAS THE ANSWERS? by Dorothy Gordon. Dutton, 1965. $3.95

HELPING YOUTH AVOID FOUR GREAT DANGERS, by Hal and Jean Vermes. Association Press, 1965. 157 pages, $3.95

COMING OF AGE IN AMERICA, by Edgar Z. Friedenberg. Random House, 1965. 300 pages, $5.95

In these four books, the authors are looking at teen-agers and how they grow up. Each book takes a look from various angles at the problems that sometimes exist. There is almost a feeling of fatalism or depression as the books are perused, for it seems that each writer practically assumes there are problems he must set out to find. One almost gets a feeling he would like to see some writer approach this area of life in our youth with a wholesome, open look. He would find some youth who are coming through in fine style.

Families, churches, schools, and communities have certain standards and rules which we try to get youth to accept as painlessly as possible. When rebellion in youth shows its face we are ready to throw up our hands in holy horror and say all youth are going to the dogs.

Bishop Pike writes his book, *Teen Agers and Sex,* with an eye to giving parents some guidelines in presenting the ideas about sex so there can be a wholesome attitude toward it and an open sharing between parents and their teen-age children. It is quite a traditional approach, but it does have some practical suggestions. The author states that the book is a guide for parents. It is almost a course in instruction for parents in the field of sex education.

We do live in a time of ever-changing home patterns. There is more individual thinking on the part of young people as well as more openness in looking at this area in the life of youth. The book gives some help for both parents and youth but will be more helpful to parents.

Dorothy Gordon writes her book, *Who Has the Answer?* out of her experience in youth forums. She allows the young people to speak for themselves. You see their attitudes showing in intensity and honesty. There is wisdom beyond their years. They tackle violence, hostility, sex, smoking, drug addiction, alcohol, school dropouts, prejudice, behavior codes, and religion.

This book will be more helpful to the teen-ager than any other of the four. Some very interesting discussions could grow out of each of these subjects. The book is lively and vigorous and right to the point. The author seems to realize that these problems have always existed and that youth will face them in our modern day. She feels that the problems can be faced by youth and solved when there is love, understanding, hard work, and discipline without a lot of nonsense. I fully agree with her.

Hal and Jean Vermes limit their book to four subjects: smoking, drinking, venereal disease, and narcotic addition. They consider teen-age years as the dangerous years. They try to look at the facts in all four of these areas and are surprised at much of the ignorance that prevails in these fields today. They want to protect our youth and to help prevent their destroying themselves, that is, they want to help prevent damage before it goes beyond repair. This book would be helpful to both youth and adults. The title tells you what it is trying to say: *Helping Youth Avoid Four Great Dangers.*

Of the four books, the one, *Coming of Age in America,* by Edgar Friedenberg, tries to look at attitudes and philosophy behind youth's coming to maturity. The author is especially rough on our educational system. At times he writes as if his pen were filled with acid or as if he got out of bed on the wrong side. He is very stimulating and calls the plays as he sees them.

This would be an especially helpful book to high school teachers and administrators as well as to parents and youth. Much of the material used is taken by survey from various high schools throughout our nation. The sympathies of the author are with the young people; he feels they have a real capacity for growth. He wants to illuminate adolescent values. This is a little heavier reading, but it will be worth your efforts.

We do need a flexible, humane arrangement in which youth are free to grow, a society in which excellence still has the freedom to mature. — Paul E. Miller

Faith looks up . . .

MR. GERRIT RAMAN had been a meat cutter until arthritis crippled him so that he had to brace himself and use a cane getting from room to room. He and Mrs. Raman belonged to the Christian Reformed church of Muskegon, Michigan, and brought to my life a dimension that has meant a great deal to me in the past thirty-two years of calling in different homes.

To them, God was "in everything and through everything that the Christian encounters." When I would leave for work in the morning, Gerrit would say, "Well, Elmer, good success today." When a question of living arose he had a habit of glancing up and seeking the will of God. Sunday was a holy day, God's day, a day of rest and gladness.

"In all thy ways acknowledge Him, and he will direct thy paths" became real to me. *In all thy ways* — each plan, each person I met was a "way." I have visited more than 25,000 families. I cannot pass this way again. During World War II life was cheapened. Since then, I find people taking their "ways" so lightly. The high cost of low living has replaced the low cost of high living. Our ways need rethinking.

Acknowledge him. Here is where Mr. Raman comes in. My parents had pointed out that all was from God, that Sunday was never to be used for temporal thought, that each rose, each hour was a sacred gift. Now Gerrit enforced that background with "God would like that" or "That wouldn't please God." Landlords and landladies are an institution unrecognized for their good leadership especially in college towns.

And he will direct thy paths. God does direct. I have been "led" into situations, and in sales meetings others have nodded when I would mention that it just could not have been a happenstance that I was at a place of need or correction at such and such a time. I could write a book of experiences to back this up. Homes on the verge of separation, youth on the verge of dropping out of school or of not going to college, ministers ready to "throw in the towel," who later thanked me for support at that critical time. God led me there. Try letting him lead.

Thy paths. We live in dreams. When the dream is gone, we are in a vacuum. These paths that lead into the future might become roads, *high*ways. Right now I am impatient at being fifty-nine rather than nineteen. With the nations calling for leadership and our own nation short of professional help, youth are saying, "Automation has fenced me in; my future is curtailed."

ELMER LECKRONE is a sales representative for World Book Encyclopedia. A graduate of Manchester College, he has special interests in the United Nations' programs, youth, and Sunday school teaching. With his wife Alice, he has two sons, Paul, 16, and David, 17. As a family they have hobbies in music, bees, trees, and photography. They live in Osceola, Indiana.

The Shop on Main Street

ONE OF the joys of moviegoing is t
take in an unpretentious film that has no
been ballyhooed by Hollywood-style pub
licity — and discover a real gem. Such
film is "The Shop on Main Street" —
Czechoslovakian import, which experi
enced many difficulties in finding a U. S
distributor but which deserves to be seen
by anyone desiring an authentic under
standing of human nature.

The setting is a Slovak town in 1942 –
one of the areas designated as a "show
case" for Hitler. Tono Britko (Jose
Kroner), a henpecked, underdog, slightl
cynical character, is given a job by hi
brother-in-law (the town's self-style
Führer) as Aryan Controller over a Jewis
button shop owned by old, deaf, and prac
tically senile Mrs. Rosalie Lautmann (Id
Kaminska). Mrs. Lautmann does not un
derstand and thinks Tono has come t
be her assistant. Although frustrated i
his attempt to play the role of a "bi
man" ("I'm going to be rich," he smirk
to himself as he struts toward the sho
the first day). Tono goes along with thi
deception, and his income is underwritte
by members of the Jewish community.

This fairly smooth arrangement i
shattered by the news that all the Jew
are to be moved out. Tono has by thi
time a real affection for Mrs. Lautman
who treats him like a son, and he i
torn over what to do with her. Hi
tortured (and sometimes drunken) permu
tations over whether to hide her or giv
her up and his frightened concern ove
what will happen to himself make u
the bulk of the moral dilemma in th
story.

Jan Kadar, Czechoslovakia's finest di
rector, has provided excellent pacing
This brings out the power in the stor
The first half is slow, almost lethargic
as we are introduced to the characters –

especially Tono and his introverted disenchantment with the way things are. Once the news is heard by Tono, clandestinely, that the Jews are to be moved out, the pace accelerates almost continually to the penultimate moment.

Near perfect characterizations by Mr. Kroner and Miss Kaminska, along with fine performances by the minor characters, give "Shop" an added dimension. It is the acting along with the pacing which makes this a truly authentic film — one which points up the moral dilemmas caused by man's weakness in a way which is not moralizing.

There are three criticisms which mar an otherwise perfect conception. The ending is expected and no real resolution of what Tono has encountered in himself. This is followed by a repeat of a dream sequence, which is only a sentimentalized commentary on "Behold, how good and pleasant it is when brothers dwell in unity!" Third, Tono is unable to make Mrs. Lautmann understand the urgency of hiding; her senility causes her to think that he is coming to her for aid. Tono's moral situation would have been pointed up much more sharply if Mrs. Lautmann had been aware of her danger.

Despite these faults, "The Shop on Main Street" is an exciting and disturbing film which testifies to universal responsibility in a world of moral ambiguity. — Dave Pomeroy

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REVIEWS / RECORDS

ANTON BRUCKNER: SYMPHONY NO. 9. Bavarian Radio Symphony Orchestra, Eugen Jochum, cond. Heliodor 25007, mono and stereo, $2.49 each

Jochum has long been noted as a Bruckner interpreter, and it is surprising to find only two of the symphonies credited to him in the current catalog. The present release makes three and affords hope that more are to come. Jochum's conception of the Ninth is superb — spacious and majestic, attentive to every nuance. The test is the concluding *Adagio*, which requires — and gets — just the right pacing as befits what the composer considered rightly his most beautiful slow movement. Bruckner piously dedicated this symphony "to dear God," and Jochum has caught that spirit in it. To hear it is an act of worship. The stereo version is electronically processed and sounds it, but the monaural version leaves little to be desired — all the detail comes through in excellent balance.

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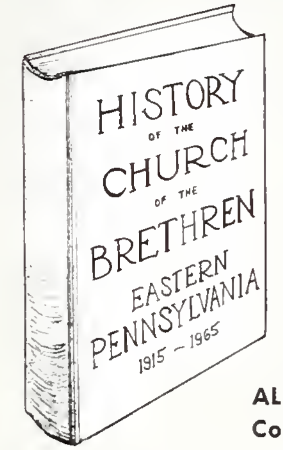

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W. A. MOZART: REQUIEM. Soloists; Vienna State Opera Chorus and the Vienna Symphony Orchestra, Eugen Jochum, cond. Heliodor 25000, mono and stereo, $2.49 each

To the eight extant recordings of Mozart's great Requiem is now added the second at a budget price. There is some fine singing by soprano Irmgard Seefried and bass Kim Borg, but the performance as a whole is rather tired and never catches fire. It is, in fact, the most unexciting version available of one of Mozart's most exciting scores.

— William Robert Miller

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in brief

PERSONAL MENTION

Seven alumni of Bethany Seminary attended an advanced pastoral seminar, May 2-12. They were: **Guy C. Buch,** East Chippewa, Northern Ohio; **Samuel H. Flora, Jr.,** Waynesboro, and **Glenn E. Kinsel,** Hanover, Southern Pennsylvania; **Kenneth W. Hollinger,** Lanark, Northern Illinois and Wisconsin; **Robert D. Hoover,** Pipe Creek, Middle Indiana; **William F. Smith,** New Enterprise, Middle Pennsylvania; **Paul R. White,** Oak Grove, First Virginia.

Rowena Markley, director of Christian education, Plymouth Church of the Brethren, Ind., served on a statewide team for vacation church school institutes, convened in Frankfort, Anderson, Fort Wayne, Elkhart, and Chalmers.

. . .

Oscar F. Stambaugh, chairman of the chemistry department at Elizabethtown College, has been appointed acting dean of the college, according to an announcement by Joseph W. Kettering, chairman of the board of trustees. Dr. Stambaugh, who joined the faculty in 1946, is the interim successor to Dean Jacob E. Hershman, whose resignation became effective June 1. . . . **J. Henry Long,** foreign missions secretary, will be one of the leaders for the interdenominational conference of missionaries and mission board staff, to be held at Williams Bay, Wis., in August.

. . .

A. Blair Helman, president of Manchester College, was elected president of the Indiana Association of Church Related Colleges during a recent meeting of the association. . . . Associate director of admissions, **Paul E. Kampmeier,** has been appointed director of admissions by La Verne College. He has been a member of the college staff since 1952. . . . Another composition has been added to the growing number of published works of **Don Frederick,** professor of voice and director of choral organizations at McPherson College. This is an original setting to the prayer of St. Francis of Assisi, entitled "Prayer of Dedication." It was first performed at the Lincoln Conference.

The **Philip Kulps** have moved to a new location in Waynesboro, Pa. – 107 Garfield Street. . . . **Norman Cousins,** editor of the *Saturday Review* was the speaker for the seventy-seventh commencement exercises at Manchester College. . . Sharon Dubble, daughter of the Curtis Dubbles, Westminster Md., received the Carroll County YMCA Youth of the Year Award. Curtis Dubble is pastor of the Westminster Church o the Brethren congregation.

. . .

Congratulations are in order for **Carl and Goldie Hoel** Hagerstown, Ind., and **Wilford and Ruth Robbins,** Sacramento, Calif., who celebrated their fiftieth wedding anniversaries. Also to be congratulated are **Mr. and Mrs. Henry L Pletcher,** Nappanee, Ind., who observed their fifty-fourth anniversary; **Mr. and Mrs. Henry Ashenfelter,** La Place, Ill. and **Mr. and Mrs. Perry Dick,** Bedford, Pa., on their fifty-fifth anniversaries; and **Frank and Marilla Older,** Nampa, Idaho on their seventieth.

CALENDAR

June 21-26	Annual Conference, Louisville, Ky.
July 3	Christian Citizenship Sunday
July 10-16	Church and Group Life Lab, Elizabethtown, Pa.
July 14-17	District meeting, Texas and Louisiana, Falfurrias
July 28-30	District meeting, Southern Virginia, Spray, N. C.
July 29-30	District meeting, Eastern Virginia, Midland
Aug. 5-6	District meeting, Northern Virginia, Greenmount
Aug. 5-7	District meeting, Middle Indiana, Manchester College
Aug. 12-14	District meeting, Western Canada, Irricana, Alberta
Aug. 12-14	District meeting, Northern Indiana, Camp Mack
Aug. 12-14	District meeting, Oklahoma, Camp Springlake
Aug. 15-17	District meeting, Tennessee and Alabama,
Aug. 16-18	District meeting, Southern Indiana, Lafayette
Aug. 16-20	National Youth Conference, Cornell University, Ithaca, N. Y.
Aug. 18-20	District meeting, North and South Carolina, Brummetts Creek
Aug. 18-21	District meeting, Colorado, First Grand Valley

OF PASTORS AND PARISHES

Mt. Morris congregation, Ill., has accepted the resignation of **Eldo Henricks** as associate pastor. . . . **David Kreider,** minister of education, Ladera congregation, Los Angeles, Calif. will teach at Manchester College beginning this fall; **Huber Ruthrauff,** now at La Verne College, will become associate pastor in his place. . . . **William T. Luckett,** pastor, Waterford Calif., and **Herman Landis,** pastor at Sunnyside, Wash., will be retiring from the active ministry in the fall.

. . .

Clover Creek congregation, Middle Pennsylvania, has secured **Richard Wenger,** now at Tucson, Ariz., as pastor beginning Sept. 1. . . . Leaving their present pastorates on Sept. 1 will be **Victor Bendsen** at Boise, **Paul Longenecker** at Twin Falls, and **W. Earl Breon** at Weiser, all in Idaho. . . **Cletus S. Myers** will serve the Wooster church, Ohio, as half time pastor and give half time to the Westview Manor Home for the Aging.

. . .

Howard Whitacre, pastor of the Conewago church, Eastern Pennsylvania, has changed his address from Lawn, Pa., to R. 1, Hershey, Pa. 17033.

The **Sunnyside and Outlook congregations** in Washington have worked out an agreement for a yoked parish, with Elton Berg, Outlook pastor, serving both congregations, beginning Sept. 1. . . . The Faith Evangelical United Brethren church of Batavia, Ill., has merged with the Batavia Church of the Brethren; the new congregation is called **Faith Church of the Brethren.** The EUB group has sold their property and given the proceeds to the new congregation.

. . .

Robert L. Earhart was licensed by the Mechanicsburg church, Southern Pennsylvania; J. Vernon Grim, chairman of the district ministerial commission conducted the service. . . **Peter Ford** was licensed by the Nettle Creek congregation Southern Indiana.

ON THE AIR

Eight illustrated **lectures on Genesis** and its relevance for the modern world, by Dr. Hagen Staack, is being televised during June and July on the Frontiers of Faith program (NBC.

1:30-2:00 p.m., EDT). The remaining lectures, beginning June 26 and running until July 24, are From God's Child to Less Than Man, Generation After Generation, House Cleaning, Divine Peace Treaty, and The Founding Fathers.

NOTEWORTHY

The **Mt. Morris church,** Ill., received a bequest of $10,000 under the will of Daniel Plum. . . . **Bethany Brethren Hospital and First church, Chicago,** have received a second joint gift from an anonymous donor in Michigan who is interested in the witness of these two institutions in the inner city. This gift of $1,000, to be divided evenly, brings the total received during the past year from the unnamed donor to $2,200.

. . .

Bethany Theological Seminary received from Dr. and Mrs. Joseph F. Schechter, La Verne, Calif., a $25,000 memorial gift in honor of Mrs. Schechter's parents, the late Maynard and Elizabeth Grossnickle of Curlew, Iowa.

T. Wayne Rieman, Manchester College faculty member, spoke at the fiftieth anniversary celebration of **Detroit First church,** Mich., on June 5. . . . A junior high class from a nearby Methodist church and two members of a Christian church participated in the Lord's supper at the **Northview Church of the Brethren,** Ind.

. . .

Two matching grants totaling $6,100 have been received by **Elizabethtown College** from the National Science Foundation. The funds will be used for the purchase of instructional scientific equipment. . . . **Juniata College** has received preliminary approval for a Federal grant of $248,233 toward renovation and the addition of two wings to its former science hall for new classroom and faculty office facilities.

. . .

Six Protestant liberal arts colleges in a forty-mile-wide radius in Kansas are incorporating as the **Associated Colleges of Central Kansas.** Membership in the association includes McPherson, Bethel, Sterling, and Tabor colleges and Kansas Wesleyan University. The intention is to develop areas of cooperation and policy to strengthen the colleges.

. . .

Construction has been delayed on the proposed **Timbercrest Home** at North Manchester, Ind. Bids opened on March 15 indicated that the total project cost would have been $1,859,905. The estimated cost of construction had been $1,312,338. The board of trustees voted to reject all bids and to ask the architects to bring the building into line with the earlier estimates.

. . .

After ninety-eight years of service to the congregation and community, the historic **Salamonie church** building (Ind.) is being razed to make room for a high reservoir near Lancaster, Ind. The new building is nearing completion just east of Lancaster on highway 124.

THINGS TO COME

The Ft. Myers congregation, Fla., will have a groundbreaking for the new sanctuary on July 3 immediately after the morning service. Neighboring churches and friends are invited.

STUDY THEME MATERIALS

Reprints of the article, "Let's Start a War on Affluence!" by Dan West, from Jan. 20, 1966, MESSENGER are available. This article is to be used in conjunction with the annual social concern and mission study theme, "Affluence and Poverty: Dilemma for Christians." Prices: single copies, free; 2-50 copies, 4c each; 50-100 copies, 3c each; 100 or more copies, 2c each.

DEATHS

Allen, John A., Stanardsville, Va., on Feb. 21, 1966, aged 66
Baker, Kay, Brookville, Ohio, on March 5, 1966, aged 25
Baumgartner, Joe, Decatur, Ind., on Jan. 21, 1966, aged 78
Beetem, William Arthur, Schuylkill Haven, Pa., on March 2, 1966, aged 64
Blough, Ida, Scalp Level, Pa., on Feb. 2, 1966, aged 81
Bowman, Raymond, Brookville, Ohio, on Feb. 26, 1966
Brewer, Hattie, Roanoke, Va., on Dec. 12, 1965
Brindle, Cora, New Oxford, Pa., on Feb. 18, 1966, aged 87
Bucher, Laura, Vernfield, Pa., on Dec. 21, 1965, aged 82
Burian, William V., Vernfield, Pa., on Jan. 4, 1966, aged 72
Click, Elsie, Dayton, Va., on Dec. 27, 1965, aged 72
Cooper, Phillip III, Bethel, Kansas, on March 13, 1966, aged 19
Cressman, Edna, Vernfield, Pa., on Jan. 4, 1966, aged 73
Ditmer, Anna E., Mechanicsburg, Pa., on Jan. 24, 1966, aged 68
Dooly, Daisy A., Smithboro, Ill., on March 10, 1966, aged 51
Fasnacht, Viola, La Verne, Calif., on March 4, 1966, aged 81
Finafrock, Ruth, Greencastle, Pa., on March 9, 1966, aged 49
Fry, Oliver C., Naperville, Ill., on March 23, 1966, aged 81
Gibble, Edwin, Neffsville, Pa., on Dec. 20, 1965, aged 88
Gibson, LaPearl, Pompano Beach, Fla., on Dec. 8, 1965
Godfey, Charles C., Codorus congregation, Pa., on Nov. 10, 1965, aged 81
Holsopple, Dora, Sergeantsville, N. J., on Feb. 11, 1966, aged 75
Howdyshell, Martin, Dayton, Va., on Jan. 20, 1966, aged 56
Johnson, David, Reseda, Calif., on March 17, 1966, aged 7
Jenkins, Emma, on Feb. 23, 1966, aged 84
Kagarise, Hannah S., Curryville, Pa., on Oct. 12, 1965, aged 83
Keith, Norma J., Roaring Spring, Pa., on Oct. 21, 1965, aged 39
Koontz, Vivian, Harrisonburg, Va., on Feb. 13, 1966
Kulp, Sarah, Neffsville, Pa., on March 15, 1966 aged 84
Lucas, Katie, Roanoke, Va., on March 6, 1966, aged 79
McGreggor, Charles E., Roaring Spring, Pa., on Jan. 29, 1966, aged 63
Manges, William H., Windber, Pa., on Jan. 11, 1966, aged 65
Marquis, Bertha, Sacramento, Calif., on Jan. 14, 1966, aged 75
Merkey, Ella, Portis, Kansas, on March 19, 1966, aged 77
Miller, Edith K., Gettysburg, Pa., on March 8, 1966, aged 85
Morris, Kathleen, Sullivan, Ill., on March 2, 1966, aged 44
Nealy, Oscar H., Sr., Newville, Pa., on Feb. 9, 1966, aged 66
Newcomer, Ernest, Brookville, Ohio, on Feb. 25, 1966
Petry, Ernst, Brookville, Ohio, on Dec. 8, 1965
Pickering, Harry, Lima, Ohio, on March 7, 1966, aged 72
Robinson, Laura, Paradise, Calif., on March 11, 1966, aged 92
Roseborough, Wilbur, Ashland, Ohio, on Feb. 21, 1966, aged 93
Shaffer, Minnie, Manheim, Pa., on Dec. 20, 1965, aged 76
Shober, Clinton, Roanoke, Va., on Nov. 11, 1965, aged 86
Snively, Ethel M., Auburn, Ind., on Oct. 15, 1965, aged 60
Sorber, A. Barton, Carlisle, Pa., on Dec. 18, 1965, aged 84
Spanaugle, Green J., Franklin, W. Va., on March 16, 1966, aged 88
Spencer, Youzell, Roanoke, Va., on Jan. 24, 1966
Summy, George, Manheim, Pa., on Feb. 13, 1966, aged 76
Suter, Alice, Dixon, Ill., on Feb. 14, 1966, aged 81
Troutman, Annie, Neffsville, Pa., on Feb. 11, 1966, aged 84
Ulery, Nora, New Paris, Ind., on Jan. 28, 1966, aged 86
Umberger, Lillie E., Hummelstown, Pa., on Jan. 31, 1966, aged 82
Wakefield, Ella, Orbisonia, Pa., on Feb. 17, 1966, aged 68
Wells, Mattie, Roanoke, Va., on Sept. 5, 1965
Whitmer, Chalmer W., La Verne, Calif., on March 1, 1966, aged 73
Zavitz, Walter L., Morrill, Kansas, on March 5, 1966, aged 77

Comments on Colosseum Cats

■ The Italian composer Respighi has used music to describe vividly the pines of Rome and the fountains of Rome. If he had ever had need of a lighter subject, he could have turned to the cats of Rome. We saw them almost everywhere we saw tourists — and many places tourists would not go. Like pigeons they seem to have an affinity for public places. They would leap expertly from step to step up a historic stairway. But the most appropriate place to find a half dozen cats was, of course, in the historic Colosseum.

Near the entranceway once used by Roman spectators, in a corner where a stone pillar had fallen down with only part of its Latin inscription showing, a half dozen or more cats rested in calm dignity. If they were aware of the 1,900 years of history that surrounded them, they refused to be impressed. The massive elliptical amphitheater, where emperors, senators, tribunes, soldiers, and plebeian mobs once gathered to watch professional gladiators battle each other, now is silent and empty, except for a constant stream of tourists — and the Colosseum cats. The central arena has been excavated so that the rooms and passageways at its bottom are now revealed. Among the ruins flowers grow.

Seeing a few tame cats we could not help but think of the times when the wild animals, including the more dangerous cousins of the cat family, were caged in the lower caves of the Colosseum, and not only gladiators trained to kill but also Christians who were taught t love were required to face them. If the story of Androcle is historical, then there was at least one instance when lion was restrained by love. Most of them, however mil they might have been by nature, became bloodthirsty b virtue of their treatment at the hands of showmen wh wanted a spectacle to satisfy a bloodthirsty crowd.

The Christians were not the only ones whose bloo was spilled. During one hundred-day festival 9,000 wil animals were killed. The occasion was the dedication c the Colosseum. But even in those days there were pro tests. The emperor Constantine tried to stop the gladia torial fights. But it took a monk, Telemachus, who pu his own life on the line, standing between the gladiator to stir the consciences of people who had forgotten tha life is sacred.

Now only the grandeur of the building remains. An in place of wild animals, a few tame cats. But the thirs for blood, the eagerness to play one foe against anothe the fascination of killing finds expression in other way And somewhere another Telemachus must risk his ow blood to stop the killing. And somewhere another Andro cles must be concerned for the welfare of a hurt anima or child. Meanwhile a few flowers grow where marty died. And it is safe — now — to reach out your hand t a cat in the Colosseum. — KENNETH MORSE, *on sabbatica leave in Europe*

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LOOK FOR THESE FEATURES IN THIS *messenger*

Ishaku Kwambila, *26, is the energetic pastor of a rapidly growing congregation in Mubi, Nigeria. How he became a pastor and what his daily work is like make an exciting story.* by Donald Stern. page 1

How do most of us drive? *What would happen if Christians alone would stop driving like Jehu and put into practice Christian principles on the highway? Some arresting facts.* by Harold Z. Bomberger. page 4

What are some guides to Christian conduct? *How do we decide right from wrong? A consideration of the style and quality of life described and demonstrated in the New Testament.* by Burton Metzler. page 8

Reuel B. Pritchett *tells what Annual Conference was like in 1905. Coffee was used by the bushel, the meat was herded to the Conference grounds and butchered, and I. N. H. Beahm called down lightning!* by Dale Aukerman. page 11

When you visit someone who is ill *you are on a mission that deserves to be done well. Some do's and don'ts.* by Warren D. Bowman. page 23

OTHER FEATURES include an editorial on Colosseum cats (page 32), a review of the film, "A Shop on Main Street" (page 28), a discussion on the use of flags in church (page 24), a page for children (page 20), a devotional guide for families (page 21), news of Bethany Theological Seminary graduates (page 18), and a report of the Fraternal Relations Committee (page 12).

COMING NEXT

Esther Mohler Ho writes of Clarence Jordan and the Koinonia Farm's struggle for existence. . . . A short fiction story called "The Drought Year." . . . A discussion by Richard Gardner on "Word of God: Bible or Christ?" . . . H. H. Helman asks, "Are We Segregating Older People?" . . . plus many regular features

PHOTO CREDITS: Cover, 1, 2, 3 Leland Wilson; 9 "Man Pointing," by Alberto Giacometti, the Museum of Modern Art, New York; 13 Religious News Service; 16, 17 World Council of Churches; 23 Three Lions; 27 Bob Taylor

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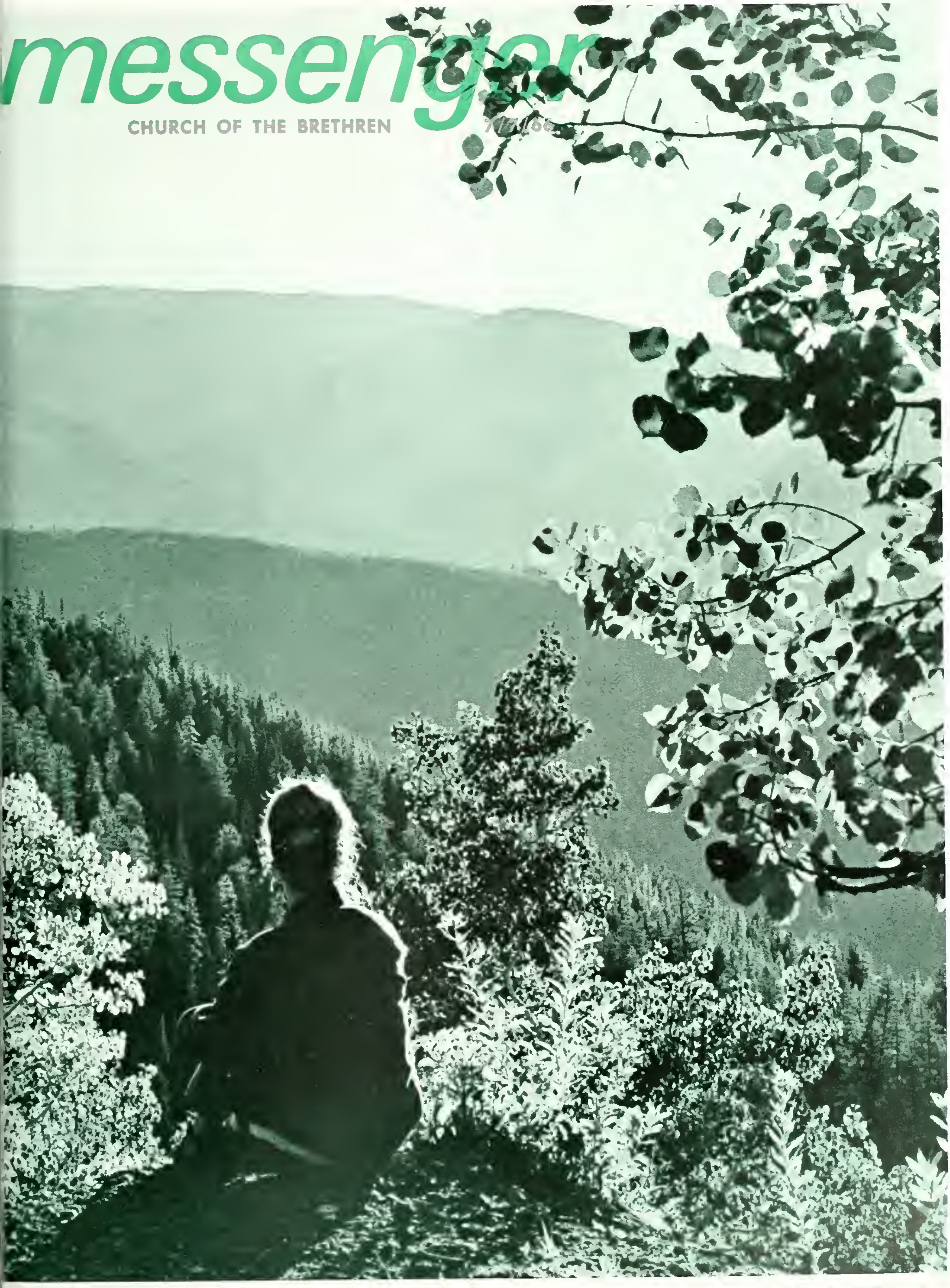
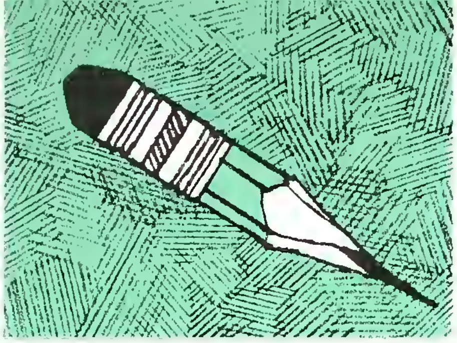




readers write

SPEAK OUT ON OUR CONVICTIONS

First, we want to thank Ora Huston for contributing to the Messenger (Feb. 17) the wonderful witness for his Lord, "That All War Is Sin." Thanks to him for coming out from among them and being separate from the world. It seems now we hear mostly what others say and pictures of other heads of churches in our MESSENGER instead of what we know to be right and do not come out and say it. We are saving that MESSENGER as a reminder of one that stands for peace so firmly he has to tell the world.

We enclose a money order for the BVS program and we do hope some young man who feels his conscience will not let him kill will share in the pursuit of alternative service and find peace and joy.

Mr. and Mrs. G. L. Nelson
Richmond, Ind.

THE DEFEAT OF SELF-RIGHTEOUSNESS

These are perilous times. Deepening United States involvement in Vietnam, race riots, campus riots, the new (anti-Christian) theology, and numerous other issues of crucial importance to so many of us should cause thinking Christians to reevaluate the proper role of the church in contemporary society.

We Americans have an intense pride in what we believe is our ability to live and act so righteously that our actions will just have to set the world right.

I am not against high standards of morality – far from it. Our lives and our laws ought to reflect a high code of ethical thinking. I praise any sincere efforts to improve moral standards.

But let us not be deceived! It would please Satan's heart if he could get us so busy trying on our own efforts to get the world straight that we would lose sight of the real struggle – that we would forget all about Satan and about God. In fact, Satan works most effectively when we think he doesn't even exist. Human pride – the naive idea that we can set the world straight – is Satan's prime tool.

I am willing to give the humanists the benefit of any doubt and say that their motives are honest and simple; they sincerely seek to do what they think is in the best interest of mankind. The obvious fact, however, presents itself: The actions directed by this purely humanistic thinking get us more and more implicated in the situations we deplore! Satan gets a firmer foothold!

It certainly is not the role of the church to denounce morality. However, it also is not the role of the church to proclaim moral standards as the way to eternal life. The religious men of Jesus' day tried this way and failed. There is but one possible foundation for communion with God and true fellowship with man. That is by the grace bestowed upon us by God in Jesus Christ. Anything we do which does not shed light upon him and his work is self-pride, and becomes a tool of Satan.

JACK WALTER
Verona, Pa.

A GOOD MAGAZINE

It finally happened. In order to read all the magazines that I need to, I have made it a practice to leaf through them, tearing out the various pages that I think are important enough to read at depth a little bit later, throwing the rest of the magazine away.

The other day, I was going through the MESSENGER, tearing out pages to read later. As I went to throw it away, I realized all I had left was the cover. And, then, I noticed that the picture on the front cover was worth keeping too.

Thanks a lot for a good magazine!

DICK WARD
Onekama, Mich.

■ I have read many of the Readers Write letters saying how much they like the new MESSENGER, and I think some of us should write and tell how much we liked the old *Gospel Messenger* also.

It seems to me the new MESSENGER may not represent the church body as well as the old one did. Many have said to me how much they miss the church letters. Also I would like to see the weddings reinstated and printed if only a line, though this was stopped during the *Gospel Messenger's* life Our youth work together in BVS, colleges camps, and meetings and I feel they woul like this.

FLORENCE OLIVER
Froid, Mont.

AN EXAMPLE FOR OTHER COLLEGES

Here's hoping the other colleges catc on to Juniata's idea (April 14). No campu should be without a "Bob Faus."

One of the secrets lies in the first sentenc of the well-written article, "wearing a crew neck sweater joked along . . . in a bul session . . . " The sweater isn't important the type of person who would slip into on is, however. Another secret lies in his tremendous understanding of students. "The are impatient with any organization" tha includes institutionalized pigeonhole religion. "College is a haven for individualism. God bless the students who realize wha Bob Faus is trying to do, and may the increase their living capacity as a result o his efforts.

Also, artists of religious themes conside Bob McGovern's work first-rate. Congratulations on choosing it for the MESSENGE

DOROTHY HESS
Millville, N. J.

AN EVENING MEMORIAL SERVICE

I believe it would be a kind service t senior citizens if ministers would have special evening church service in memor of loved ones instead of graveside or funera parlor services. No eulogy or flowers, jus a half-hour sermon for the living. . . Evening services for loved ones wouldn' cause working people to lose time fron work. Flowers are an expense to senio citizens because most friends are also senio citizens.

MRS. A. E. KROON
Nordland, Wash.

More on page 29

BYLINES: **Ernestine Hoff Emrick**, homemaker, pastor's wife, and writer, is a frequent contributor to the MESSENGER. . . . **Esther Ho**, former BVSer and secretary in the Elgin Brethren Service office, now lives in Chicago, where her husband, Winston, is a rehabilitation counselor at the Municipal Tuberculosis Sanitarium. . . . **Richard B. Gardner** is an instructor in philosophy and religion at Bridgewater College, Virginia. . . . **Robert Byerly** is chairman of the department of religion and philosophy, Elizabethtown College, Pennsylvania. . . . A free-lance writer, **Ron Matthies** is living in New Orleans, Louisiana. . . . **Bertha B. Cline**, Wiley, Colo., is a housewife. Layman and former Brotherhood Board staff member, **Dan West** was the 1966 Annual Conference moderator.

The Wind Always Blows

The wind always blows
Whenever change is coming.
Somehow it knows
That movement is the pattern
Of history.
All things may bend a little
And some will break;
But still it blows,
For that is the way
Of wind.

It blew that night
When she, whose frail breath
Was no match for the gale
Outside her window,
Gave up that labored air
And set it free
To join its larger self.
And curtains waved
Farewell.

Since then the swollen wind
Has cried, "Take leave!
The old is passing by,
The new comes on."

It blows tonight
Inexorably
And none can stop it.

When the wind blows,
Time tumbles on
Before it.

Ernestine Hoff Emrick

KOINONIA FARM

BY ESTHER MOHLER HO

■ "This church has authorized me to use whatever means necessary to keep niggers out of our services." The church usher was speaking to the party of six who had moved outside when he grabbed the Negro member of the group to eject him forcibly from the sanctuary.

The strong blue eyes of Dr. Clarence Jordan looked sad as he recounted this incident a few nights later to our family, relaxing from our journey in his modest but comfortable apartment.

"We weren't trying to make a test case or anything. We don't go around concocting situations to push integration," he explained in his homespun manner. "It happened quite simply; Carol Henry, one of the women here at Koinonia Farm, read in the paper that her father, a prominent Baptist minister in Georgia, would be the featured speaker at a joint meeting of Baptist churches in the area. She decided she would like to hear him speak and quite naturally invited her friends here to go along.

"The night of the meeting a carload of us drove the eight miles into Americus. As we entered the massive First Baptist church, a fellow standing at the door was handing each person a card. He handed cards to a couple of us without looking up. Suddenly he realized he had handed a card to a black hand. As soon as he had recovered his voice, he gasped, 'Who . . . who's that?' As Collins made his way to a seat, another of our fellows volunteered cheerfully, 'Why, that's Collins McGee!'

"We quickly took seats near the back of the sanctuary. First thing we knew, an usher appeared and leaned over the pew directly in front of Collins. He informed him in no uncertain terms that he couldn't stay. One of us leaned over and asked to speak to the pastor of the church, but the usher said the pastor couldn't see us. None of us made any motion to leave. Then the usher reached over the pew and grabbed hold of Collins to drag him out. At this point we figured it was time for us all to leave, so we quietly moved to the outside of the church."

This recent incident is actually rather mild compared to much of the violence and harassment which has been directed against Koinonia Farm in recent years. Total destruction by dynamite of their $3,000 roadside market, frequent gunfire into their buildings by night riders, and physical attacks on members were among the twenty-eight separate act of violence to which they were subjected in the 1950s.

They were also placed under complete economic boycot They were not able to buy one sack of feed in the community Although they had pioneered in egg production in the are they were no longer able to sell a single egg there. Their insurance was canceled. Local banks ceased handling the accounts. Neighbors who were thought to be too friendly t Koinonia had crosses burned in front of their homes, and store which continued to serve them was bombed.

As the violence abated in 1958, harassment by "investigations" began. They were charged with subversion, communism and immorality. Newspapers published the charges but woul not print replies even as paid advertisements. The grand jury however, did not find grounds to indict them.

Who are these people who manage to incur the constan wrath of their neighbors without even trying? The communit was started in 1942 by Clarence Jordan, a native Georgian wh has a degree in agriculture from the University of Georgia, Master's in New Testament theology, and a Ph.D. in Gree from the Southern Baptist Seminary in Louisville. Raised in family of faithful church people, he began early to have di ficulty reconciling the teachings of Christ with the things mo Christians did. He could not believe that Christ said, "Lov your neighbor — as long as he is white," or "If someone strike you on the cheek, turn your head and belt him one." Neithe did he think Christ said, "Seek ye first the kingdom of heaven that is, after you've given your best talents and energies an most of your time and concern, and perhaps some of you principles and a piece of your soul to making a buck."

Purchasing a 400-acre farm in Southern Georgia, Mr. Jordan his wife, and another couple set out to demonstrate moder farming methods in an area in the clutches of the plantatio system and to practice brotherhood, nonviolence, and community of goods. The name *Koinonia* was taken from the Gree word meaning *fellowship*.

In 1950 the Koinonians were excluded from membershi in a nearby Baptist church because they took a dark-skinne friend from India to services with them. However, for the mo part they were ignored by the surrounding white communit until the Supreme Court decision in 1954 banning segregation i schools. At that time there were approximately sixty member

Harassed by their neighbors, unwelcome in white churches,
a community of families seeks to promote brotherhood
and practice the way of Christ

in the community, including several Negro families. In 1957 threats to relatives or intimidation caused all of the Negro families to leave.

At present the Koinonia Community consists of four white families and one single Negro man, plus numerous guests who stay for varying lengths of time. The current 1,100-acre farm contains approximately a dozen well-kept buildings; half of them are dwellings, and the rest make up the plant. When the economic boycott caused the egg industry to fold, the economic base of the farm was shifted to the pecan industry.

They now process approximately 200,000 pounds of pecans a year and raise 200 beef cattle. The high-quality pecans, candy, and fruitcake are shipped to all parts of the country. Although their only advertising is satisfied customers, the size of the operation is increasing steadily. After having been helped by friends from around the world during the depth of the boycott, the farm is again self-supporting.

During the peak months before Christmas, fifteen to twenty persons from the surrounding community are hired to work in the plant. Although the jobs are available without regard to race, no white people have dared to seek employment there for fear of reprisals from their neighbors. The added income is a godsend to the Negroes who work there, for they can earn only two to three dollars a day in farm work.

Since the five or six years of stringent boycott failed to drive Koinonia out of the community, it has now been lifted for the most part. Only the banks and churches and one or two stores persist in the boycott.

Even though the outright violence against Koinonia has subsided, the attitude of the surrounding community remains quite hostile. It is because of folks like the Koinonians that the Supreme Court decision and civil rights laws came into being say the people. Perhaps the hostility is felt most directly by the Koinonia children. Even though all of them are white, the right for them to attend public school had to be established through court battles. Now the ones who attend, especially the boys, are subject to constant harassment, even assault, by other pupils. Because of the difficult situation, one of the boys is staying with relatives in Indiana to go to school, and another is staying at the Society of Brothers community in Connecticut

Two prominent citizens of Americus who had been friendly to Koinonia, one a lawyer and one a retired college president have recently been driven out of the city. Both were active Methodist laymen. But when they began to speak out against the injustices suffered by the Negroes in the community, they were relieved of their church responsibilities and given the social deepfreeze. The lawyer lost his job as county attorney When they could stand it no longer, each of the families decided to move.

The spirit of Koinonia can best be understood by meeting

These workers help raise 200 beef cattle and process 200,000 pounds of pecans making Koinonia Farm self-supporting

Jordan begins to cut slabs of farm's new product: "Pecandy"

some of the persons who live there. Clarence Jordan, the founder of the community, is still the spiritual and practical leader of the group. I had not been at Koinonia long until I grasped that he is as much at home with New Testament Greek as he is in his faded blue overalls and flannel shirt. His "cotton patch" translations of New Testament books, excerpts of which have appeared on these pages, are startling in their directness and clarity. Since Paul's letters have been placed in a modern setting by making him a cotton-picking preacher rather than a tent-making rabbi, an aristocratic Southern white man rather than a circumcised Jew, with a mission to segregated Negroes rather than to excluded Gentiles, I kept asking myself as I read whether this was Paul speaking or whether it was Clarence Jordan. As I compared the text with a standard version, I was soon convinced that the vivid words were indeed Clarence Jordan's (he insists they are no more colorful than the original Greek ones) but that the ideas were clearly those of Paul. Consider I Cor. 4:11-13:

> Even at this very moment we're hungry and thirsty and ragged. We get our heads cracked, we're shoved and pushed around, and work like dogs to make a living with our hands. Though cussed out, we bless. Though persecuted, we restrain ourselves. Though lied about, we reply gently. We have become like a garbage dump for the world, being right now a place for everybody's dirty dishwater.

Al Henry, who came to Koinonia with his family a few months ago, provides an example of a younger man who was drawn to the Community. He is also a graduate of the Southern Baptist Theological Seminary. He took specialized clinical training and within a few years climbed to the position of chief of chaplains at the Mississippi state hospital. However, feeling that he was not able to make the kind of Christian witness he desired, he accepted a considerably less lucrative job as pastor of a Congregational church in Birmingham, Alabama. When the civil rights struggle exploded in Birmingham, he decided that, even though his church was in a fashionable suburb, he could not remain silent. He made many friends in the Negro community and later joined in the march from Selma to Montgomery. This increased the tension with his church to the point that he felt he must make a move. Since he wished to remain in the South, he was attracted to Koinonia. He feels that he is now able to speak the truth freely and without compromise.

I was somewhat surprised to learn during our two-day visit that "community of goods" does not mean "holding all things in common" at Koinonia. In fact, it seemed to me that their system did not differ greatly from the financial arrangements in most Brethren Service projects. Each member of the group works at some phase of the farm's operation. In turn, each family is provided with housing — in separate houses or apartments — and with expense allotment. From the allotment each family purchases its own clothing, food, and incidentals. The morning and evening meals are eaten in family groups and at noon the entire community eats together. The women take turns preparing the noon meal.

Since some of the literature printed by Koinonia emphasized the holding of all goods in common, I inquired of Mr. Jordan regarding the seeming inconsistency. He replied that during the 1950s they came in contact with the Society of Brothers (Bruderhof) and the Hutterites and were fascinated by the idea of total community. In the past few years they have found that some of the ideas do not meet their needs and have swung back to practices more like they had in the beginning.

"We do not consider community of goods an absolute essential to the Christian life," he continued. "But we do consider overcoming our bondage to possessions essential."

"Since you don't consider community of goods a requirement of the Christian faith, why do you practice it?" I queried.

"Because it's about the only way a person can live the life of Christ in a community as hostile as this one and still survive," he asserted. "Look what happened to the two men in Americus who were friendly to us."

I saw none of the signs of austere withdrawal from the outside world frequently attributed to communal groups. Their outreach to the Negro community includes frequent material assistance to needy families. Also their very presence as a community where people of differing colors, educational and economic backgrounds can live together as brothers is a source of courage for the Negroes in their long struggle for freedom.

Another form of Koinonia's outreach is to the approximately 1,000 persons from many states and countries who visit there each year. Because of estrangement from the surrounding white community, the Koinonians look forward with eagerness to these visits for exchange of ideas. In turn, a visitor can scarcely talk to these people without rethinking his own life. Even though the visitor may argue that he can live a Christian life where he is just as well as in a "community," at the same time he may be facing in a new way the inconsistencies of his own life.

In addition, Koinonia reaches out through the speaking engagements of Clarence Jordan. He is on the road about a third of the time, making speeches to church and university groups, and he still receives three or four times as many requests as he is able to accept. About a fourth of the engagements are in the South, a few even in Georgia. He has spoken to Brethren a Annual Conference and in district and college settings.

Remembering that Donald Bloesch included Koinonia Farn in his book, *Centers of Christian Renewal,* I posed the question "What can Koinonia offer toward the renewal of the church?

To my surprise Mr. Jordan replied, "Why does the churc want to be renewed? Maybe because it wants a better image The church can't be renewed until it repents, and it hasn't eve begun to repent yet. I'm afraid instead of getting *renewed* it' just get more polished.

"The church seems to be spending most of its energy an resources in erecting bigger and better buildings. Why, th other day a fellow showed me his new million-dollar church He pointed to the beautiful gold cross on the steeple and proudl told me that it alone had cost them $10,000. I shook my hea and told him they got cheated. Time was when Christians coul get a cross for *nothing*. Around here if you live like a Christian

---

SPEAK UP!

WHERE IS AMERICA HEADED?

■ Most of those who have come to our shores and chosen this as their homeland and those who have been born here love America and her way of life. Many can say, "This is my own, my native land," and truly rejoice that they live in this land, the home of the brave and the free. It takes great courage to go with the crowd and the applause of men to the war-torn places of the world. But it takes greater courage to dare to stand for truth and right when you must stand alone and against the jeers of the crowd so that we might remain a brave and free people.

Our founding fathers came to this country for many reasons, but the great underlying reasons were that they might be free to worship God as the Holy Spirit directed and that their sons and daughters might not be slaves to the war machinery as they were in Europe. Like Abraham of old, the left their beloved land and loved ones to cross an unchartere sea, to a land that was new and strange. Through hardshi struggle, privation, bloodshed, and great sacrifice our nation wa born and a democracy was established. Why did they d this? Was it not that for themselves and their posterity the might have the four freedoms that we prize so highly - freedom of mind, conscience, soul, and body? Many of th great men and women of the past have given the best tha they had to preserve these blessings for future generations

However, over the years our leaders, men who have bee chosen to uphold the Constitution and work for the welfar of our people, have been gradually selling our people to th dictatorship and the slavery of the war machinery, prestige and power. How have they done this? Is it not from pressur from without and from lack of concern by the common people

As a nation we have enjoyed the greatest prosperity o any peoples on the earth, but somehow in our abundance w have become self-centered and have failed to heed th direction in which we were going. Can we, who profes to be followers of the Christ, sit idly by and see our brother

The author and Clarence Jordan in candy plant at Koinonia Farm, Americus, Georgia

the Klan will *bring* you one. Crosses ought to be earned, not bought."

So impressed was I with the courage and perseverance of Clarence Jordan and his followers in meeting the violence inflicted upon them without retaliation or bitterness that I naively asked whether he had ever been tempted to leave the South.

"Yes, many times," was his solemn reply. In that instant I understood that the burden of estrangement from one's neighbors hangs heavily even upon a saint.

"What is the future of Koinonia Farm?" I phrased my concluding question.

"The future? That's not our business," replied the large sunburned man. "Christ said, 'Take no thought for tomorrow.' Only people looking for success worry about the future. We are called not to be successful but to be faithful. I hope the future will find us faithful." ☐

around the world held down in abject poverty while we enjoy these rich blessings? Can we call ourselves a "Christian nation" and continue in the mad destruction of human life? These souls are just as precious in the sight of God as yours and mine. The whole world is torn and bleeding because of man's inhumanity to man. What are we doing about it? As citizens and especially Christians, we dare not continue to be silent!

Jesus of Nazareth taught a new way of life — the way of love — even though it cost him his life. Since the beginning of time man has tried the way of war, and what has been accomplished? To win and keep a peace needs level minds, open hearts, and a spirit of true love and concern for all. We citizens must awaken to the fact that we are not fulfilling our one great purpose in the world — to live for the glory of God and the good of our fellowman.

As a nation we have accomplished many worthwhile things. However, we need to look at the direction we are going. Our government is fast being sold out of the hands "of the people, by the people, and for the people" and we are under the dictatorship of unions, political machines, warmongers, and the big financial interests in our country. As citizens we need to become involved and see that these things do not get out of control. In a great industrial nation unions have a definite place to protect the individual worker as well as the employer, but not to be used to feather the nest of a few selfish leaders. We need our political parties to make a democracy work, but we should never become so party blinded that we turn our government over to unprincipled men who use this power for selfish purposes. We also need a police force to be guardian of the world, but not one to go out and completely destroy whole villages of innocent people or waste the natural resources that have been given to us by God. Also our financial wealth can be a great asset, for we do need a medium of exchange for progress, but we should never let our eyes become so blinded by the dollar that it becomes our god.

Until we are willing to look at our nation and ourselves as we truly are, humbly acknowletdge our sins and seek God's forgiveness, we cannot expect God to answer our prayers and lead us into the path of peace. As Lincoln once said when our nation was passing through a very dark hour, "I am not concerned that God be on our side, but that we are on God's side."

Let us arise and act.

— BERTHA B. CLINE

Word of God: Bible or Jesus?

■ "Do you believe in the Word of God?"

"I believe that God has spoken to man in Jesus Christ . . ."

"But what do you . . ."

". . . and that he still expresses himself in human experience."

"Huh?"

"Well, isn't that what word means, personal self-expression?"

"But I was thinking more specifically about the Bible — the written word of . . ."

"Come now, does God have vocal chords to speak with or hands to write a book?"

The conversation above might have occurred in any one of the theological seminaries of our land. Eavesdropping on such a conversation can be both a shocking and illuminating event. For most of us would freely speak of the Bible as the Word of God without any qualifications — until disturbing questions like the above are dropped like a bombshell in our midst.

It is no secret, however, that many theologians today prefer not to speak of the Bible as the Word of God. Some would restrict use of the phrase to Jesus Christ, the personal Word of God in history. Others would go even further, suggesting that the Word of God is not something that can be objectified in either history or language but, rather, a dynamic event in which God encounters a man and makes himself known in a personal way.

In the face of this confusion, Brethren would do well to follow their historic orientation and see what the Bible itself has to say about the Word of God. How does the Bible use this and similar phrases? What light do the scriptures shed on the real meaning of the Word of God?

by Richard Gardner

Turning to the Old Testament, we find many passages which lay emphasis on *God's Word as a dynamic personal force in history — God expressing himself in a highly active way:*

> "So shall my word be that goes forth from my mouth;
> it shall not return to me empty,
> but it shall accomplish that which I purpose . . ."
> (Isa. 55:11).

God's Word is his personal activity by which he creates the world (Gen. 1:3; Ps. 33:6). And it is the dynamic power by which he continues to shape history to accomplish his wil (Jer. 23:29; Ezek. 12:25). God's Word is no static, dry communique, but God's living expression of himself in history.

But the Old Testament also speaks of *God's Word as a message which faithfully interprets God's personal activity in history.* Again and again, the prophets of Israel set forth a specific message from God about God's purposes with the phrases, "thus says the Lord" and "the word of the Lord came to me, saying . . ." Though the Old Testament as a whole book is not explicitly identified as the Word of God, the written message of the Old Testament is acclaimed as God's Word by a number of the psalms (see Psalm 119; cf. Mark 7:13). *God's Word is God's self-declaring activity, but it is also his message in words about that activity.*

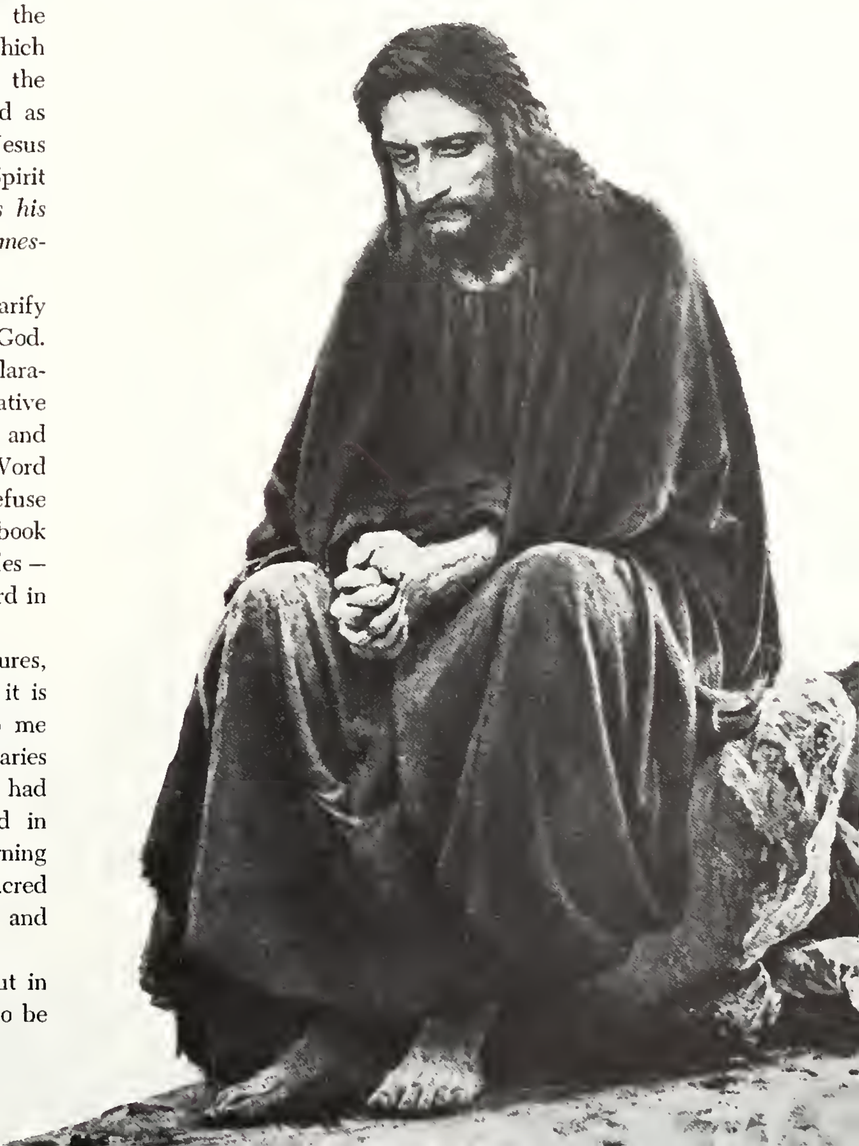
When we turn to the New Testament, we discover this same double perspective. Here, also, God's Word is seen as God's personal and decisive self-expression in history: "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart" (Heb. 4:12) Most pointedly, this personal self-expression of God which cuts through life is Jesus Christ himself (Rev. 19:13) the eternal Word of God who has now appeared in flesh (John 1:1-18). And this Word of God in Jesus Christ continues to be active in the life of the early church (Acts 12:24).

But, again, God's Word is also viewed by the New Testament as the message of the apostles which faithfully interprets God's activity in Jesus. Paul commends the church at Thessalonica with these words: "When you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers" (1 Thess. 2:13). Though the New Testament as a whole book is not explicitly identified as the Word of God, the message of the apostles about Jesus Christ is seen as a message taught directly by the Holy Spirit to reveal God's purposes (1 Cor. 2:6-13) *God's Word is his personal self-expression in Jesus Christ, but it is also his message in words about his activity in Christ.*

Hopefully, the preceding comments have helped to clarify the way in which the Bible conceives of the Word of God. God's Word embraces both his personal actions of self-declaration in history (climaxed in Jesus Christ) and his authoritative interpretation of this action in the witness of the prophets and the apostles. It would thus be wrong to think of God's Word as only a sacred book. But it would also be wrong to refuse to call the Bible the Word of God. For the Bible is that book which sets forth the message of the prophets and the apostles – the infallible delineation of the meaning of God's living Word in history for our lives.

But a word of caution is due: "You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me; yet you refuse to come to me that you may have life" (John 5:39-40). Jesus' contemporaries had exalted scripture as a book so successfully that they had petrified it, and they failed to see God's personal Word in Jesus as the fulfillment of its message. Here is Jesus' warning against all false orthodoxies which exalt the Bible as a sacred book but which, in so doing, fail to perceive the purpose and shape of its message.

Let us then confess the Bible as the Word of God – but in a biblical way: not as a heaven-sent private diary of God to be placed on a pedestal; not as a book with some magical power of its own over life; not as a theological warehouse of insights to be pulled out at random; but as a message faithfully proclaiming the shape of God's personal redemptive activity in history on our behalf, as brought to fulfillment in Jesus Christ. □



DROUGHT YEAR/by Ron Matthies

■ Edson flung himself from the bed. He did not need to crawl from the covers. It was too hot for covers, hot with the same heat that burned through May and June, through July and now August. He followed the same path he followed every morning, scurrying straight to the door where he arched the brown of his hands over his eyes and stared, stared out beyond the barn and the shed, beyond the corn and the fence. And he looked for the same thing that every eye from every doorway sought – a cloud. But not just an ordinary, feather-quilting white cloud, a dark and somber rain cloud. There was no cloud, not as much as a fingernail of gray in the blue sky.

He kicked the doorframe where his boots were wearing a splinter mark and lurched towards the barn. His father was there already with his head against Dirndl's ribs and his eyes closed; only his fingers moved, urging milk from the cow who looked too bony to deliver her promised calf. But no milk came unless you count a trickle that scarcely jingled as it hit the pail's bottom, which was not enough for even little Nancy to drink.

Edson said, "No milk again today?"

His father said, "No milk. Can't have milk without water for Dirndl to drink." He rubbed a hand across the lines around his eyes and said, "Can you?"

"I reckon not," Edson answered.

They faced each other but did not look into the other's eyes. Edson scuffed his feet, trailed them through the hay until the dust speckled around him. He mumbled, "That makes three."

His father said, "Three," and he understood the boy's words. There was the year they came from beyond the river, that year when the Indians had burned and stolen the crops before they had lifted more than weed

ends from the earth. There was the next year, the year of buzzing skies when the locusts scattered and chewed the summer's plowing and sowing and tending. Now, there was this year, drought year.

He said, "I think we should give up, Pa. I think we should go back to Pennsylvania."

His father said, "No. It will get better. We'll stay." He said it softly, but the words were hard and certain, said in the strange, firm voice he used for Bible reading.

And Edson did not answer, could not answer, because his thoughts said there was nothing left to get better.

It was finished; they were finished. Soon, they would stop pretending. They would be like Nanny, who was too small to pretend that she was not hungry or thirsty or hot. They would stop smiling as they dusted through the fields with their throats parching from the spidery flecks of gray and the sun, always the sun. They would stop joking as their feet scuttled up the brown rows of corn where brown stalks withered in their separate, parched mounds of earth, stop joking because there was no joke except the grand unfunny one that the soil or nature or God had betrayed them and left them to hunger and thirst and maybe die, to return to the cracked soil which would receive them as gladly as it had killed them. Then he said aloud what he thought for the days and months of summer, "I can't live here. This place is a dead place."

So the thought, the idea, formed and rankled through his brain for the rest of the day, became solid as his fingers motioned through their chores. "Chores," he said. "What good are chores without something coming from them?"

The idea was still with him when his father pushed the supper plate from him, as he reached to the sideboard and grasped the Bible, slid the spectacles down to his palms. He fingered their wire bows with worn fingers and snapped them to his face, then thumbed the Bible open while he harrumphed the dust from his throat. He read, "The earth is bounteous and blessed are the fruits thereof . . ." That is all Edson heard. Oh, he heard the fly dronings of his father's voice as he continued, but the one line, the first line, raced through his head, raced and shot and shouted until he could not bear it. And he leaped from the bench, burst out the door, and stood on the stoop as the sun sank lower towards the promise of night and coolness, a promise it never kept.

He did not move, did not look as his father harrumphed beside him and still in the Bible voice said, "Never leave again when I am reading from the Book."

Edson burst out, "O Pa, how could you? How could you read that? This earth isn't bounteous. It has no fruits. And, Pa, I'm going back. I'm going home to Pennsylvania."

His father knotted his hands and said, "You are only fourteen. You can't walk twelve hundred miles to a place where n one is left, no one that you know."

"I can't stay here," Edson said. "I can't live here. This plac is dead, Pa. It's an overgrown cemetery, and we just haven' sense enough to say it."

Then anger veiled his father's face. He had never seen hi like this, with the splinters of hatred sparking his eyes. H said, "Come with me," and pinched Edson's arms, dragged th boy behind him through the field, across the meadow to th grove, led him to a drooping oak tree. They kneeled beside i in the hard earth, and his father said, "Look. Look good. It i new, a newborn tree, shooting from the soil. It is thirsty. It i not big or grand. But is it dead? No, it is not dead."

He jerked Edson up again and led him to the barn, yanke him into the barn. He slapped Dirndle's side and put Edson' hand on the cow. He said, "Feel that. Feel that kicking insid her body. It is her calf. It is life. Is that dead? No. That i life that will be here any day."

Back to the house he was dragged, and his father pointe through the window. He said, "See that. Look good. That i your mother and on her lap is your sister and at her feet i your brother. And they are laughing. Do you know why?"

He said, "No, Pa."

His father, still pummeling his arm, said, "Because the love one another and one another is all they have. They hav no grand mansion or Texas beef or ice cream. They have on another. That is not death; that is life. When you have love then you are not dead. Do you see that, boy? Do you see?"

He said, "I see, Pa." And he did see, but not clearly, no until he thought about it and scratched his elbow and squinte into his father's face. He said, "It is to be satisfied with wha we have and not curse God for what we don't have."

His father squinted, too. "That is part of it, only part o it. It is also that we must rejoice and be glad for all that is here not just be satisfied, but be glad because there is life, alway life around us and it goes on, continuous when I am gone an you are gone. There is always life because God gives it to us Oh, maybe he doesn't give us all the life in wheat or in cor or in potatoes just as we want. But he gives us the means t live, to go through droughts and locusts and Indians. Do yo see all that, boy?"

Edson stared a long time, thought as the night came ove the hill, then said with a smile, "'The earth is bounteous an blessed are the fruits thereof.'"

He said it four days before the countryside joined the choru as the rains came and the earth soaked up each drop, said i before the others who had cursed God for his cruelty joine him. But he said it again, shouted it as he ran through th wet corn and splashed in the muddy creek bottom. □

questions you ask

Q. How long did Jesus remain in Egypt with Mary and Joseph after his flight from Bethlehem?

A. The biblical record gives no specific information about the length of the sojourn of the Holy Family in Egypt. It probably was for only a few months. The birth of Jesus is fixed by most scholars as coming early in the year 4 B.C. We know that King Herod died in the latter part of that same year. It is, therefore, likely that Joseph and Mary returned to Nazareth with Jesus a few months after his birth.

Q. Who were the cherubim and seraphim referred to in the Old Testament?

A. Cherubim and seraphim were celestial beings who were described as having wings. The cherubim, the Hebrew plural of the singular cherub, were the guardians placed at the east of the Garden of Eden to prevent the approach of Adam and Eve to the tree of life after their expulsion from the garden.

When the ark of the covenant was constructed for the tabernacle, golden images of cherubim were placed facing each other at each side of the mercy seat, overshadowing it with their wings. They symbolize both the presence and the transcendence of Yahweh (Ex. 25:18-20).

An elaborate description of the cherubim in which they are portrayed as four-winged and four-faced creatures accompanied by whirling wheels is contained in one of the visions of Ezekiel. The cherubim are generally pictured as a winged sphinx with a human head. The seraphim are mentioned only in Isaiah 6, where they are described as having six wings and continually giving praise to God in heaven.

Both the cherubim and the seraphim were angelic beings quite commonly accepted in Hebrew thought.

Q. What is purgatory?

A. The doctrine of purgatory is associated with the period and condition of the soul between death and the final judgment, according to Roman Catholic theology.

Specifically, purgatory is the condition of those who depart this life in faith and yet are still liable to some punishment for the venial or pardonable sins they have committed and who must be purged before they can enter heaven.

The doctrine had its origin in the third century, when the idea of a purifying fire for the cleansing away of all remnants of sin became more and more a part of the teaching of many of the early church fathers. The establishment of the doctrine as a part of Roman Catholic dogma came in 604 A.D. under Gregory the Great. As it now is taught, the souls that depart this life in a state of grace but who are liable to some punishment are detained in a state called purgatory, though the church is not able to answer clearly where purgatory is or to indicate the nature of the purifying process.

It is believed, however, that those who remain in purgatory are helped by the prayers of the faithful. Therefore, loved ones remaining on earth may by their own religious devotion shorten the period of the purification and punishment. It is also believed that the souls in purgatory are able to pray to God in behalf of those still known to them in this life, and thus living men are inspired to intercede in behalf of the dead.

The doctrine of purgatory is not a part of the theology of the Protestant church, although it does have a place in the teaching of most Orthodox churches. Scriptural support for this position is claimed by its adherents to be found in Matt. 12:32 and I Cor. 3:11, as well as in the apocryphal books of 2 Maccabees and Tobit.

Q. I am concerned about the waste of money spent for flowers at the time of a funeral. Would it not be better to use this money for some worthwhile cause in memory of the deceased?

A. Flowers do seem to have a language all their own, and some people have a genuine appreciation for them, especially in the time of bereavement, in spite of the expense which they represent. We remember the consternation and indignation of the disciples when a woman anointed the feet of Jesus with a costly ointment and the rebuke of Jesus who defended this extravagance as an act of love (Matt. 26: 6-13).

However, there are certainly other ways of expressing appreciation for the lives of those who are taken from us by death, ways which provide a more lasting tribute to their memory. Many churches today have provided for living memorials to which contributions in honor of the deceased may be made. These usually represent some cause or concern that was of special interest to the person memoralized.

Flowers, though they may speak of our love and sympathy, fade soon. A memorial that contributes in some significant way to the life and work of the church, in either its facilities or its program, provides a lasting expression of appreciation. Many Christian institutions have benefited greatly from such memorials, which should certainly be encouraged. —Paul M. Robinson

news

Christians and the shaping of a new world society

Can the white, Western Christian — so long at the center of the world's economic, political, and religious realms — come to see human need, human hopes, human welfare in a new world context?

Can the Christians of the new nations, caught up in contemporary movements to emancipate the masses from misery, discern pretension and illusion in these revolutionary developments?

Can churchmen the world over face with realism what Christianity has to contribute to the shaping of a new world society?

These are underlying questions certain to appear at Geneva, Switzerland, July 12-26, when 400 theologians, economists, political leaders, businessmen, trade unionists, youth — a balance of expertise in many fields and from many churches — look together at social, technical, economic, and political change in light of the Christian faith. Half will be from the Western countries and half from the new nations of Africa, Asia, and Latin America.

In brief, theirs will be the task of examining ecumenically the concrete issues challenging the church and the world. They will seek to answer, How will the new world society be organized?

Brethren on hand: Two Brethren will be among the forty participants from the United States: Roy Blough, professor of international business, Columbia University, New York City, and W. Harold Row, Elgin, Ill., executive secretary of the Brethren Service Commission. Messenger editor Kenneth I. Morse, in Europe on a professional growth leave, will be a press representative.

"Perhaps the chief characteristic of contemporary Christian social thought and action is the present uncertainty, disagreement, and even confusion which has developed in our churches," Paul Abrecht, head of the World Council of Churches' Department on Church and Society, wrote in 1964. Other churchmen similarly have deplored the lack of substantial agreement about the nature of biblical and theological insights on which the action of the church in society might be based.

One school of thought challenges Christian social thinking interpreted in terms of principles or so-called natural law ethics. The conflict centers on contextual ethics (or situational ethics or an ethics of grace) versus an ethics of principles or norms or natural law. Still some other scholars seem to question whether the life and welfare of man in society is a proper Christian concern.

Other dimensions of the deeper issues encompass such concerns as:

— the questioning by youth of the church's wisdom and authority on the subjects of sex, marriage, the family, personal and social concern.

— the charge that the church suffers from the illusion that it sets the norms for society, when in fact these norms may be more truly determined by secular forces outside the church.

— the debate as to whether much of the traditional social morality preached by the church is meaningful.

— why some Christians (youth among them) claim they find the real vitality of the Christian faith expressed more readily in the events of secular life than in the life of the church.

— the relation of Christian conversion to the transformation of society, and of the renewal of the church to the renewal of society.

What role? At the heart of the matter is the place of the Christian ethos in the emerging world community. In the mingling of cultures and social systems and in the drive for dignity and equality by long-submerged peoples, what will be the dominating concerns? Will the new world society take shape around Christian assumptions, whatever these are?

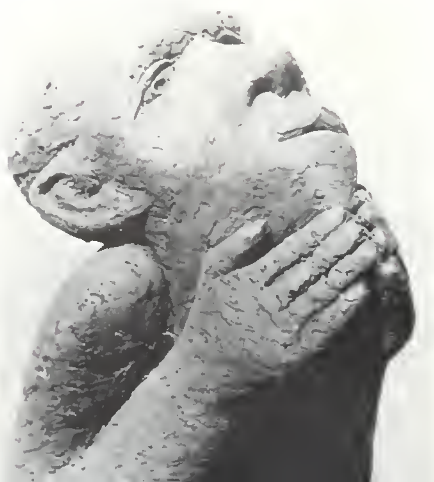
To cope with the dynamics of change in economic development, in the role of the state, in the search for international cooperation, in man's changing environment, this is the task of the World Conference on Church and Society. It is regarded as the most important meeting on social issues to convene under World Council auspices.

Observed the WCC's Abrecht in posing the major issues for the conference:

"We shall probably not produce any stunning new pronouncements or solutions to the social issues of our day. . . .

"Our main aim will be to show by our debate and action that we as Christians care; that we care deeply and realistically; that we know both the depths and heights of the human possibilities; that we want to share the burdens of our neighbors in the whole human community; that we are not content with the **status quo**, but that truly we seek to live in the knowledge of the God who has encompassed all and who wills that all men shall know him and his love and his mercy."

"At Prayer" — sculpture by Elimo Njau



Camping's first 50 years

Fifty years ago the first known attempt at organized camping in the Church of the Brethren occurred at Beatrice, Nebr. The church at large was not yet ready for the innovation and the project was not continued.

But within a decade camping had made its inroads across the Brotherhood. A young people's conference in 1921 at Winona Lake, Ind., followed by summer assemblies on Brethren campuses, set the pace. In the mid-twenties camp sites were acquired by several districts: in 1924, Camp Harmony in Western Pennsylvania and Camp La Verne in California came into being; in 1925, Camp Mack in Northern Indiana; in 1926, Camp Sugar Grove in Southern Ohio, and in 1927, Camp Bethel in Virginia. C. H. Shamberger, the first national youth director, recruited Alvin F. Brightbill, Perry L. Rohrer, Dan West, and himself as an itinerant quartet to spark the movement.

This season a number of the thirty-some camps in the Brotherhood have entered into their fifth decade of service. The lure of camping continues, in less structured, less institutionalized forms than in the past, but still as a basic adjunct of Christian education. Presently some new camps are in process of development.

The newest camp to open this year is Middle Pennsylvania's Camp Blue Diamond near Huntingdon. The 238-acre tract is adjacent to an 85,000-acre state forest. A $90,000 first-phase development program is under way. Convocations, overnight camping, a youth camp, and work sessions over the past year have introduced the camp to the churches. The camp is experimenting with a number of employed counselors in addition to volunteers.

The largest venture projected is Southern Ohio's plan to augment the limited facilities of Camp Sugar Grove with a 400-acre Christian education and recreation center, Camp Woodland Altars, thirty miles northwest of Portsmouth. The $300,000 proposal calls for the laying out of several specific areas, with priority on the development of the youth camping-adult retreat section for use possibly next spring. Veteran camp leader Russell F. Helstern is employed as district director of camping.

Newest church camp in Brotherhood: Middle Pennsylvania's Camp Blue Diamond

Southern Indiana's new Camp Living Waters will be inaugurated this season with a primitive camp for junior highs. The sixty-two-acre site is a farm centrally located near the Arcadia church. The land borders the White River and features two creeks and forty-two acres of timber.

Other developments in camping include:

Camp Brethren Heights, Mich., this year was granted its first permanent license from the state. The first winter retreats also were held.

Camp Eder, Southern Pennsylvania, plans to open an additional camping area.

Camp Swatara, serving Eastern Pennsylvania and North Atlantic districts, last year had 1,387 campers, a new high in registration. The 500-acre Blue Mountains facility hosted twenty-two separate camps in a nine-week season. An interracial scholarship project assisted thirty-six children in attending the camps.

As a result of merger, Northern Ohio is looking for a new camp site. Also because of merger, in Nebraska, where the whole camping movement for Brethren began, Camp Schwarzenau is looking toward its final season, the camp being for sale.

While church-related camps are subject to possible relocations as districts realign and to restructuring as educational emphases change, camp enthusiasts feel that Christian-oriented outdoor learning and living has a solid future if the programming can be kept creative and vital.

Priority peace program

A mandate "to coordinate, explore, promote, and participate in global peace moves" was issued in February by the General Board of the National Council of Churches. Beginning this month a new executive secretary began coordinating the work of the priority-rated Advisory Committee on Peace.

He is Robert S. Bilheimer, former minister of Central Presbyterian church, Rochester, N.Y., and former associate general secretary of the World Council of Churches.

The Advisory Committee on Peace, of which the Church of the Brethren's Norman J. Baugher is a member, is expected to probe theological questions regarding peace, involve laity in international affairs, and recommend overall policy to the General Board.

Funds for the new program will come in part from member denominations. The Church of the Brethren has voted $2,000 toward its current support.

The legendary "Little Man"

"Brother Moderator, Brother Moderator," came calls from across the Annual Conference floor. The jaded moderator paused, shook his head, and admitted, "I am confused."

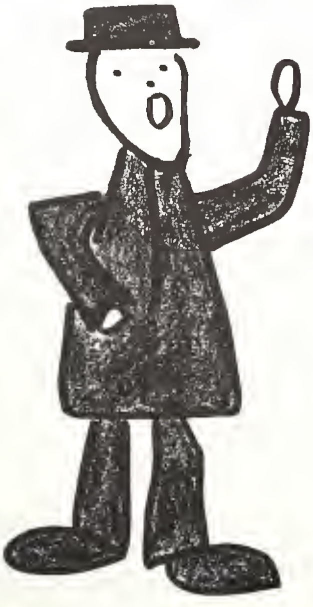
Instantly one delegate rose to his feet. He declared, "Brother Beahm is not confused," and proceeded with his speech.

"Brother" Beahm was Isaac Newton Harvey Beahm (1859-1950), a wiry and witty Brethren patriarch from Virginia's Shenandoah Valley and subject of a new book for children, *The Little Man* (56 pages, Brethren Press, $2.50.) The Annual Conference incident is one of a series of anecdotes related from the life of the legendary teacher-preacher.

Tellers of the story in terse prose and sprightly illustration are Dorothy, Carl, and Sara Davis of La Verne, Calif. The book rounds out a trilogy for the Davises; it was preceded by *The Tall Man*, the story of John Naas, by Dorothy and Carl, and *The Middle Man*, the story of John Kline, by Dorothy and Sara.

Dorothy is Mrs. Rodney Davis, a writer-artist whose husband is a teacher at La Verne College and who formerly was director of Brethren Volunteer Service. She is the storyteller and project coordinater. The illustrators are son Carl, ten, and daughter Sara, eight.

What began as a family story time grew into a creative publishing venture, enabling the Davises to share with other Brethren families some of the drama and meaning of the Brethren epic.



Part-time prisoners

Convicted prisoners soon may be able to hire out on full-time jobs even though they still are serving time for their crimes.

Last fall at ten federal prisons a work-release program was started on a trial basis. Once a convict is accepted into the program, usually six to ten months before parole, he is placed in a permanent, full-time job according to his individual skills. By day, he moves about freely but at night and on weekends he is confined to the prison.

Behind the plan is the idea of getting convicts into the habit of working and leading regular lives, thus reducing the number of those who resume criminal activity after release.

Under work-release, a man leaves prison already having a job, officials point out. Other benefits include:

– A gradual, controlled exposure to outside life.

– Lower welfare costs to governmental agencies.

– Fewer mistakes in deciding on parole because a prisoner can be observed in a community situation.

– Lower cost of crime because inmates reimburse their victims.

According to Chaplain Nathan Heffley, a Brethren minister at the Federal Correctional Institution, Texarkana, Texas, additional prisons are seeking to test the program, including the Texas state system of prisons.

The federal work-release program is among innovations which have been introduced since Myrl E. Alexander, a Manchester College alumnus and a thirty-year veteran in penal administration, became head of the Federal Bureau of Prisons in 1964.

Taxes and conscience

A roster of 360 persons, among them professors, scientists, writers, doctors, clergymen, and entertainers, made public their refusal to pay voluntary part or all of their 1965 federal income taxes.

As critics of U. S. policy in Vietnam, the signers declared that American forces there are "clearly being used in violation of the U. S. Constitution, international law, and the United Nations Charter."

Their statement, published in newspapers this spring, deplored "the spectacle of the United States with its jet bombers, helicopters, fragmentation and napalm bombs, and disabling gas, carrying on an endless war against the hungry, scantily armed Vietnamese guerrillas and civilians" and compared such action to Italian atrocities in Ethiopia and Russia's intervention in Hungary. It further drew parallels between "the indifference of Americans to the crimes being committed in their names, by their brothers and with their tax money" and the indifference of most Germans to the slaughter of Jews.

Two of the signers, Ralph and Mary Smeltzer, Elgin, Ill., have refused to pay voluntarily the unwithheld portion of their federal income tax for four years, opposing the use of tax moneys for military purposes. The outcome has been the government's attaching the balance in wages.

"While only the unwithheld portion of the tax is all we have control over, we protest the sixty percent of every tax dollar used for military purposes," said Mr. Smeltzer, who is Brotherhood director of peace and social education. "At the same time we voice approval and support for the constructive and peaceful programs of the government.

"If enough people express themselves a change in the law may be made allowing people to designate how their income tax will be used." Mr. Smeltzer added, "or the program and policy of military expenditures may be reduced.

"Whether our actions do any good or not, we have to do what we conscientiously feel."

A D.D. to a Dunker, diplomat, and dean

Probably no Brethren has been so honored by academic institutions as has Andrew W. Cordier. He now holds honorary degrees from twenty-one colleges and universities, the most recent being from Bethany Theological Seminary, the Church of the Brethren graduate school of theology. The following is the full text of the citation prepared for the Bethany commencement by Donald F. Durnbaugh, associate professor of church history and acting dean.

Mr. President, I present to you for special recognition at this sixty-first commencement Dr. Andrew W. Cordier.

The title of the recent book he edited honoring the memory of his confidante and colleague, Dag Hammarskjold, — *The Quest for Peace* — may appropriately be cited as the *leitmotif* of his own multifaceted career. As a churchman, professor, State Department expert, high official of the United Nations, and now as dean of the Graduate School of International Affairs of Columbia University, it has been in the study and practice of peacemaking that our honored guest has won his place in history.

A native of Northeastern Ohio, Dr. Cordier was licensed to the ministry of the Church of the Brethren in the East Nimishillen congregation and was ordained in the Walnut Street congregation, North Manchester, Ind. Though, like John Wesley, he has claimed the whole world as his parish, his devotion to the historic peace church which nourished him has not diminished despite the spate of urgent demands and duties. He has given leadership to the Brethren Service Commission, has spoken often at Annual Conference, and has continued a warm interest in the progress of this seminary and other church institutions.

In the broader church he serves as a vice-president of the National Council of Churches of Christ in the U.S.A. He is a member of the Commission of International Affairs of both the National and World Council of Churches. During the visit to this country of Pope Paul VI, he was named to represent the Protestant and Orthodox churches of America in greeting the pontiff.

As an educator, Dr. Cordier was for nearly twenty years chairman of the department of history and political science at his alma mater, Manchester College, following completion of his graduate work at the University of Chicago. From his base at the college he stumped the Midwest and, in and out of season, described the dangers and opportunities of world tensions. Brought into the State Department near the end of World War II, he helped to shape the emergent United Nations and influenced our government toward supporting this imperfect indispensable institutionalized hope for a more secure world.

He then embarked on his distinguished career as top-ranking American member of the United Nations Secretariat, acting as adviser to presidents of the General Assembly, executive assistant to Secretary-Generals Lie and Hammarskjold, and undersecretary for General Assembly affairs. Whether caught on the television screen as one of the trinity behind the high bench on the Assembly podium presiding over turbulent debate, or when engaged on a quiet diplomatic mission to one of the capitals of the world, or when in tense confrontation on a Congo airfield or other trouble spot, on Dr. Cordier's shoulders rested grave responsibility for the tenuous peace among nations.

His advice and direction are sought in the most important agencies and councils concerned with foreign policy and international relations. He has often "midst laurels stood," having been awarded a score of honorary degrees by colleges and universities.

I am, therefore, honored, Mr. President, to present to you for the conferring of the degree Doctor of Divinity a Dunker dean and diplomat, a devoted searcher and mover in the quest for peace,

Dr. Andrew W. Cordier.

At Bethany commencement, from l. to r.: Andrew W. Cordier, Pres. Paul M. Robinson, J. Henry Long. Cordier, Long were honored with Doctor of Divinity degrees

news

Amid solemn assemblies

The current season of church conventions has drawn debate particularly on the issues of church union and national affairs.

United Presbyterians: For the governing assembly of the United Presbyterian Church in the U.S.A., meeting in Boston, two anticipated battles did not ensue.

Only a few audible "no" votes were registered against a historic new "Confession of 1967," updating statements on the church's theological foundation. The confession must be approved by two thirds of the presbyteries in the coming year.

A large number of amendments to the confession were rejected. The major opposition centered on a passage that said the church must pursue fresh and responsible relations across every line of conflict, "even at the risk of national security." Efforts to delete or water down the phrase were countered by speakers who noted that idolatry of nation is as questionable as other forms of idolatry and that the church's first loyalty must be to Jesus Christ.

The second possible fight was anticipated in the selection of a new stated clerk to succeed Eugene Carson Blake, general secretary-elect of the World Council of Churches.

Nominated from the floor and elected on the first ballot was William Phelps Thompson, a layman and immediate past moderator. A Wichita, Kansas, lawyer, Dr. Thompson is a graduate of McPherson College. He is for church union and for social action, as was his predecessor, and is committed to overcome the threat of "polarization" of clergy and laymen.

American Baptists: At the annual meeting of the American Baptist Convention in Kansas City, General Secretary Edwin H. Tuller strongly urged members to reevaluate their basic beliefs. American Baptists cannot simply "stick to ancient concepts in spite of advancing times," the official said. "The times in which we live demand that we at least take a good solid look at our 'distinctives' to see whether they remain as relevant as once they were.

"To reject all suggestions of change, or to 'excommunicate' today's free thinker who dares to raise challenges to the long-held concepts of our forefathers, will do little but prepare the ground for a new 'reformation movement.' "

The delegates, some dismayed by the Baptist rejection of a bid to enter into the Consultation on Church Union, set up a Commission on Christian Unity to further ecumenical affairs. However, the newly created commission was saddled with an amendment that reaffirmed "loyalty to the great distinctives that have formed the cherished heritage of Baptists from the beginning," an action which some observers felt would discourage any tendency toward effective ecumenism.

Episcopal: In New Jersey, at a diocesan convention of the Episcopal Church, Jersey City rector Robert W. Castle, Jr., charged that the Diocese of Newark "is sick and cancerous" and that the church is "not dying but is dead."

The convention had voted 169 to 102 to table a motion which called for efforts to open communications between Red China and other nations. In that action, charged Father Castle, "700 million people wer placed on the table."

He also objected to the tabling of a motion on Vietnam which, in part, called for peace negotiations, and decried that the diocese "put peace on the table, while Jesus put it on the cross."

The rector added his objection that when "important things," such as resolutions, are being discussed, the convention is "always in a hurry," while it "spends most of its time" discussing things "like clergy's salaries."

Brethren, EUB merger

Church merger in local communities remains a rarity in the American scene. One Church of the Brethren congregation, Batavia in Northern Illinois and Wisconsin, was party to such a development last month.

Batavia's Faith Church of the Brethren is essentially a new congregation, growin out of the former Church of the Brethre with seventy-one members and Fait Evangelical United Brethren with fifty two members. Martin Krieger has bee serving as pastor of both congregation for the past three years. Batavia is located on the Fox River downstream fiftee miles from Elgin.

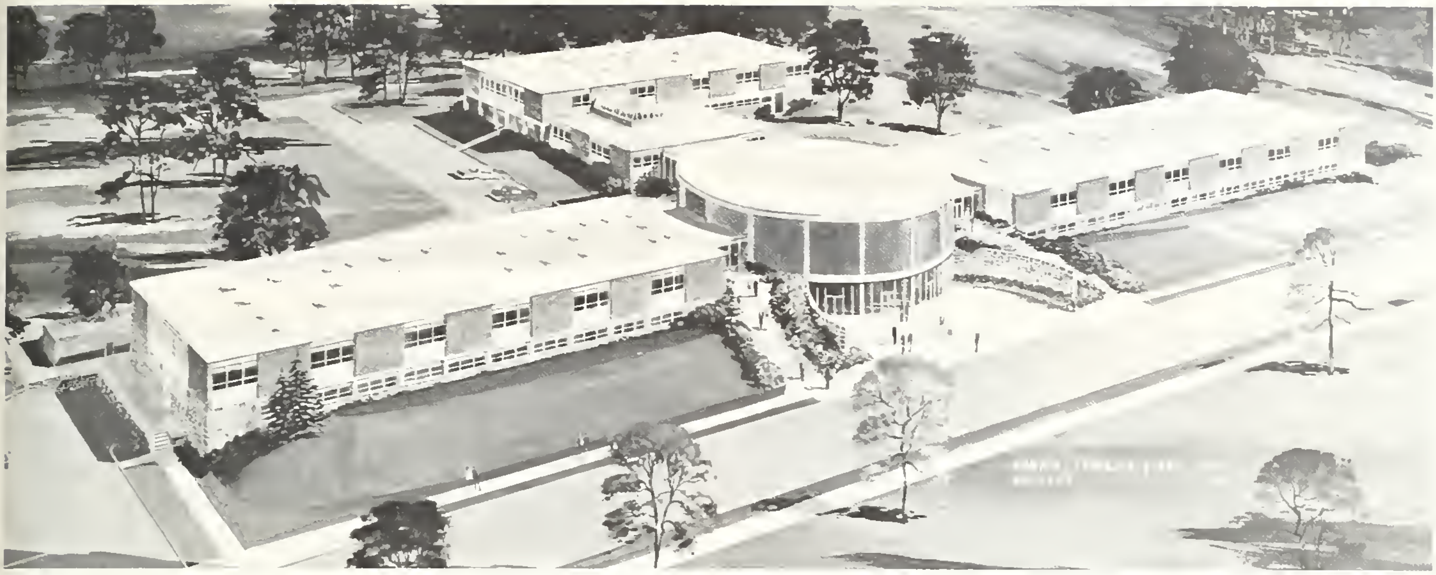
Talk of merger began more than thirt years ago when, for a period of months the two congregations situated just si blocks apart, met regularly for Sunda evening worship. For the past ten year the two have sponsored weekday released time classes.

The two church councils in Januar voted unanimously to merge and in Apri a joint council approved the name an the plan of organization. The church program for the first year is being administered by a board of twelve, half from eac of the former congregations.

The 123-member congregation anticipates a program budget of more tha $12,000 and building expansion withi the year. The new church has $85,00 toward its expansion program made possible by the sale of the EUB propert ($40,000) and two bequests.

Guest speaker at the congregation' service of consecration on June 12 wa James E. Renz, moderator, with the EUB' Sherman R. Cravens and the Brethren' Richard N. Miller, area executives, participating. The Northern Illinois and Wisconsin Church of the Brethren distric set the day as a time of special recognition for the new church.

The district's board of administratio passed a resolution which gave thanks t God who has and continues to work t make his people one, praised the Evangelical United Brethren Church throug its Council of Administration for its ecumenical witness, expressed deep appreciation not only for the council's blessin of the merger but also for its gracious donation of property, and commended bot pastor and people for the manner in whic they have sought and followed the leading of God's spirit.



Juniata's Brumbaugh Science Center is believed to be the largest single building project undertaken by a Brethren college

Tributes to the Brumbaughs and the Bowmans

Historic Brethren names — Brumbaugh and Bowman — were memorialized this spring in the designation of science facilities at two church-related colleges.

At Juniata College in Pennsylvania, a new ultramodern complex was dedicated as the Brumbaugh Science Center, named in particular for Norman J. Brumbaugh, former chemistry professor. However, the Brumbaugh name is repeated throughout Juniata history, beginning with three members of the Brumbaugh family who founded the institution ninety years ago.

Constructed and equipped at a cost of $2,750,000, Juniata's Science Center is believed to be the largest single building project undertaken by a Brethren college.

At Bridgewater College in Virginia, tributes were paid to three unrelated Bowmans, the late Paul H. Bowman, president 1919-46, the late S. D. Bowman, former trustee and benefactor, and Warren D. Bowman, president 1949-64, in naming the science building Bowman Hall. The building was erected in 1953 at a cost of $700,000. U. S. Senator Harry F. Byrd, Jr., was the speaker for the Founder's Day Convocation.

At the Science Center dedication, Juniata conferred honorary doctorates of law upon chemist Julian W. Hill, l., and educator Detlev W. Bronk, ctr., seen with President Calvert N. Ellis

Unveiling Bridgewater's plaque, l. to r., Sen. Byrd, Mrs. Grace Bowman Koons, Mrs. Warren Bowman, Mrs. Paul H. Bowman

Bowman Hall, named for three unrelated college pioneers, houses Bridgewater's natural sciences and math departments

day by day

"SUMMER TIME – and the livin' is easy!" wrote George Gershwin in *Porgy and Bess*. Curtains flutter obediently to every suggestive whiff of warm breeze, and the golden streams of sunlight melt the coldest heart as they beckon unresistingly, inviting all to enjoy the glorious outdoors.

When you are working, playing, eating, relaxing, and visiting outdoors, the beauties of nature often attract attention and capture interest. However, admiration and wonder should not be confused with worship. Only when nature's harmony and symmetry point you to the Creator can you truly worship. Nature should be like a window through which you may look to see God. The created handiwork, though magnificent, should not satisfy or detour you from seeking and learning to know its Creator.

The Psalms can be a valuable guide in directing your thoughts Godward. From the descriptions of outdoor settings, you can join the psalmists in praising God or in finding the encouragement and strength to face difficulties. The best summertime worship experiences are often spontaneous and a Bible is not always handy. At these times, recite together the psalms your family may already know by memory, such as Psalms 1, 8, 19, 23, 24, 91, 100, or 121. Families who do not know these could set this task as a summertime challenge – learning one each week! What other investment of time offers such long-lasting and rewarding benefits?

DAILY DEVOTIONAL GUIDE

SUNDAY, JULY 10
Ps. 5:1-3. Many testify that starting the day with God is the secret of their spiritual vitality and power. Have you tried it?

MONDAY, JULY 11
Ps. 16:7-11. Fun and pleasure are as illusive as a desert mirage and as temporary as a snowman in March! Lasting joys are found only in Christ.

TUESDAY, JULY 12
Ps. 19:1-4. "My heart leaps up when I behold a rainbow in the sky," testified William Wordsworth. With kaleidoscopic sunset hues and pure white cotton-puff clouds, how glorious God must be!

WEDNESDAY, JULY 13
Ps. 19:7-14. Viewing the outward perfection of nature often causes man to see anew his inward impurities. "All have sinned" and need to utter the prayer of Ps. 19:14.

THURSDAY, JULY 14
Ps. 33:1-5. "For the beauty of the earth, For the glory of the skies, For the love which from our birth Over and around us lies," we praise thee, Lord, today.

FRIDAY, JULY 15
Ps.37:3-9. Man cannot hurry God. How miserable we would be if he answered every prayer immediately! Waiting develops patience and new perspectives.

SATURDAY, JULY 16
Ps. 41:1-3. How much are you doing for others this summer? Do you give yourself in addition to material gifts? Learn to see and treat people as persons.

SUNDAY, JULY 17
Ps. 77:7-14. When faced with discouragement and difficulty, the Christian can resist defeat by remembering past blessings, thereby fortifying his lagging spirit.

MONDAY, JULY 18
Ps. 90:1-4, 12. "Today well-lived makes every yesterday a dream of happiness and every tomorrow a vision of hope" (Oliver W. Holmes). Use me, Lord, today.

TUESDAY, JULY 19
Psalm 121. "Never measure the height of a mountain until you have reached the top. Then you will see how low it was" (Dag Hammarskjöld).

WEDNESDAY, JULY 20
Ps. 148:7-14. Hills with their rugged rolling beauty, permanence, and challenge inspire thoughts of God. One who never climbs mountains never gets to see the glorious view.

THURSDAY, JULY 21
Ps. 139:7-14. Wherever man is, God is. To run away from him takes more than an eternity! Why not meet him today . . . on his terms?

FRIDAY, JULY 22
Ps. 141:1-4. Words, once spoken, can never be retrieved. It is better to think (and pray) first before speaking than to regret later what has been said.

SATURDAY, JULY 23
Ps. 148:1-6. How does our universe praise God? How often and in what ways should twentieth-century man praise his Creator?

Summer provides times for family togetherness

Lives there a family with souls so dead who never to themselves have said, "What can we do together?" If you are searching for family activities, turn off your television set and listen to the limitless calls of summer.

The outdoors calls you to picnics, barbecues, badminton, croquet, stargazing – all in your own backyard. The family car can take you on a lazy afternoon drive, for an exploration of unmarked and unfamiliar roads, to places of scenic or historical interest – near or faraway, or on a cross-country trip.

The call of sports will be answered by those families who enjoy baseball, tennis, camping, hiking, boating, fishing, swimming, water skiing, surfing, horseback riding, bicycle riding, and golf.

The call of special interests and hobbies will lead to summer theater productions, public gardens and parks, zoos, bird-watching, cave explorations, museums, adding to rock, feather, butterfly, wild-flower, seashell, and other collections, the family vegetable garden, growing many varieties of a favorite flower, photography, singing together or playing musical instruments, or regular trips to the town library for books.

The call of people in need should pierce your pleasure-seeking soul and lead you to invite a fresh-air child into your home; help to organize or run a neighborhood playground or a clean-up or paint project. Volunteers are needed for the church's Bible school program, to assist or to be a camp leader, to offer to take older or lonely persons from your community or from the nearest home for the aging for an afternoon drive or to visit their friends, to take fatherless and neglected children along with your family to ball games and swimming pools, and on other excursions. Picnics, wiener roasts, corn boils, and other kinds of informal outdoor entertaining are some of the easiest and best ways to welcome new neighbors, new families who have been coming to your church, and your unchurched acquaintances. Your invitation will let them know you are interested in them and are willing to be their friends. Your backyard may become a home mission field, if you let it!

How not to spend a vacation

In idleness, laziness, wasting time, doing nothing;

In selfish pleasure-seeking, spending money solely for your own desires;

In destroying beauty by carelessness with fires, littering with papers and cans, picking public flowers, whittling initials on trees, or writing words on rocks, fences, or walls;

In indulging in questionable activities which you would not like the folks at home to discover;

In flirting with danger by swimming alone, after eating, or in unfamiliar waters, by overloading boats, speeding on highways, or overexertion.

How to spend a vacation

In blowing the cobwebs and cares from your mind by diverting your thoughts into new channels;

In learning new skills, gaining fresh insights;

In practicing and developing self-reliance and resourcefulness;

In learning the rules of fair play and sportsmanship, such as how to win and lose a game graciously, and the art of taking turns;

In togetherness as a family unit, sharing new experiences, strengthening lines of communication and interpersonal relationships;

GAS-OIL
SOFT DRINKS
BOATS
worms
Bait
THE FISH PLACE
SNUG HARBOR
MUSEUM
BAIT
SPECIAL SALE
Antiques→

In previewing the school, church, or work year ahead and setting goals;

In a slowing down or breaking away from the "Marthalike" busyness and daily involvements and a chance for some equally important "Marylike" enrichment of your spiritual life.

We Know You Are Here

In the laughter and chatter of the playground,
In the regular clicking of typewriter keys in the office,
Among the interweaving and horn-blowing cars on the throughway,
We know You are here.
In the stifling heat, medicinal smells and the confinement of a hospital room,
Among the smoke, confusion, pain, and loneliness of a battlefield in Vietnam,
In the overloaded car, headed for a weekend family vacation at the shore,
We know You are here.
When we are traveling and find ourselves strangers in a foreign land,
As we are being interviewed for a new job and the questions are probing and difficult,
In the smiles, handshakes, and concern shown by a church to visiting strangers,
We never need to feel alone,
For we know, O Lord, you are here,
Today and always.
Thank you.

by Earl and Vivian Ziegler

An abstract of the moderator's address

Not to destroy but to fulfill

Layman Dan West, moderator of Annual Conference 1966

■ Annual Conference is our big family reunion, and I am glad we are here. Fellowship has been one of the specialties of Brethren and must continue if the church is to endure. Mutual love is a valid badge of discipleship, Jesus said. But there are purposes beyond this: hard problems to be solved. Problems too big to be handled locally are being dished up increasingly by our rapidly changing world. Some Brethren are gloomy, but I am a sober optimist.

We are each an important person

There is a danger that some may feel more important than others. An able organist was giving a concert one night years ago. Things went well. The audience was responsive and enthusiastic. At the intermission, the boy who had been pumping the organ was excited too. He came down off his platform and said to the organist, "That was a good job we did!" The organist replied solemnly, "That was a good job *I* did." The boy was silent as he climbed back to his place. Soon the organist took his seat and motioned for the pumping to begin again. But nothing happened. This annoyed him and the audience was waiting. He motioned again and commanded in a whisper, "Start *pumping*." The boy looked him straight in the eye and spoke back, "Say 'we' first."

All of us are important here. I am glad we have both conservatives and liberals here. We need all of you if you are really trying to be honest and are steadily seeking the mind of Christ. Everyone of us knows something about the church that others of us do not. We need to build solidly a genuine base of Christian brotherhood both for ourselves and for the greater world that God also loves.

We live in a perilous world

There are many forces which are playing hard on our lives, our homes, our churches, and the larger world we live in. One of these is increasing change. The changing church is much more influenced by the changing world than ever before. No wonder. The world is crowding in on us harder than ever. There is no hiding place. The farm home is not what it used to be. The racial problem in the United States and South Africa and the war in Vietnam are just two of the insistent problems.

by Dan West

But others may loom before 1970; possibly World War III, a depression, a degenerating Western culture, and certainly hunger on a bigger scale. We are not yet ready to meet these or other problems. But we must get ready.

Another force is increasing awareness. The church is becoming aware that many other people are concerned too — both Christians and non-Christians. I will guess that nobody here tonight believes that Brethren have any corner on God. We need the help of every one who will work with us if we are to have peace on earth. How to relate to other Christians and other people is a real problem. We shall deal with part of that at this Conference.

A third force is confusion. The church is more confused than I have ever seen it before. Some Brethren seem to believe that everything is changing. Many youth are like sheep without a shepherd. A very able old-time church worker described a recent type of leader as "an enlightened religious scholar who verbalizes freely, feels a superior degree of understanding, but is afraid to state all he understands. His beliefs are vague. His basic thinking becomes both cyclical and blurred as he approaches life's great issues." None of the rest of us has the answers either. And as lazy and sometimes cruel as we laymen have been, I can see why some good pastors become discouraged. Unless more of us become more honest and responsible, with more nerve to act out what we claim to believe, the church is headed for greater confusion.

We have abundant resources

One of our resources is our Brethren culture. If anybody present wants to ignore the past and deal only with the here and now, I want to speak to you here and now. Maybe you hate down deep the culture which produced you. Because that was once true of me, I can understand. For a long time it was mainly subconscious. If I can help you, I want to. Here is a start: it could not have been *all* bad, since it produced you. I have no doubt about your finding valuable assets in your home, as well as some liabilities. No, I am not favoring ancestor worship, just honest bookkeeping. If we fulfill the best from our home culture, we can look our children in the eye and urge them to do better than we. Then they can urge their children to improve on that. From now on there will be plenty of room for improvement. Hard work? Certainly.

Another resource much more ancient than our church is the Bible. Many have tried to use this resource fully, even though most of us are very ignorant of it. It has been compared to a signpost for travelers. But we Christians have spent more time worshiping the signpost than following the road. For me the New Testament is a gambler's handbook giving rules for betting our lives that Jesus is the way, the truth, and the life in our changing and confusing world.

A third resource is our record as a church. Honest bookkeeping here is also appropriate:

Our mission work. Begun in the nineteenth century, it has been a good thing for the kingdom. I never became excited about missions until I saw our work in several Indian villages.

Work camps. They were started in the United States in 1934 by the Quakers; we worked with them a little and have done something on our own. A real risk now: Some people think they are condescending.

Conscientious objectors. The trees planted in the early 1940s are very beautiful now — those that survived.

Heifer Project. The Brethren began it, but twenty years ago we did more for it than now.

Cooperation with other churches. This includes such organizations as Church World Service, CROP, Agricultural Missions, Fraternal Relations. Of course, there are frustrations.

Brethren Volunteer Service. This was sparked by the youth themselves. There have been some casualties, but the net value has been high. Here is a great resource for the changing world.

The people in our church right now, especially the laymen, are a resource. Kagawa once said, "In America you have the finest biological stock in the world." That sounds pleasant to some of us here whether it is true or not. Anyhow, some of it is in the Church of the Brethren.

If we had conserved without any force in religion our own youth the little Church of the Brethren would be much larger than it is. It is good that some did stay by. I am convinced that the present shrinkage could be stopped. In a number of places from Pennsylvania to California I have asked groups of youth the same question, "Do you feel that the older folks in your church really care for you?" In only one place, a small church in Michigan, was there a unanimous yes. But in every other place there was a plurality of favorable responses. One girl in a group of about twenty-five added, "Yes, they care, but they don't know how to show it."

Then there are our churches. For many years the urban forces have pulled too many of our ablest people away. But some are still in rural areas. And the large majority of our churches are in rural areas. In the past fifteen to twenty years we may have bargained for some white elephants in suburbia. Well, let us finish paying for them if we can harness them up to the world's problems, heeding the warning of Paul Tillich some years ago, "If the church ever dies in America, it will die in suburbia from its own respectability."

Organizations are part of our resources. For many years I have been critical of a number of things in the Church of the Brethren including our organizations and their functioning. And I still am. But also I am increasingly grateful for some new developments which I have had a good chance to know firsthand. In the thirty-eight years since I began to work with "Elgin" my respect for the General Brotherhood Board is higher now than ever before. If you have studied their report you will notice a new honesty about our situation — even when it hurts. Also, I have watched a growth in brotherhood and responsibility in its work. Here is a great resource. I believe the General Brotherhood Board is moving in the right direction mainly and so is worthy of your greater confidence and our best constructive criticism.

We can minister in the world

I am offering some concrete recommendations here, maybe for this Conference, but certainly for local churches and districts and possibly for future Conferences before 1970.

1. Select a few major problems in addition to the prescribed duties we have to care for. We cannot hope to digest all the smorgasbord of problems, but can deal with a few basics such as the home and peace on earth.

2. Look at all the possible ways for us to solve these problems. One university professor of mine regrets that "we suffer from a poverty of alternatives." We must become increasingly intelligent in our planning.

3. Select the best from Brethren and other heritages (the measure is always the mind of Christ) and bid steadily for the hearty cooperation of all other groups "going our way." This would increase our resources and make a clearer witness. If that should lead to merger with one or more churches some day, we could thank God.

4. Get into action as fast as we can plan and then mobilize our resources to witness that Jesus is "the way, the truth, and the life" for us in the rapidly changing world. This would certainly mean stress and sacrifice, maybe even ridicule or stronger opposition. But Jesus never promised anybody an easy life.

If we prove to our youth that we really care for them and then catch their imaginations for heroic service that fits with the mind of Christ, we could improve the quality of and then double our present missionary programs, including Brethren Volunteer Service. Further, if we can convince qualified middle-aged parents without heavy family responsibilities that they may serve well away from home even without extensive schooling, they could be sent on missions with the literacy or Peace Corps or other constructive programs. The rest of us at home could support them without any real hardship. Two cents a day for a year from only one half of our membership could support one hundred and fifty more of them. And God's world might be served better.

If we want to save children's lives from starvation we could easily send one heifer or the equivalent with another source of animal protein per church every year. One cent a day extra from only one half of our members would do it. And when responsible receivers of our living gift of 1,130 heifers "passes on the gift" to other needy families, thousands of lives could be saved.

Do we care?

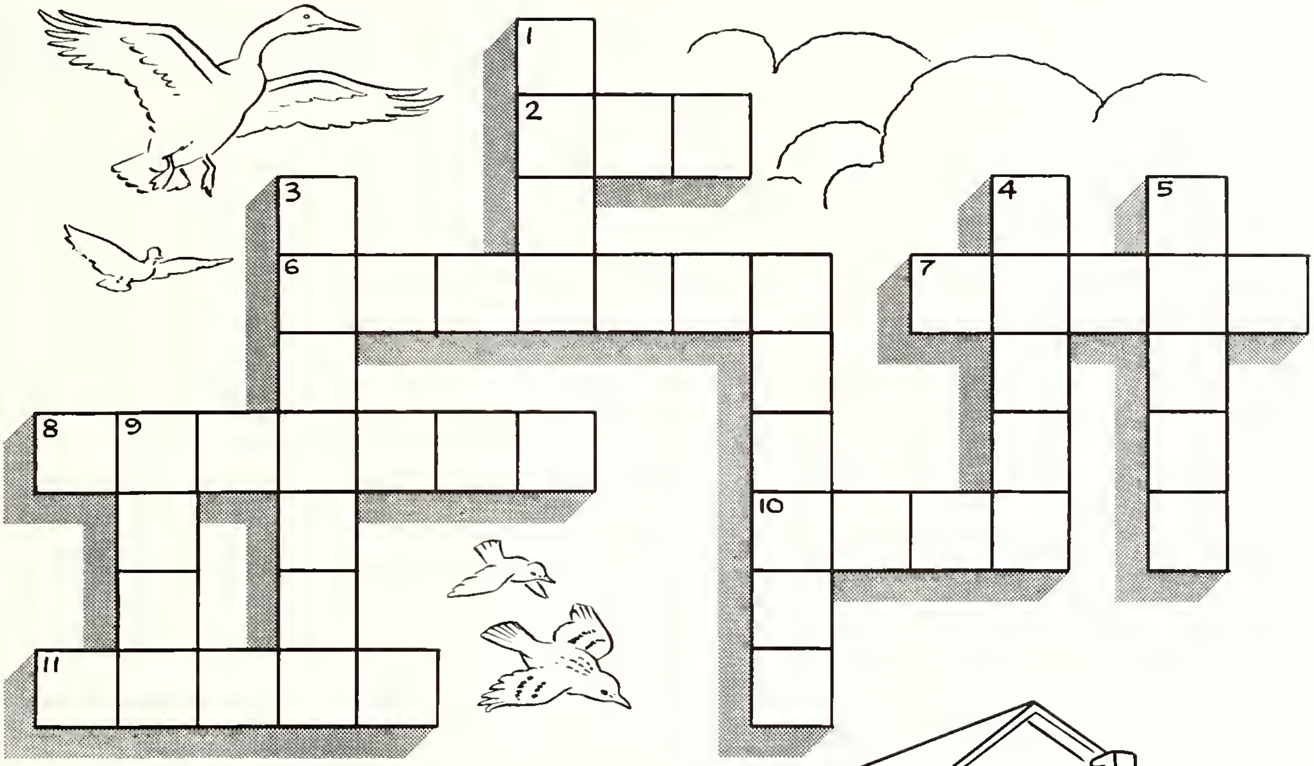
Unless we do far better on leadership training than we have ever done, we shall not be able to give any better witness before 1970 or afterward. Enough experiments have happened in the past ten years to warrant a much bigger program than we ever had. Mission Twelve has been another good beginning. And new discoveries are happening all the time. If we put this first on our internal plans for the church by 1970 we might have the leadership we ought to have right now. And that might be better for the human race than putting a man on the moon by 1970.

Still a sober optimist

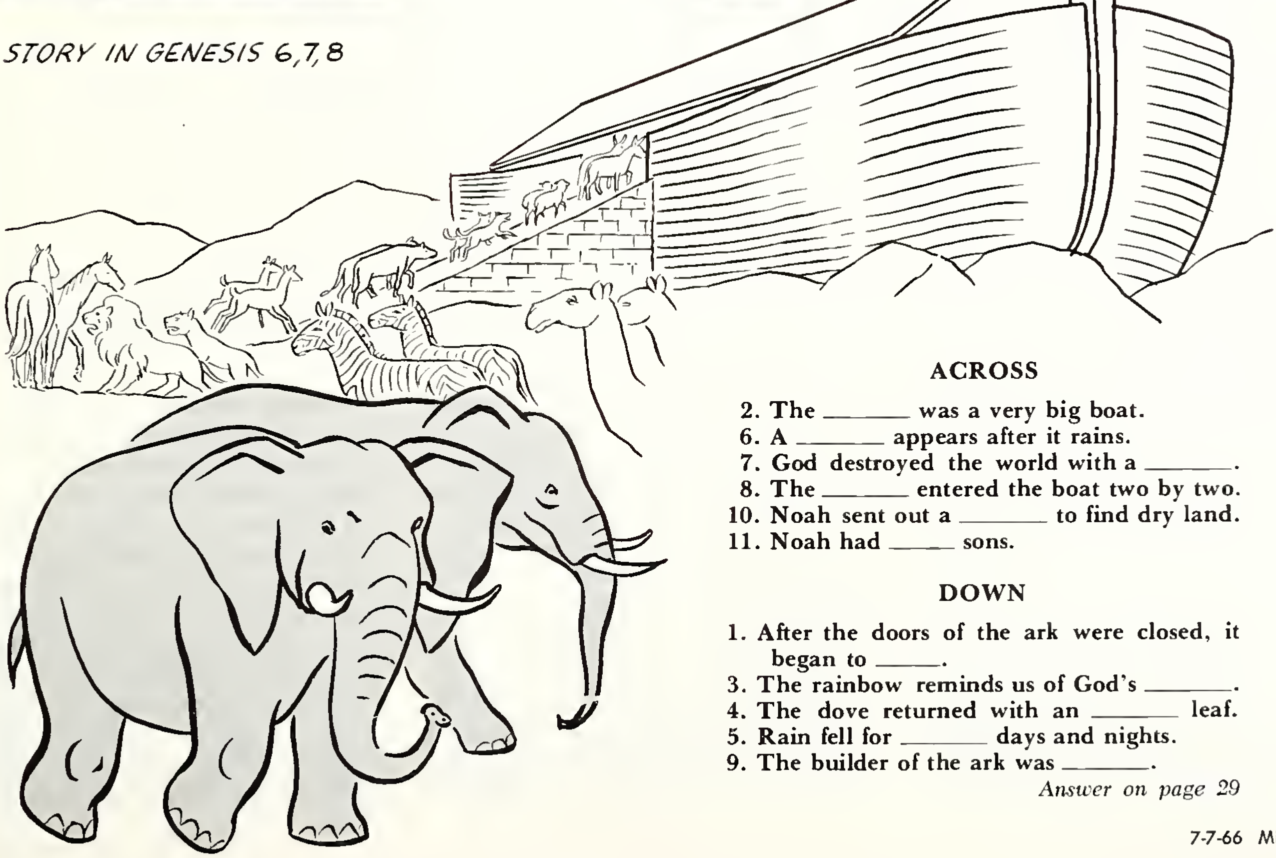
I believe that the little Church of the Brethren has "come to the kingdom for such a time as this." If we are determined to seek first his kingdom and his righteousness we shall never destroy the best that has come down to us but will help to fulfill the scripture, "Greater things than these shall ye do. . . ." The time may be very short. What this Conference decides may one day have an enormous effect on the world that God loves. □

THE FLOOD

by Paul Hubartt



STORY IN GENESIS 6,7,8



ACROSS

2. The ______ was a very big boat.
6. A ______ appears after it rains.
7. God destroyed the world with a ______.
8. The ______ entered the boat two by two.
10. Noah sent out a ______ to find dry land.
11. Noah had _____ sons.

DOWN

1. After the doors of the ark were closed, it began to _____.
3. The rainbow reminds us of God's ______.
4. The dove returned with an ______ leaf.
5. Rain fell for ______ days and nights.
9. The builder of the ark was ______.

Answer on page 29

Encounter With Paul: spokesman and reconciler

PAUL: A MAN WHO CHANGED THE WORLD, by Henrietta Buckmaster. McGraw-Hill Company, 1965. 213 pages, $4.95

I HAVE KEPT THE FAITH, by Emil G. Kraeling. Rand McNally & Company, 1965. 320 pages, $3.95

Two current volumes on Paul witness to the continuing significance of the man and his place in Christian history and thought. Henrietta Buckmaster, a novelist of good standing, has also used her pen to handle historical material (*Let My People Go*, a classic study of the antislavery movement in our country, and *Freedom Bound*, an account of the reconstruction era). She now produces a biography of the first century Christian leader, Paul of Tarsus, and has made the most of her extensive research regarding the man. The serious research grew out of an earlier novel about Paul entitled *And Walk in Love*. The biography results from a scrutiny of history which has been more thorough than a brief sampling of romantic records about the apostle to the Gentiles. Mrs. Stephens (the married name of Henrietta Buckmaster) has explored many of the scholarly and classical studies related to Paul and Pauline thought.

This biography reads easily and gives insight into the life of the one who appears on the Christian scene in Jerusalem (Acts 7:58) and who leaves his indelible mark upon the church which eventually accumulates his letters into an approved canon. The poetic and psychological description of the conversion experience is of interest (page 27f.). Some will be startled to note that Paul was probably married (page 18). The author presents the dynamic side of Paul's personality which backs up her appraisal of him as a man who changed the world.

Emil Kraeling, biblical scholar and writer, shares the enthusiasm of Henrietta Buckmaster but comes to his task with a bit more critical insight. *I Have Kept the Faith* is "a life of the Apostle Paul" which reads in the biographical manner but is properly footnoted and indexed. This reconstruction of a life, starting in a Jewish family of the Diaspora, in the city of Tarsus, and, passing through the turmoil of Jerusalem, has its termination in Rome. The story brings the man, Paul, into full focus. Kraeling knows his scripture and equally as well the cultural setting in which the man of Tarsus lived. The mystery of Paul's "home life" is opened for some interesting conjectures (page 76). The account of the "Arabian venture" (Gal. 1:17) is illuminating and is considerably more expanded than Buckmaster's treatment of it. Numerous insights into Paul as a Roman citizen are given, along with a good orientation to the Roman environment in which Paul did his witnessing on the journeys to establish and later to visit churches.

Both of these volumes have maps included which are intended to keep the reader alive to the movement of the apostle in his hectic ministry. The Buckmaster book is apparently aimed for popular reading. The author knows her biblical material and weaves it into pertinent places without direct quotation or reference. The lack of index and references makes the book easier to handle but less helpful to the person interested in biblical helps on Paul.

Kraeling's book, while constructed on a biographical format and therefore readable, keeps careful tab on scripture references and, occasionally, critical (scholarly) notes are available for those who wish to peruse them. The index includes names of persons, subjects, and places. This is of value for the person who wishes to return to the volume for Pauline material.

Both of the books bring the reader to a real encounter with Paul. In this encounter one moves deeper into the scenes of Holy Writ and sees in new dimensions the world of Roman roads, Middle Eastern markets, shipwrecks, prisons, and troublesome church congregations. To know Paul, called of Christ and set loose upon the world of his day as spokesman and reconciler, is to catch something of the relevance of Christianity for any age, even our own. — Robert A. Byerly

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REVIEWS / FILMS

Lord Love a Duck

In "Lord Love a Duck" George Axelrod has produced a film which, in terms of theme and content, could almost have been the most significant picture of the year. Unfortunately, muddy focus and overlong scenes keep him from successfully achieving his objective.

"Duck" is black comedy — part "Knack" and part "Loved One" — which attempts to sum up some of the debased elements in the American dream. In fact, it is similar in approach to Edward Albee's play of that name. Both play and movie operate from the point of view that in some respects this dream has turned into a nightmare, although we are not aware of this because of the chocolate-covered coating given to the nightmare by TV and Madison Avenue.

Axelrod's movie takes place on several levels — a fact which the wild comedy at times obscures. At the surface level there are two high schoolers: Alan Musgraves (Roddy McDowall), who can manipulate everything and who decides to help lovely Barbara Ann Greene (Tuesday Weld) get whatever she wants. This includes twelve cashmere sweaters, a movie career, a husband, and (when the marriage sours) getting rid of the husband.

But Alan is not a real character. He is a muse or the fairy with the three wishes. He is omnipresent and omniscient, although as in W. W. Jacobs' chilling short story, *The Monkey's Paw*, the way in which the wishes are granted reveals an oppressive irony.

Barbara Ann is a symbol as well. Named after two movie stars, her *raison d'etre* is summed up in her line, "Everybody has *got* to love me." What is important for her is only what she wants. This double syndrome of wanting things and wanting to be loved (rather than loving) is the malaise that strikes at the root of the American dream at all levels — from individuals to national policy. When Axelrod is dealing with this syndrome his black comedy effectively makes us laugh at ourselves.

Barbara Ann's boy friend, Bob (Martin West) is the All-American Boy. His "Golly Moses" and his mom-centered naiveté mark him as symbolic also rather than real — a symbol of the superficial expectation of the dream. He is Albee's All-American Boy before awareness sets in.

The muse (possibly in the name of a higher rationality?) tries to kill him off in the end (ostensibly because Barbara Ann has gotten tired of him). Left as open questions are whether this murder does take place and the fate of the muse, who is dictating this story to his tape recorder and who says that he did everything for the sake of love (perhaps love of the *real* American dream and the desire to rid it of its malaise?). Roddy McDowall gives the best performance I have seen him give; he seems to understand well the nature of his muse. Miss Weld is type-cast and therefore all right in this role.

All of this could have been much more forceful if the early scenes had been more judiciously edited, especially scenes between Barbara and her father. One of these includes eating at a drive-in, which is just one more parody on the famous eating scene from "Tom Jones." Here it adds nothing.

Also, about halfway through, the focus of the film shifts from black comedy to simply mawkish sentimentality around the suicide of Barbara's mother (Lola Albright). Even here, though, Alan indicates that he is a true muse of the American malaise as he tells Barbara, "It has to be an accident: the insurance, you know." Following the suicide the pace picks up and the focus sharpens, so that the ending is powerful.

Religion comes in for its share of criticism, that is, religion which simply attempts to be modern (drive-in churches) with no attempt to listen to what is really being said. In the end the "modern" minister is sent skyward along with the All-American Boy.

Mr. Axelrod has gotten hold of some powerful themes. It is too bad that poor directing and editing in some parts have caused a partial misfire. Once the poor technical aspects have been circumvented, however, we are here treated to one viewpoint on where we are and where we are going. — DAVE POMEROY

REVIEWS / RECORDS

Mahler's No. 10

WERNER JOSTEN: CONCERTO SACRO. American Symphony Orchestra, Leopold Stokowski, cond. CRI 200, mono and stereo, $5.95 each

HERE IS a two-part *concerto grosso*, written in 1925, the year of Ernest Bloch's well-known first venture in this baroque form. Josten's achievement is not as distinguished, and one might almost say it is dated as Bloch's is not. There is more unabashed lushness of feeling here, and this is unfashionable. Yet, somehow it works, and to some purpose, as one senses before even reading the program, which runs as follows: I. 1. The Annunciation. 2. The Miracle. II. 1. Lament. 2. Sepulchre and Resurrection. It is not so literal that one could guess such a program from the music itself, but there is reverence and the surmise of a mystical intuition. One thinks of "love music" but in a dimension different from the usual. It is fascinating, not so much for its musical

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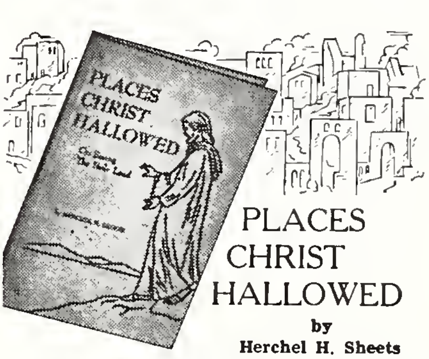

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structure as for its religious intimacy — a very personal sentiment. Hence, it is a welcome addition to the catalog. The performance is flawless.

TOMAS LUIS DE VICTORIA: TWO MASSES. Soloists and Choir of the Carmelite Priory, London, John McCarthy, cond. Oisaeu-Lyre 270, mono and stereo, $5.79 each

Born in Spain in 1548, Victoria spent much of his life in Rome. Ordained to the priesthood at the age of twenty-seven, he was already established as a composer, and this remained his principal vocation. The two masses date from 1583 and 1592 and respectively include the motets *O Quam Gloriosam* and *O Magnum Mysterium*. By comparison, say, with the masses of Byrd, these have a robustness and sensuousness typical of Renaissance art, yet their roots in medieval plainsong are visible beneath the festive ornamentation. Of the two, perhaps the latter reaches greater heights of exaltation, but both are palpably beautiful and rich in melodic and polyphonic resources. Simplicity is not manifested in the externals, but it is at the core — and the blend of this almost austere simplicity with the splendor of sensuous detail is as haunting as Michelangelo. The recorded sound is exceptionally good, too.

ANTONIO VIVALDI: MAGNIFICAT and TE DEUM. Soloists; Chorus and Orchestra of the Teatro la Fenice, Venice, Vittorio Negri, cond. Philips 500-090 mono, $5.98 and 900-090 stereo, $5.98

The name of Bach's contemporary, Vivaldi, is almost a byword for vivacity in baroque music. He wrote some 400 instrumental concertos, all delightful and untroubled by profundity. What is not so well-known is that he was a tonsured priest. Only recently have his compositions for the church begun to appear on records; not surprisingly, the present two are world premiere recordings. Predictably, they are concertos in which words and voices are joined to Vivaldi's usual instrumentation. In the *Magnificat* there are moments of religious expressiveness, mating the text to musical "meanings" that match, but for the most part in both works the words are unimportant. Nevertheless, both are musicall delightful, especially in the soprano an contralto solos sung by Agnes Giebe and Marga Hoffgen, and in the delicat writing for strings from which Bac learned so much. The acoustics of S Mark's Basilica are just right for thi warm music.

GUSTAV MAHLER: SYMPHONY NO. 10. Th Philadelphia Orchestra, Eugene Ormandy, conc Columbia M2L 335 mono, $9.58 and M2S 73 stereo, $11.58

At his death in 1911, Gustav Mahle left extensive sketches for a five-movement symphony, only half of it score for orchestra. Those who have hear the completed portions have understandably lamented the fact that he did no live to finish the whole. One of th lamenters, Deryck Cooke, set about t remedy this lack. The result of his labor is heard on this recording. It is a masterly construction, bearing no trace o the taxidermist's hand. No doubt Mahle would have done it a little differentl for no composer is so consistent as t follow his own rules with the exactnes of a scholar. But Cooke has added nothing outside the Mahlerian canon, an he has risen to the challenge so we that his work defies detection.

Thus what "might have been" no very likely *is* Mahler's greatest symphony. True to the composer's bent it combines elements of childlike simplicity and the awe of a thunderin apocalypse. There are robust, vigorou dance movements, but even these ar threaded with Mahler's heavenward vision. He was perhaps hypersensitive t the pathos of life, and his preoccupatio with death borders on the pathological but what tremendous music he mad out of it all!

Scherchen and Szell have earlier recorded the "Adagio," both with a firme sense of Mahler's intentions than Ormandy can manage. They each get tautness and intensity that is of Mahler' essence. But if Ormandy is not ideal his performance is, nevertheless, the onl complete one, and it is not so bad tha the eager listener must wait for a better one. The sonics, as one would expect, are lush and large. — William Robert Miller

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READERS WRITE / *continued*

OUR CRISIS OF OBEDIENCE

I wish to thank you for giving us the article by Vincent Harding on "Our Crisis of Obedience." It is a clear, sound, and timely challenge to Christian loyalty.

Floyd M. Irvin
Eustis, Fla.

NOT WHAT WE USED TO BE?

About one year of my nearly four years in CPS was spent in Brethren camps. There I was the recipient of food, lodging, and other benefits provided by the Brethren. This and such things as the Heifer Project, relief, BVS, and others, made me very proud to have been born into a Brethren family. But lately I am beginning to think, "She ain't what she used to be."

When our youth are confronted with an issue of the Youth magazine bristling with helmets and guns (a wonderful assist to the military recruiting service) ending with a weak little rebuttal for our peace position; when many of our churches ponder what design to choose for wall-to-wall carpeting while it is estimated that half of the billion children in the world today will never reach adulthood; when we hear talk of cutbacks in missions and nearly half the earth's people can neither read or write and only a small percentage can be considered Christian; when Annual Conference sanctions divorce and remarriage in direct opposition to the Lord's command; when some of our "thinkers" urge us to study theologians such as Paul Tillich, who is referred to as the modern father of the "God-is-dead theory"; when a letter in the Feb. 17 issue suggests we "investigate Unitarians" (the World Book Encyclopedia states that "the Unitarians do not consider Jesus a sharer of the deity"); and when we hear talk of joining with other denominations, I am beginning to wonder what God-fearing church would want us as a partner.

Dan Deal
Onekama, Mich.

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THE CHOICE IS OURS

I would like to compliment you on the article, "Our Crisis of Obedience," written by Vincent Harding (May 12). As we are confronted with the issue of Vietnam and other crises and our response to them, we find that it is hard to choose whom we will serve.

We are compelled to serve our country and many individuals do not know that there is an alternative. I think this writer presented to us very clearly the different excuses we use at times for serving the nation or the commander-in-chief.

Our response if we are truly a Christian is to God our Father and Creator of all life. Let us preserve life rather than eliminate it. Let us love our brother. The choice is up to us. We are responsible. Whom shall we serve, God or man?

Paul E. Meyers
Lawrenceville, Ill.

Puzzle on page 25

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in brief

PERSONAL MENTION

The Harrisburg-area Peace Council, a coordinating group of the peace efforts of numerous groups, has chosen **Murray L. Wagner, II,** as its executive secretary. Mr. Wagner is associate pastor of First church, Harrisburg, Pa. . . . **Bruce Wishard,** a member of the Fresno church, Calif., is serving in the National Council of Churches' ministry to national parks at Yellowstone National Park.

. . .

Three members of the Elizabethtown church, Pa., have received recognition recently. **Norman Diehl** was named "Outstanding Citizen of the Year in Elizabethtown"; **Elmer Hoover** was elected president of the Pennsylvania Association of Liberal Arts Colleges for the Advancement of Teaching; **David Willoughby** has become president of the Pennsylvania Collegiate Bandmasters Association.

. . .

Paul B. Baum, first director of La Verne College's graduate program, was given the award of dean emeritus at the senior convocation. Dr. Baum left La Verne in June to become superintendent of schools in a Colorado school system. . . . **Raymer Cox,** pastor of the Oakley church, Ill., and **Ralph Skaggs,** pastor the Cerro Gordo congregation, were elected chairman and secretary-treasurer, respectively, of the Cerro Gordo Area Ministerial Alliance.

. . .

Former pastor of the Tampa congregation, Fla., **John W. Meyers** is now chaplain at the Tampa General hospital. He was selected by the city's ministerial association for that office. . . . **John Kurtz,** son of Elizabethtown College's treasurer, Earl Kurtz, received a Dale's Foundation Travel Fellowship for the study of European architecture and is now traveling in Europe, having left the states on May 15.

Harold D. Fasnacht, president of La Verne College, has been elected president of the Independent Colleges of Southern California, Inc., an organization of eleven private colleges. The purpose of the group is to seek financial support from industry. The other colleges are Claremont Men's College, Immaculate Heart College, Pepperdine College, Scripps College, University of Redlands, Whittier College, Claremont Graduate School and University Center, Loyola University, Mount St. Mary's College, and Occidental College.

. . .

Two of the four alumni of Manchester College who received awards during the alumni banquet were **Anna Warstler,** Brotherhood staff member, and **J. Benton Rhoades,** former staff member and presently chairman of the Committee on Agriculture and Rural Life of the Overseas Ministries of the National Council of Churches. Miss Warstler was cited "for distinguished service to her church both here and abroad and for singular contributions to the spiritual life of her times." Mr. Rhoades was cited as "one of those Brethren who has shared his particular witness with the whole church in the whole world."

. . .

Four church of the Brethren representatives will attend the Ecumenical Youth Conference, July 26-31, at Williams Bay, Wis. They are **Jodi Young,** Lincolnshire church, Fort Wayne, Ind.; **Larry Glick,** Mill Creek church, Port Republic Va.; **Dale Bieber,** Big Swatara church, Hummelstown, Pa. and **Robert Tully,** associate youth director, Elgin, Ill.

. . .

Two young Brethren were recently honored by the Jaycees **Ralph R. Naragon,** business manager at Manchester College was elected state president of the Jaycees in Indiana for the coming year. Included in the Jaycees' membership across the state are 7,500 young men from 173 communities. **Roger Brush,** a member of the Canton Church of the Brethren, Ill. for a little over a year, was named "Canton Jaycee of the Year" and cited for "exceptional contributions to chapter and community."

SUMMER PASTORS

Nineteen Bethany Seminary students are in local churches this summer, getting practical experience in the pastoral ministry. They and the churches in which they are serving are **Lester Boleyn,** Olympic View, Seattle, Wash.; **Harold I. Bowman,** Olympia, Wash.; **Paul Brumbaugh,** Imperial Heights Los Angeles, Calif.; **Glen R. Davis,** Enders, Nebr.; **John M Foster,** Rock House, Ky.; **Larry D. Fourman,** Student Interracial Ministry; **Kenneth I. Gibble,** Central church, Roanoke Va.; **Max Gumm,** Union City, Ind.; **Allen T. Hansell,** Springfield, Akron, Ohio; **Gene F. Hipskind,** Salem, Ohio; **John L Huffaker,** Bethany-Rockingham, Mo.; **James L. Kinsey,** Flat Creek, Ky.; **M. Andrew Murray,** Wenatchee Valley, Wash. **Paul E. Pheasant,** Nampa, Idaho; **Eugene F. Roop,** West Greentree, Pa.; **C. Timothy Rust,** Student Interracial Ministry **J. Philip Shankster,** Midway, Tenn.; **A. Herbert Smith,** Clover Creek, Pa.

CALENDAR

July 10-16	Church and Group Life Lab, Elizabethtown, Pa.
July 14-17	District meeting, Texas and Louisiana, Falfurrias
July 28-30	District meeting, Southern Virginia, Spray, N. C.
July 29	District meeting, Oregon, Sunnyslope, morning
July 29	District meeting, Washington, Sunnyslope, morning
July 29	District meeting, Oregon-Washington, Wenatchee Valley church, afternoon
July 29-30	District meeting, Eastern Virginia, Midland
Aug. 5-6	District meeting, Northern Virginia, Greenmount
Aug. 5-7	District meeting, Middle Indiana, Manchester College
Aug. 12-14	District meeting, Western Canada, Irricana, Alberta
Aug. 12-14	District meeting, Northern Indiana, Camp Mack
Aug. 12-14	District meeting, Oklahoma, Camp Springlake
Aug. 15-17	District meeting, Tennessee and Alabama
Aug. 16-18	District meeting, Southern Indiana, Lafayette
Aug. 16-20	National Youth Conference, Cornell University, Ithaca, N. Y.
Aug. 18-20	District meeting, North and South Carolina, Brummetts Creek
Aug. 18-21	District meeting, Colorado, First Grand Valley
Aug. 19-21	District meeting, Southern Missouri and Arkansas, Broadwater
Aug. 25-28	District meeting, Michigan, Wesleyan campgrounds, Cadillac
Aug. 26-28	District meeting, Southern Illinois, Champaign
Aug. 26-28	District meeting, Iowa and Minnesota, EUB Bible campgrounds, Cedar Falls
Aug. 26-28	District meeting, Northern Ohio, Ashland College, Ashland
Aug. 31	District meeting, Mardela, Ridgely, Md.

CONGRATULATIONS

William E. and Hattie M. Flory, La Verne, Calif., celebrated their sixty-third wedding anniversary in April. Three couples have observed their fifty-sixth anniversary – **Mr. and Mrs. Elmer Shirk** and **Mr. and Mrs. Rufus Royer**, Ephrata, Pa., and **Mr. and Mrs. William Vandecar**, Long Beach, Calif. Others observing fifty or more years of marriage are **Mr. and Mrs. Monroe Williams** of Scottville, Mich., the fifty-fourth; **Mr. and Mrs. Gilbert Dillingham**, Plymouth, Ind., and **Mr. and Mrs. Walter M. Bachman** and **Mr. and Mrs. Irvin K. Kreider**, Lebanon, Pa., the fiftieth.

THINGS TO COME

Dedication services are being held for the new sanctuary and educational unit by the **New Fairview congregation**, Southern Pennsylvania, on July 9 and 10. **D. I. Pepple** will bring the dedication message at the afternoon service on the 10th; **Elmer Hoover** will preach the sermon at the morning worship.

A team of Presbyterian women will **visit the Ecuadorian church**, July 19-29.

ON THE AIR

Organized crime in this country and its devastating effects on the lives of individuals and the nation's economy will be examined on Thursday, Aug. 25, at 7:30 p.m. ET, on the NBC network. Along with narcotics traffic, betting, loan sharks, and policy gambling, politics and finance will be probed to demonstrate how organized crime functions under a cloak of respectability. Finally, the program, a three-and-one-half-hour news special, will shift to ways and means of combating the national problem.

DEATHS

Bookhout, Susan Jane, Salem, Ill., on April 7, 1966, aged 91
Bryant, Warren Lynn, Roanoke, Va., on April 4, 1966, aged 23
Forney, Raymond E., Lititz, Pa., on Feb. 25, 1966, aged 63
Gingrich, Jacob H., New Carlisle, Ohio, on Feb. 6, 1966, aged 78
Hollopeter, Lawrence, Covington, Ohio, on March 1, 1966, aged 66
Huber, Christian B., Goshen, Ind., on April 2, 1966, aged 87
Koogler, Emma Mae, DeGraff, Ohio, on April 8, 1966, aged 83
Lewallen, Dan G., on Jan. 12, 1966, aged 76
Literal, Corintha, Eaton, Ohio, on Jan. 27, 1966
Longenecker, Edwin Z., Lititz, Pa., on Aug. 14, 1965, aged 81
Lutz, Mae, Greenville, Ohio, on Dec. 12, 1965
Miller, Carrie, Elkhart, Indiana., aged 82
Miller, John Henry, Fayetteville, W. Va., on Nov. 22, 1965, aged 94
Moffet, Estella May, Ashland, Ohio, in January 1966, aged 60
Myers, Edgar, Shannon, Ill., on Jan. 18, 1966, aged 35
Ogg, Eli S., Worthington, Minn., on Feb. 15, 1966, aged 99
Patrick, Sarah, Palmyra, Pa., on July 21, 1965, aged 65
Payne, James H., Danville, Va., on Nov. 4, 1965
Pellam, James L., Baltimore, Md., on Jan. 16, 1966, aged 42
Prather, Gertrude, Danville, Va., on Nov. 11, 1965
Prather, Parker P., Danville, Va., on Oct. 30, 1965
Ramsey, Evaline, Peebles, Ohio, on Feb. 7, 1966, aged 97
Richardson, Mrs. John, Sr., Mexico, Ind., on Feb. 3, 1966, aged 78
Richardson, John, Sr., Mexico, Ind., on Feb. 13, 1966, aged 81
Rodabaugh, Edwin G., Hardin, Mo., on Jan. 17, 1966, aged 94
Rothrock, Frances, West Salem, Ill., on Jan. 27, 1966, aged 50
Royer, Hettie, Neffsville, Pa., on Dec. 18, 1965, aged 90
Shearer, Mary W., Elizabethtown, Pa., on Jan. 16, 1966, aged 89
Showalter, Ethel, Canton, Ohio, on Dec. 12, 1965, aged 69
Snavely, Alice G., Palmyra, Pa., on June 2, 1965, aged 92
Sponaugle, Fannie E., Franklin, W. Va., on Feb. 9, 1966, aged 82
Stayer, Norman H., Inglewood, Calif., on Jan. 1, 1966, aged 79
Steinmetz, Ephrata, Pa., on Jan. 19, 1966, aged 85
Stutzman, William H., Johnstown, Pa., on Jan. 20, 1966, aged 83
Sweitzer, Oliver, Lanark, Ill., in October 1965, aged 42
Switzer, Elizabeth A., Ashland, Ohio, on Dec. 8, 1965, aged 93
Throne, Zella M., Pioneer, Ohio, on Nov. 5, 1965, aged 78
Wagner, Duane, Canton, Ohio, on Dec. 4, 1965, aged 33
Weaver, Laura, Coopersburg, Pa., on Dec. 23, 1965
Wilson, Helen M., Ashland, Ohio, on Feb. 1, 1966, aged 43
Wray, Mrs. Hugh, Mexico, Ind., on Oct. 14, 1964, aged 77
Young, Wayne, Mt. Joy, Pa., on Dec. 26, 1965, aged 62

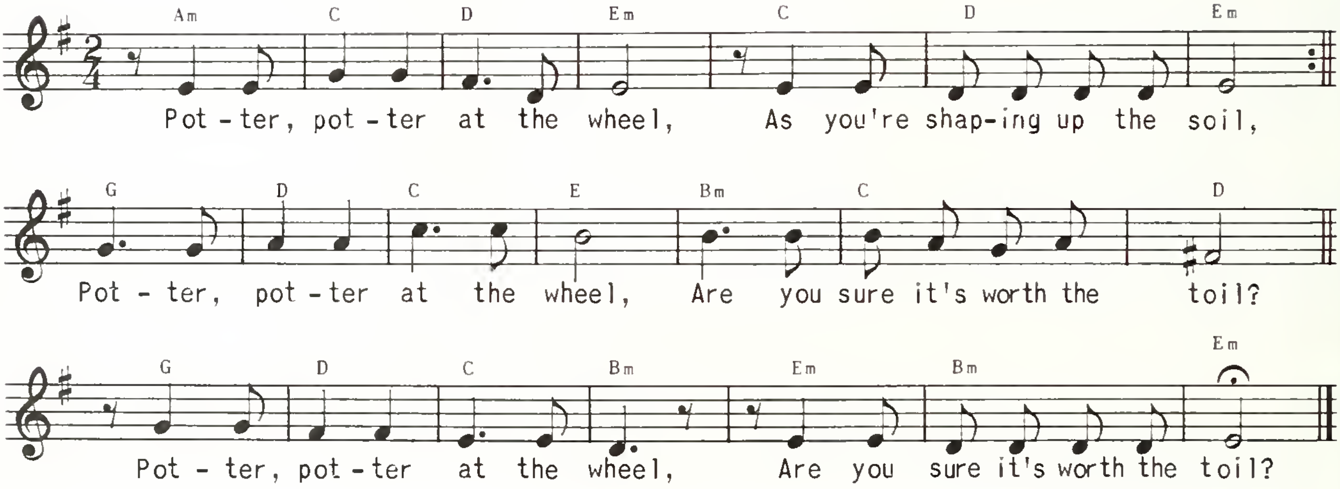
OPPORTUNITIES

For those families of youth attending the **National Youth Conference at Cornell University** who may be interested in **camping** together for fellowship, Spruce Row campsite, a private campground ten miles from Cornell campus, will take reservations. The campsite is on the family farm of Mr. and Mrs. Charles Lueder and has both open and wooded areas with a recreation area, firewood, tables, and clean toilets available. There are also a stream, places for hiking, and facilities for storing boats and trailers. Rates are $2 per site per family per night, or $12 per week. When making reservation send $2. Write: Mr. and Mrs. Lueder, R. 3, Kraft Road, Ithaca, N. Y. 14850. Three miles from the campsite is Taughannock Falls state park, where there are excellent lake swimming, hiking, and hot showers.

. . .

Brethren considering travel overseas are encouraged to include in their planning **visits with Brethren missionaries and service workers.** Current addresses may be obtained from the Brethren Service and Foreign Missions offices. Also, visits are invited with personnel in such other church-related programs as Church World Service. This agency's publication "Going Abroad?" carries addresses and helpful information. For a copy of "Going Abroad?" and information about Brethren personnel, write: Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

Potter at the wheel


Am C D Em C D Em
Pot - ter, pot - ter at the wheel, As you're shap-ing up the soil,
G D C E Bm C D
Pot - ter, pot - ter at the wheel, Are you sure it's worth the toil?
G D C Bm Em Bm Em
Pot - ter, pot - ter at the wheel, Are you sure it's worth the toil?

2. Potter at the wheel, when you're making over man,
Can you make him whole again?

3. Potter at the wheel, as the clay goes round and round,
Will the flaws be sought and found?

4. Potter at the wheel, will the vessel break once more?
Then too broken to restore?

5. Potter at the wheel, in whose image shall he be?
Will you make him just and free? W.B.

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LOOK FOR THESE FEATURES IN THIS *messenger*

Down on Koinonia Farm *Clarence Jordan and a community of families are harassed and unwelcomed by their neighbors as they seek to practice the way of Christ.* by Esther Mohler Ho. page 2

Word of God: Bible or Jesus? *We have been indefinite in our use of the term, "Word of God." Some suggestions as to the biblical use of the words. by Richard Gardner.* page 8

Drought Year. *A fictional short story illustrating how faith and patience kept hope alive in a seemingly hopeless situation.* by Ron Matthies. page 11

Not to Destroy but to Fulfill. *An abstract of the 1966 Annual Conference moderator's address.* by Dan West. page 22

Christians and the shaping of a new world society, *the story of Brethren camping, the text of the citation given Andrew Cordier at Bethany Theological Seminary, and other items of interest appear in the six-page news section.* Edited by Howard E. Royer. page 14

Other features include Speak Up! by Bertha Cline (page 6), children's crossword (page 25), reviews of two books on Paul by Robert Byerly (page 26), review of the current movie, "Lord Love a Duck" (page 26), and record reviews by William Robert Miller (page 27)

COMING NEXT

H. H. Helman asks, "Are We Segregating Older People?" . . . Graydon Snyder describes the soul in solid state! . . . Vernard Eller discusses whether we should be wholly or holy in the world. . . . Ellis Guthrie writes an open letter to his daughter about the meaning of a kiss. . . . Mildred Grimley tells of the "Lonely Ones."

PHOTO CREDITS: Cover Rohn Engh; 1 "The Call of Death," by Kathe Kollwitz, from Three Lions; 8 Louma; 9 H. Armstrong Roberts; 10 artwork by James Woodend; 15 Bill Smith; 19 Claar Studio (top), Gentry (lower left), Lil Junas (lower right)

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messenger
CHURCH OF THE BRETHREN 7/21/66

The Lonely Ones
The Soul in Solid State
Wholly or Holy in the World?

Missionary Ralph Royer

readers write

ANSWER PLEASE

On May 8 of this year it was our privilege to witness the baptism of 297 persons by trine immersion at the Uba (South Margi) congregation by Brethren John Grimley, Karagama Gadzama, and Homer Burke. A comment by Brother Grimley afterwards indicated that, to his knowledge, this was the largest group to be baptized at one time thus far in the history of the Brethren in Nigeria. Then it occurred to me that perhaps we had witnessed the largest single ingathering by baptism in the whole history of the Church of the Brethren. Would one of our historians be able to check on this and answer this possibility?

Although this would be of historical interest, a much more important question for those of us who work out here is this: How are we going to provide adequate postbaptismal instruction and nurture not only for this large group of new members but for the two thousand others who since September either have already been baptized or soon will be, to say nothing of prospects of even more in the years ahead? How shall we find and train leadership fast enough for this Acts-of-the-Apostles kind of growth? This is one for our whole denomination to answer, please.

Chalmer E. Faw

Mubi, Nigeria

THE COVER

Thanks for the cover girl on May 26 issue of the Messenger. I wish we could vote her cover girl of this generation. What a blooming personality, and one that is a delight to look at over and over.

What greater beauty could there be than the radiance of a useful Christian life?

Mrs. Floyd M. Irvin

Eustis, Fla.

BECAUSE HE ORDERED IT

A reader asked why we wash feet ("Questions You Ask," May 26). It seems that the person who replied missed the most important reason. That is that Jesus obligated his disciples to do so, and his order has never been repealed. The Greek verb that is translated *ought* in our English Bible means "you are obliged" or "you owe." With exactly the same spelling, it is second person plural in either the indicative or imperative moods. Also an obligation is stronger than a direct order. Jesus ordered the communion also on the same night. He did not order the meal as it was already an established custom dating back about a thousand years. We also anoint the sick for healing in the name of the Lord because Jesus ordered it, and his orders on anything should be good enough reasons for our actions.

Harley J. Utter

Wichita, Kansas

BOYS AND TOYS

What is the difference between guns for hunting and those for killing men? As I see it, only two: desire and design.

If we allow our children to have guns, can these guns be of the kind designed primarily not to kill men, and can we instruct the child in the proper use and care of guns?

Lyle D. Kurfis

Millbury, Ohio

CRISIS OF OBEDIENCE

I sensed a disrespectful attitude toward Billy Graham in the recent article, "Our Crisis of Obedience," written by Vincent Harding. I believe Billy Graham is a man of God who is helping the world become more God-conscious.

H. James Pearson

Rouzerville, Pa.

■ As an American who loves her country I am sick and tired of articles such as "Our Crisis of Obedience," by Vincent Harding (Messenger, May 12) and "Christian Realism and Vietnam," by John C. Bennett (Messenger, May 26), articles which make our country look villainous. . . . What has become of the patriots such as Patrick Henry, who shouted, "Give me liberty or give me death"? I would like to hear some of them speak out.

Harriet A. Bashan

Troutville, Va.

■ I would like to commend Messenger o two fine articles relating to war, "Christia Realism in Vietnam" (May 26), and, especially, "Our Crisis of Obedience" (May 12 Indeed, it is very encouraging for man people who are doubtful about settlemen by war, not merely the one in Vietna that despite all "patriotic" pressures, on can choose the only right means for healin brokenness, which comes through reconciliation out of love. Jesus came not to destro his enemies but to save them through lov

Patrick Chaffin

Souderton, Pa.

ABOUT BAPTISM

It is puzzling and distressing to me tha the Church of the Brethren seems to b able to become a party to and a leader i the formation of united churches in Indi Nigeria, and Ecuador but begins to bridl about the meaning of baptism when con sidering a united church in the Unite States.

Perhaps it would be helpful to remember that the church and her theologians ar not primary in determining what baptis means. That primary and most importa meaning is the result of a transaction between God and the one being baptized.

This remains true despite the ponderou formulation of a church, either separate o united.

Ralph Turnidge

Seattle, Wash.

HOW GREAT THE ART

Hurrah for your editorial "How Great th Art." It is filled with nuggets of wisdo especially the one "It is unfortunate whe we feel we must be the public's final au thority. . . ." The Messenger is greatl improved in appearance and content, an I for one vote that you continue includin art in all its forms.

Bernice G. Fraser

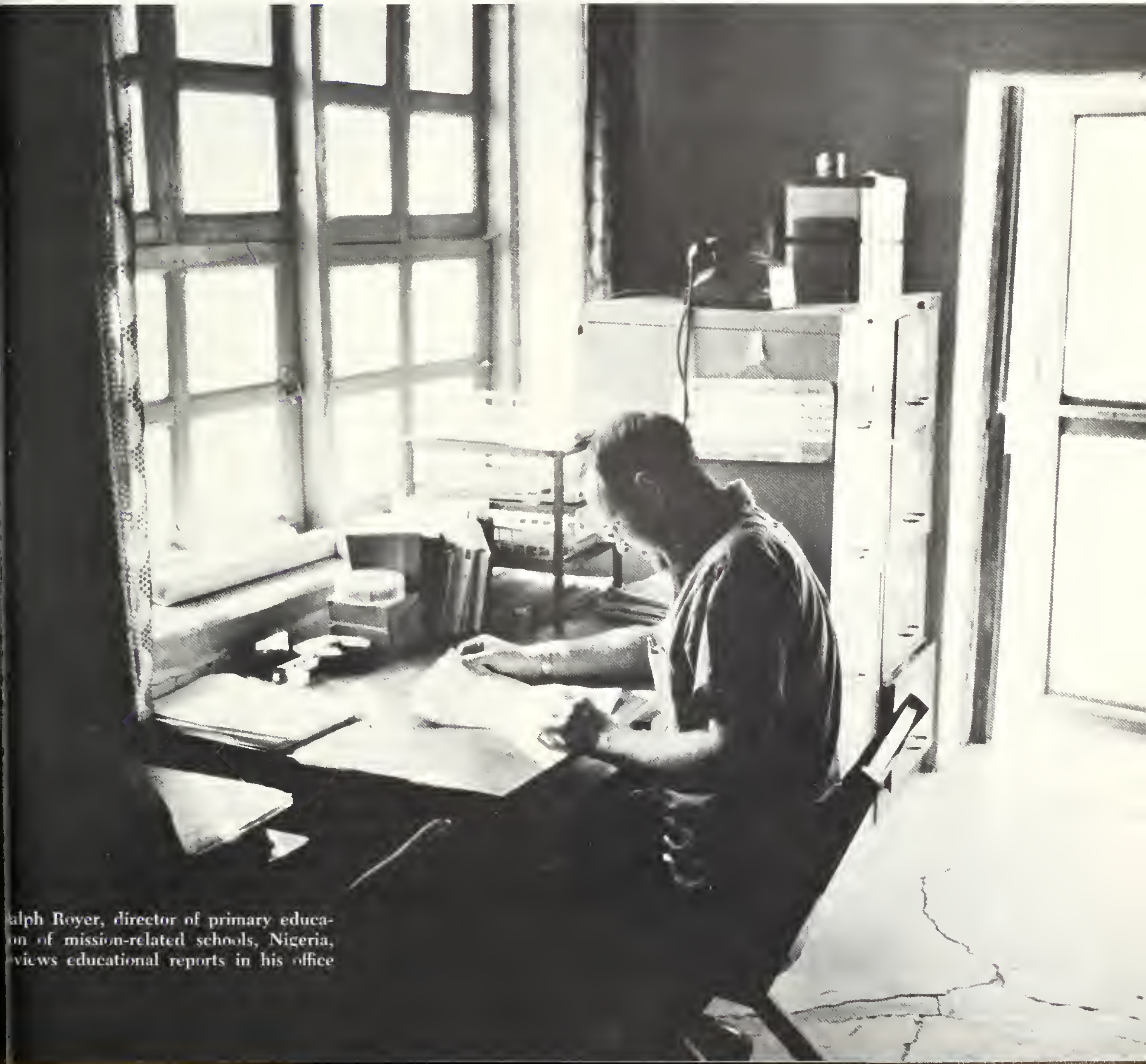
Washington, D.C.

BYLINES: An associate professor of biblical studies at Bethany Theological Seminary, **Graydon Snyder** is on sabbatical leave, doing special study in Rome, Italy. . . . **Leland Wilson** is director of the department of interpretation of the General Brotherhood Board. . . . **Ellis G. Guthrie** is pastor of the Eaton congregation, Southern Ohio. . . . **Vernard Eller** is a member of the La Verne College faculty, La Verne, California. . . . **Mildred H. Grimley** and her husband, John, have been missionaries in Nigeria since 1942; they are located at Uba. . . . **H. H. Helman** presumably retired from the pastoral ministry a number of years ago, but he has been active since, serving interim pastorates, the latest at Covington, Ohio; he is also a member of the board of directors of the Greenville Home.

Of These Bones

by Leland Wilson

■ Missionary. What comes to your mind when you hear that word? The missionaries say that many of you think of "someone in a pith helmet, standing under a tree with a Bible in his hands, teaching the savages." With all the fury they can muster, they would like to smash that image. They do not wear pith helmets! They dress as they would in Kokomo, Indiana. (Here let it be recorded that there is one Brethren missionary to Nigeria who does wear



alph Royer, director of primary educa-
on of mission-related schools, Nigeria,
views educational reports in his office

a pith helmet, Dr. John Hamer.) They do not make a practice of standing under trees any more than do teachers or doctors or agriculturalists in Pennsylvania. The Bible is a living textbook, but the pupils are hardly savages, not even cannibals ready with large pots to prepare deep-fat-fried missionaries.

Beyond this and other extremes, there are other identities of the missionary that he finds inadequate. He is puzzled, for example, by the romantic, virile, adventurous aura about the Peace Corps. He finds himself working beside the Peace Corpsman in many endeavors, with more risk and less logistical support. Yet, his nation accords him no hero worship, and overseas he can be ignominiously dismissed, "Missionary, go home!" For years, he has heard the ebullient sneers of sociologists and cultural anthropologists who charge him with being an ignorant destroyer of culture. The missionary takes some measure of comfort from history — the disciples of the early church were known as disrupters too, those who turned the world upside down. And when an anthropologist from an American university does his fieldwork by taking notes while seated comfortably in the guest hut at Kulp Bible School, the missionary smiles a bit at the academic facade.

On the other hand, the missionary is uncomfortable on the pedestal where he is placed by many in the church he represents. He feels that the spotlight which falls upon him when he returns home on furlough is the afterglow of the nineteenth century when Livingstone, Carey, Judson, and a few others made the missionary a popular international figure. The spotlighted pedestal can become the interrogator's chair: "How many baptisms did you perform last year?" "Do you use onl the King James Version of the Bible?" But he may have don no baptizing; he may have been a mechanic in a transpor shop or a teacher in a secondary school. And King James, har for the English-speaking to read, would have no place wit those who speak another tongue. But how do you build understanding with people who have a set notion about the missionary's job? The missionary is not certain, and he is hesitan to speak, afraid that some of the church might no longer support him if they really knew the earthy, mundane tasks tha are his to do.

Roger Ingold, field secretary of Church of the Brethren mission, Nigeria flies from time to time to visit missionaries

And, then, there is that business about sacrifice and hardships. He finds it embarrassing. He eats well — sometimes to well. He lives in a house that is equal to the average parsonag in this country. Usually, he has plumbing and access to electric power. As he looks at the people among whom he serves he is made aware of his wealth and the abundance of hi possessions. He is quick, too quick, to deny hardship, to mak light of sacrifice on his part.

There are hardships, and they are very real. Primarily, the are not physical. Perhaps the greatest hardship, the most demanding sacrifice, is that of isolation. The missionary is parte from his own country and the familiar. The conveniences, th communication, the transportation, the way of life to which h has become accustomed are absent. He receives *Newswee* magazine and knows much of what is happening in the Unite States, but somehow he does not "feel" it, and the news doe not exactly answer the questions he has. What is the churc doing? What is happening in town? At school? What of thos things we just talk about when we are together in the neighbor's living room at home? Even in the overseas country, th family is not always together; the children are hundreds o miles away in school.

The isolation can take a psychological toll. One missionary reflecting on this, wrote, "One of the disappointments [of bein a missionary] was the realization that missionaries are not onl human, but that isolation's frustrations seem to make the more susceptible to petty quarreling, jealousy, nursing littl hurts and grudges, gossiping, and nosiness about every othe missionary." Despite the tensions within the missionary community, the missionary usually finds it a comfortable circl when having to face the rest of the world. He is tempted t keep the circle closed, to be protective of the mission, to le it become his private property, and to question whether th nonprofessional missionary, the one who has not lived amon the people as he has, can arrive at any valid observations o judgments. He may lose sight of the whole church and fin himself committed only to his own sphere of work, giving littl

Estella Horning visits home of Ecuadorian Indian family to teach reading and writing

thought to Christian service in the rest of the world.

Embittered at times by both the neglect and the demands of the home church, the missionary wants to forget or deny his responsibility to bring the world missionary dimension to every member of the Church of the Brethren.

Whatever his personal problems, and the rigors of missionary life may either aggravate or ameliorate them, the missionary has been, is, and will be a force for making of the world and of mankind a new creation. He bears little resemblance to the stereotype missionary, a prime and prudish relic, portrayed so devilishly by Katherine Hepburn in the movie, "The African Queen." Novelist James A. Michener, in Hawaii, paints a more accurate picture as he develops the character of Jerusha Hale, gives life, and then takes it, saying, "From her body came a line of men and women who would civilize the islands and organize them into meaningful patterns. . . . From a mean grass house, in which she worked herself to death, she brought humanity and love to an often brutal seaport, and with her needle and reading primer she taught the women of Maui more about decency and civilization than all the words of her husband accomplished. She asked for nothing, gave her love without stint, and grew to cherish the land she served: 'Of her bones was Hawaii built.' Whenever I think of a missionary, I think of Jerusha Hale."

For the past two decades, it has been widely observed that missionary teaching is a major factor behind the rising expectations of peoples in the underdeveloped nations of the world. The missionary is part of a revolutionary ferment, having helped to develop the very circumstances which now confront him with his greatest challenge. He must now pioneer, not so much as Wilbur Stover and Stover Kulp did on the frontiers of virgin geographic territory for Christianity, but more in imagination and relationships and ways of working.

A living testimony

The missionary has heard much in recent years about "identifying with the people." Sometimes this is interpreted as meaning "to live as they live," to wear the clothes of the nation, to live in houses like those the people have. But the missionary is not so sure about all of this. First he asks, "Live as which people?" for the standards of living vary greatly. And, second, he is not certain that he could survive if he actually lived as many of the people do, and, if he did, such a style of living would consume his time and energy. What, then, does he contribute? Moreover, it is not entirely clear that the people want him to imitate them.

Elisabeth Elliot, famous for her work among the Colorado and Auca Indians in Ecuador, has recently completed her first novel, *No Graven Image*. Her central character, Margaret Sparhawk, carries the feeling of being autobiographical for Mrs. Elliot and her grappling with the question of identifying. At one point, eager to break into the Indian community, Margaret Sparhawk adopted their dress, woolen skirts and a shawl. When the two Indians who had befriended her were puzzled and shocked, she explained that she had done it to be like them. Did she throw her nice clothes away? they asked. No, she would sometimes wear them when going into the city. But Margaret realized that her objective had not been achieved as she reflected, "Rosa saw what it would be. A fake Indian one day, a white the next." And Pedro finally mustered the courage to say, "It's no good . . . you are a senorita, but you look spoiled. You should dress like a senorita. It's no good for a senorita to become a *runa* (Indian person)." Later, Margaret forsook identification with them, thinking, "Nor did I any longer see this as of any great importance. The Indians had become people to me – they were no longer my 'field.' While I had once declared them to be my equals, I now regarded myself as theirs. Instead of saying, 'Oh, you are as good as I – let me help you,' I now said, 'I am as poor as you. God help us all.'"

Even the idealizing and idolizing of the indigenous church the last twenty years is not without its dimensions of question. Certainly, the Christian faith must be relevant in time and place. And the missionary often finds himself oversensitive to charges of dragging with him a Western version of Christianity and cultural trappings rather than a "pure" gospel. But when an indigenous church becomes the prime goal, the missionary ironically finds himself defining what is indigenous. This incongruity does not trouble him as much as the danger of losing the world dimension of the church. Christ should stand above all cultures, and his church should not become ghettos within national boundaries. While he needs to affirm the national culture, the missionary, in a prophetic role, must also maintain a critical attitude toward any of it that violates the spirit of Christ. Indeed, his usefulness to the church overseas is precisely because he comes from the outside.

Thus, the missionary is challenged to be a friend, not eradicating differences but in the face of them. He bears witness to God verbally and in acts of service, neither solidifying the national culture nor imposing his own, but inviting those who will believe into a fellowship of the whole people of God.

Developing leadership

The missionary has often heard his assignment described as "working yourself out of a job." For a long time it has been mission policy to train national leaders to assume responsibilities in the churches and other institutions established by the mission. In theory, just as soon as a Nigerian was ready to be elder of a church or to administer a school or direct a medical program, the missionary would move to another task.

The missionary recognizes the need for this displacement, this transfer of authority. But he is not always in agreement with his missionary colleagues or his Nigerian colleagues on when this should happen and how fast it should be effected. Should a missionary be the elder of a congregation? Should he be the manager of a school? How much training should a man have before he is ordained and authorized to administer the ordinances of the church? How much rein should be given in permitting errors when a missionary is obviously more competent? These are the harder questions when theory must be translated into practice. And as he begins to relinquish control and responsibility, the missionary's place becomes more uncertain. Sometimes he may even feel that he is unneeded merely tolerated.

But, whatever the timing debates, whatever the uncertainties, the missionary is positive that he must develop leadershi in the new church and must expand ways of doing it. For th future, it will mean a new relationship between missionary an national and will point the way toward true partnership betwee those who have been sending churches and those who hav been receiving churches.

Responsible use of power

Today, the missionary is a "very big man" in Nigeria. Thi is true regardless of what his position might be in the Unite States. He represents power and wealth. He has at his command a vehicle, while most Nigerians must walk. He has a bi house. He controls funds in the mission program. His persona salary, while modest at home, is huge by Nigerian standards and he has many possessions.

He is inclined to laugh aside the "very big man" tag th Nigerian gives him, knowing his limitations. But the fact i that in his surroundings, the missionary is a big man and doe represent power. *The use of that power may represent hi most severe test as a missionary.* Can he find the balance between imposing himself and withdrawal? Can he join in deliberations honestly and in full mutuality, sharing openly hi convictions, trying to convince, yet willing for a decision to g against him? Does he continually contain his criticisms, or doe he find constructive expressions for them?

Finally, the missionary must point to a Power beyond, th Spirit of our Lord. Like us at home, he finds intriguing th idea that just a few more dollars, just a few more workers woul change his world. He sees the affluence of the Brethren. H sees the stark contrast between living standards in Americ and in Nigeria. He knows that the money is available and tha it would be given if the people could but glimpse what i would buy. Still, the added personnel, the new dollars, whil they do need to be sent, will not meet the most basic issue confronting the mission, the church overseas. "What is God' intention for this time and place?" is still the question that mus be answered. When the missionary has sought that intention made it his own, he must then be content with whatever resul the power of the Holy Spirit may bring.

It is common parlance these days to call all Christians "missionaries." The term is no longer limited to those who go overseas. It would be tragic, however, if this semantic shift were t obscure to the missionary the unique and special calling whic is his. Of the bones of obedient and disciplined missionarie will a new world be built. □

the soul in solid state

by Graydon Snyder

■ Along with Vietnam, racial injustice, and ecumenism, the church faces another lesser known crisis. Modern science has moved more and more into the mechanics of life and the nature of being, and now has leaped into the human soul itself. In his recent book, *The Prospect of Immortality*, Robert Ettinger explains and defends the process of cryogenic preservation of life.

The system is simple. Most of the dying are deemed "clinically" dead some time before the cells of the body actually cease to function. Ettinger and others propose that such "dead" should be frozen immediately and kept in liquid nitrogen (−320° F.) until their particular disease has been conquered by medical science. At such time as the disease can be cured and the patient unthawed without damage (this technique is now unknown), then the patient will be restored to life. Such resuscitation might even extend to the disease of old age, so that the frozen patient could expect longer and even indefinite life at some future time.

Because of the novelty and expense of this process it is not now a major issue facing the average person. But the problems of faith raised by such a possibility serve to pinpoint very accurately the problems of a Christian definition of life, of body and soul. Nor is the issue purely academic. Suspended animation, or retarded aging, is surely likely in our generation. Space research will not likely move much beyond Mars until it solves the problem of aging. Is such a person alive or dead? What is the condition of his soul?

Some Christians have already expressed distress at this tampering with life and death, with the nature of the soul. These are false problems. It is a cardinal teaching of Judeo-Christianity that the creation is subordinate to man (Gen. 1:28; Mark 2:27). Because this is true the Christian world generally has fostered scientific inquiry and man's control over his environment. We applaud advances in medicine which have brought the dead back to life: heart massage, heart stimulants, artificial resuscitation after electrocution or drowning. There is no logical "faith" reason to reject revivification after a longer period.

Much more serious is the question of the soul. Where is it in such a process? What is the theological condition of the "frozen Christian"? The answer to such a question will depend on how you view the soul of man. I would like to discuss some possible answers and show how these answers relate to the problem of cryogenics.

1. *The soul is immortal and leaves the body at death.* For those who believe in the immortality of the soul, a soul that is freed of the body at death, cryogenics will pose a serious problem. Is the soul solidified and caught in this "half-dead" body until such a time as the body is actually dead? In terms of a biblical faith there is no reason to suppose that freezing interferes with the state of the soul. Cryogenics will not snatch the soul back from heaven or block its passage to a heavenly abode.

The Christian faith has long been threatened by those who would separate the soul from the body and speak of a man's soul passing on to heaven while his mortal body is buried. Orthodox Christianity has not allowed this division. In the biblical world the body and the soul are one. Bodily parts and personality traits are completely identified. By the eye one sees, but it is also the light of the soul (Matt. 6:22f.). The heart guides the life of man (Luke 12:34); feet carry out instructions (Rom. 10:15). So the body refers to man as he is seen by others. "Soul" refers to man understood from within, as a personality. So the Christian will not worry about the soul frozen in solid state, for the soul and the body are one.

In fact, this is the unique problem that freezing poses for the Christian. His objection to "soul theories" and immortality have been an attack on those understandings of persons that would separate soul from body. Such theories allow for a redemption of the soul apart from the created life; salvation is the release of the immortal soul from its bodily prison. But the cryogenic system avoids that problem – the body is also saved. Immortality for Ettinger is not the release of the soul to its heavenly abode but the preservation of everlasting life. Does this not agree with the biblical understanding of body and soul?

2. *Resurrection is the preservation of body and soul for everlasting life.* Many Christians assume that the resurrection is the miraculous transformation of our perishable bodies into imperishable bodies which will live forever. For such cryogenics will be highly applauded. Freezing will be a natural way of achieving what was promised in the resurrection. This position does have the advantage of keeping body and soul together,

but does the Bible really identify salvation with everlasting life? The answer is a firm NO. Eternal life does not refer directly to length of life but to the quality of life. While it is true that death is the result of sin (Gen. 3:22; Rom. 5:12), it is not true that the goal or hope of man is life without end. The Old Testament pictures life as an equally satisfactory series of steps from life to death. The greatest joy would be to die with a life fulfilled. The blessed wise man of Job 29 rejoices in the thought that he might "die in his nest" (29:18). In like fashion is the agony of an untimely death or a death which comes before life is fulfilled (Ps. 30:9; Job 17:13-16, 19:24-26). It is the hope of the Old Testament that this brokenness of life will be abolished, that every man will live his life to the full. It is not the length of life that counts, but the fullness, the completeness of life. Isaiah states it best:

"No more shall there be in it
  an infant that lives but a few days,
  or an old man who does not fill out his days,
for the child shall die a hundred years old,
and the sinner a hundred years old shall be
  accursed" (Isa. 65:20).

Late Judaism even described in some detail how a complete life ought to progress. For example, in the *Mishnah* a good life would follow this pattern: "At five years old [one is fit] for the Scripture, at ten years for the Mishnah, at thirteen for [the fulfilling of] the commandments, at fifteen for the Talmud, at eighteen for the bride-chamber, at twenty for pursuing [a calling], at thirty for authority, at forty for discernment, at fifty for counsel, at sixty for to be an elder, at seventy for gray hairs, at eighty for special strength, at ninety for bowed back, and at a hundred a man is as one that has [already] died and passed away and ceased from the world."

Well, this is fine for Judaism. But does not the Christian believe in the resurrection? Is not that a way of saying that the soul of a believer lives forever? Again the answer is a sharp No! The resurrection does not refer to the eternal nature of the soul. The doctrine of the resurrection depends on Jewish presuppositions: Body and soul are one, and at death both expire. The resurrection does not speak so much to the length of life as to the quality of life; it is a new answer to the problem of death.

Our problem with the Jewish understanding of life is very simple: Life is never like that! In some cultures it may be possible for a person to progress satisfactorily through life and to die with his children and grandchildren at his side – to die knowing that life was complete. But mankind as a whole knows no such joy. At the time of the exile the Jewish family and national structure were destroyed. The security of land and home was lost in a devastating Babylonian invasion. In time of war, social change, and revolution it would be a rare perso who went down into Sheol in peace. So it is also in our day

3. *Resurrection is the hope of life in the face of failure* What meaning has life for one whose life is not full, whose lif is shattered, whose life cannot be complete? This is the goo news. Though life is frustrating and hopeless (Romans 2), sti God has granted us in Jesus Christ a quality of life which doe not depend on length of life, age, success, or historical completion. The New Testament writers call this life "eternal life (Rom. 5:21; John 11:26). It is a life wherein the fulfillmen of life, the satisfaction of life together (covenant life), is grante us even though we cannot achieve it (Rom. 5:6). It grants u the possibility of accepting one another and life despite th fact that life does not warrant such an acceptance. There i no way for us to become righteous, for life to be meaningfu except to live by this faith (Rom. 1:17). So the good news i that satisfactory life is granted us through faith right in the fac of broken history.

So one can speak of the resurrection now, while we ar alive. Paul says we can die to the dead existence now and b raised to the new life (Rom. 6:4), while John insists that th new life is something we may be given now, while physica death is something else (11:26). In both the concern i quality of life now, not length of life later.

Yet the doctrine of the resurrection does speak to th problem of death. It is the affirmation that God may giv meaning to life which otherwise seems hopeless. The grav is not the end of the matter. God may justify our life now God may justify in the end. The resurrection affirms that Go may make meaning in our life at the end, just as he make meaning out of chaos now. What if death comes at a momen of deep alienation? What if a parent dies during the crisis c a child's rebellion? Is life thwarted? No, God justifies in deat even as he justifies in life.

Now we can return to the problem of the "soul in soli state," the cryogenic preservation of life. The Christian has n particular case against it, but neither has he any case for i The question of life is its quality. The victory of life is th acceptance of it in faith. Prolonging life does not change thi question. Prolonging life does not save life. For a longer lif will not bring with it a more satisfying life. Satisfaction mus be sought elsewhere.

Our real quarrel with cryogenics is the false hope it migh offer to some. For those who might associate true life wit everlasting life, it might be a temptation to take the eyes o the present and to place one's faith in a future longevity. Thi would be disastrous. Faith is trust in acceptance now.

A father's letter to his daughter about the meaning of a kiss

by Ellis G. Guthrie

Dear Barbara,

Sometime ago you asked me if it were wrong for a boy to want to kiss a girl. You are sixteen and were probably wondering what your own reactions should be. Whatever your reason, however, I'm sure I missed the point of your question entirely. I merely said it was not wrong to want to. Besides, my answer could be false. It could be wrong.

But before I try to answer your question, let me remind you that I am conservative. Because of this my ideas may not be popular among young people today — and you may be tempted to reject them merely on this basis.

And I must confess that my right to insist that you conform to my ideas are diminishing as you approach womanhood. On the other hand, your responsibility to consider your parents' advice increases. It is this that indicates maturity.

I want you to understand my basic assumptions. I shall make these as simple and as brief as possible.

Whether or not kissing is wrong depends upon the boy's motivation and the girl's response. Therefore, my first assumption is this: Any kissing in which one person uses another is wrong.

My second assumption is related and yet different: A kiss, to a greater or lesser degree, makes those who share that kiss a part of each other.

Now, Barbara, back to your question, "Is it wrong for a boy to want to kiss a girl?"

In answering, let me ask another question, "Why does he want to kiss her?"

A girl would say, "She's pretty, desirable, attractive, alluring." These build a girl's ego, but for the wrong reason.

Boys buy cars because of the power and prestige that it gives them. This is all right for things, but not for people. Boys brag about the girls they have kissed as well as the cars they have owned. But in each case the car and the girls have been used by the boy. A car cannot object and should not. A girl can and should. She ought to value her person too much to allow herself to be used. And if the boy kissed her only because she is pretty or popular, he is merely using her to feed his own ego. A kiss ought to be more than that.

The same applies to the girl's side, too. A girl may allow or even encourage a boy to kiss her in order to inflate her own ego. This is especially true if the boy is popular, rich, handsome, or a good athlete. He may kiss her from higher motives than those stated above, but now he is being used. The kiss becomes cheap and demanding because somebody is being used to puff up the vanity of the other. Because kissing is thrilling and popular among young people they prefer not to analyze their motives lest their consciences prevent them from doing what they want to do.

Now, I'm not such an old fuddy-duddy as to think that a pretty face, a handsome profile, a good figure, or a pleasing personality should have no part in motivating a kiss. I'm only saying there should be more. A kiss should make both parties better persons.

When a boy wants to kiss you, Barbara, does he want to do so because he is interested in what is best for you? It is not enough that you are interested in what is best for him. One of the hard facts of life is that few boys will respect you more highly than you respect yourself. What value do you place on your kisses? Are they available for every Tom, Dick, and Harry who comes around? If so, they will come around, take all they can get, and leave nothing but the bitter taste of self-loathing. When these same fellows think of marriage, most will look for a girl who values her person and her kisses.

To expect a kiss to have no passion or any quality of desire is expecting too much. Failure to expect a kiss to have tenderness, respect, and a quality of holiness is expecting too little.

Now, about here is time for the old rationalization that a particular kiss does not really mean anything. I do not want to be dogmatic, Barbara, but I say seriously that they who make such claims are lying. Perhaps not deliberately, but lying, nevertheless.

Judas might have claimed the same thing when he kissed

Jesus. But history tells another story. A kiss is meaningful—for better or for worse.

But suppose the argument is right! A certain kiss does not mean anything. What kind of person is this who will give or receive meaningless kisses? Is it the kind of person you want to be? A kiss represents love, tenderness, respect, consideration. If it does not represent those, it is misused. And to misuse something is to prostitute it. The truth of the matter is, a kiss is meaningful and a kiss can be dynamite. Because of this some try to evade this unpleasant truth (unpleasant because the kiss is prostituted) by saying it does not mean anything.

One of the great and terrible truths of life is that we find happiness or sorrow depending upon how wisely or unwisely we invest our lives in others. Every time a kiss is shared we invest a little of ourselves in another.

The mother who kisses and fondles her baby is investing her life in the object of her love.

A kiss between a young man and a young woman should have the same quality with the plus of romantic love. But whatever kind of love it is, an investment of life is being made for better or worse.

Judas discovered that he had invested more of himself in Jesus Christ than he had realized. And when the awful result of his betrayal kiss dawned upon him (the death of Jesus) he committed suicide.

Let us be honest, Barbara. Dating and the showing of affection is, or should be, that which prepares young people for marriage. And marriage is the greatest investment of one life in another that can be made. The Bible recognizes this fact when it says, "And the two shall become one flesh" (Matt. 19:5). No situation or act makes two people as much a part of each other as the experience that unites body, mind, and soul. Literally, as well as figuratively, married love unites two personalities.

You may question what this has to do with a kiss. Well, quite frankly, Barbara, whatever else can be said about a kiss, good or bad, it is a preparation for the complete investment of one life in another life. I have visited girls in the psychiatric ward of a hospital who were betrayed by a kiss. For, you see, a kiss assures another of trust and concern. It is an investment. But for these girls it was a cheap investment by the boys. The girls were willing to invest their whole being—mind, body, and soul. The boys merely invested their bodies. The rest they held back. So the girl's personality was fractured and had to be repaired. And although these girls have married, a great deal of themselves is invested in one who is not their husband.

Every kiss you give invests a little of yourself in another. You have become a part of him and he of you. You can never feel quite the same about one with whom you have shared kiss. Do you wonder now why I believe that kissing is a seriou business? To regard it lightly, to make it common, is to threate the mental health and moral fiber of our youth.

Now, Barbara, I think that you are wise enough to kno that I have been writing in terms of the ultimate best or th ideal way for young people to conduct themselves. I am wis enough, I hope, to realize that very few people live up to th ideal. Nevertheless, I believe that these assumptions are tru and need to be incorporated into each life.

A few suggestions may help you live according to the prin ciples I have suggested. First, share no affection with any bo you do not know or about whom you have doubts.

Second, share no more than a good-night kiss with a bo for whom you feel affection, respect, and would consider good marriage risk. Also, have reason to think he feels the sam about you. On a first or second date the no-kissing rule shoul be in effect.

If this is the case, he will be forced to respect you an will be made a better person. If your relationship neve progresses any further, you will at least have the satisfaction knowing that what you did share was shared with a worth person, and if later events show him to be unworthy you ca congratulate yourself that you invested only a little in him Thus you maintain your own self-respect with no great emo tional upheaval.

Third, more affection will naturally be shared when a coupl is going steady and they believe they love each other. Sti more when they are engaged. How much, I am not wis enough to say. Here I have several thoughts.

If you are really in love, why not be engaged? If you ar not old enough to consider marriage, you are not old enoug to go steady and not beyond the good-night-kiss stage. Th engagement period is the final stage of preparing for marriage Many engagements are broken. Here, common sense needs t be used so that you do not become too much a part of th other. You owe this to yourself, to your fiancé, and to the on who shall be your husband if this engagement does not resul in marriage.

Never prove your love by giving in to his plea to do so. Fo if he asks this he has already proved he does not love you—onl himself. He is unworthy. Break off with him once and for al

This is a long, roundabout way, Barbara, to answer you question, "Is it wrong for a boy to want to kiss a girl?" Bu perhaps, this letter will help you to decide.

Best wishes and love always,
Dad

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THE LONELY ONES

THE LONELY ONES/by Mildred H. Grimley

■ The road to the Leprosarium has not changed in the last twenty years. In the rainy season the dirt road is just as muddy and slippery as it was then; in the dry season it is just as "upsy-daisy" and full of chuckholes as before. But the people who have tramped down that road have changed, for they have walked the road to life.

What could life possibly hold for one on whom the bronze-colored blotches appeared? There is that terrifying look into the future — a vision of a maimed body, a disfigured face, a gradual withdrawing from society as the disease saps his life and energy. There is that sudden realization that the community now believes he has been a wicked person and that the judgment of God has fallen upon him to "cut off his hands and feet" as a punishment for his sins.

Tribes and clans have differed in their treatment of lepers. Some drove the unfortunate ones from home and community; others retained them in their families; others, while keeping them in the community, would deny them that most precious of all animistic ceremonies — the "crying" and traditional burial at the time of death. But, even at best, when one remained a part of the family, leprosy was a fearful thing, a hopeless thing, a lonely thing. Life gradually filled with meaningless days and nights as the disease progressed with relentless certainty. Who really cared about a leper anyway, when the "fire of God" rested upon him? No one cared really.

And who would have dared to dream that out of this host of lonely, despairing people would come men, women, and children no longer under the "fire of God" but "on fire for God."

The Higi tribe numbers 112,000. Approximately 5,000 of these now belong to the Christian community. The only ordained pastor for this overwhelming flock is Daniel Moda — one of these "wicked" lonely ones who, in 1933, was carried down the road to the Leprosarium.

As a small lad, Daniel was afflicted with leprosy. After a year of increasingly painful shepherding of sheep and goats, Daniel's mother arranged with some neighbors, who were going to Garkida for trading purposes, to take him along and put him in the Leprosarium. Garkida was 100 miles away.

Tearfully, he started off. Fifteen miles were covered slowly, miserably. "I can go no farther," Daniel cried to the men. "I can scarcely put my feet on the ground!"

"We will break off clusters of leaves and put them in the path so you can follow the right way," they replied heartlessly as they started off with their corn-laden donkeys and left him behind.

Day after day, Daniel plodded on alone — a few agonizing miles at a time. "If I told you everything," he said, "it would sound like a fairy tale and bring forth only tears!"

Twelve miles from Garkida he collapsed outside a strang compound. The people laughed mercilessly at his hideou condition but, on second thought, became terrified lest he di there and his death be laid upon them.

"Just beat me and kill me," he motioned with his hand a he was too weak to speak. But in the evening the peopl made a bed out of cornstalks — the kind on which peopl carry their dead — and started off toward Garkida.

On the way, the bearers accidentally dropped the stretcher and Daniel tumbled heavily to the ground. Anxiously, the pulled him to the side of the road and laid him on a large rock They touched his body twice and asked, "Is he still alive?"

Daniel answered, "Mm."

Time after time they felt his body to see if he had died Daniel whispered faintly, "I am still here."

Early the next morning they carried him, a useless bundl of life, down the road to a new life, not only for himself bu for the thousands of Higi people he is pastoring.

"And now," Daniel said, "seventy villages are calling fo me to explain the gospel more fully to them." Seventy village calling for him — with those feet: ugly, deformed stumps whic have recently been rehabilitated through surgery at the Leprosarium. A specially built pair of shoes has been made for him by Dr. Pfaltzgraff — each shoe a size and shape to fit its ow particular foot. His calls take him over rocky, mountainou roads and through schisto-infested swamps. He travels b donkey or persuades some youth to take him on the crossba of a bicycle. But he uses his feet enough to cause his "marvelous" shoes to be continually in need of repair. His job i staggering.

To watch Daniel work with hands so badly deformed tha the mere opening of a book becomes a tedious job is enoug to fill one's heart with a great sadness. But sadness canno remain in the presence of the contagious joy which glows i his face and the enthusiasm which rings in his voice. On al sides, people besiege him to help them with their problems to teach them about Jesus, to give them the Covenant, t baptize them, to give them communion, to marry them, t bury them. He has become the "needed one"!

Daniel is not unique. Lardin Gabas — the name of ou church here in Nigeria — has 13,000 communicant members In almost every village where there is a Christian community you will find someone who has been an unwanted one, a lonely one. Perhaps he is a trained or lay leader or perhaps he i just an active Christian whose singular enthusiasm and witnes can be traced back to the Leprosarium. God has worked through these men and women to bring hope and strength t thousands.

Look at just a partial roll-call of Christian leaders who re

ceived life at the Leprosarium, as listed by Mallam Ishaku, assistant pastor of the Leprosarium church. They include:

Hamnu Ngganjiwa, formerly pastor at the Wandali Church and now pastor at the Leprosarium church; *Mai Sule Biu,* pastor and elder, formerly pastor at the Leprosarium church. Now chairman, as well as assistant evangelistic director of Lardin Gabas; *Mamadu Kwaya,* ordained minister, headmaster of the Garkida primary school, assistant secretary of Lardin Gabas, chairman of the Education Committee, member on Youth Committee of Lardin Gabas, member on board of governors for Kulp Bible School; *Gamaee Madziga,* teacher at Waka Training College, active church worker; *Cibiri Haruna Malgwi,* pastor at Ngwa church; *Bitrus Birma,* pastor at Shafa church and primary school teacher at Shafa, member on Agriculture and Literature Committees of Lardin Gabas; *Daniel Dahira Hyema,* ecretary of Kirbutu church; *Saidu Vangura,* treasurer of Lardin Gabas, deacon at Leprosarium church.

The list should also include *Ishaku Biroma Bdliya,* member n Literature Committee of Lardin Gabas, assistant pastor and ecretary of Leprosarium, deacon at Leprosarium; *Madi Zabi,* epresentative to district from his church; *Didu Mshelbwola,* raduate of Theological College of Northern Nigeria, formerly eacher at Kulp Bible School, now evangelist at Ngwa church, nd teacher at Yimirshika primary school; *Mari Malgwi,* formerly teacher at Marama primary school, now attending Theological College of Northern Nigeria; *Samuila Qaila,* leader of Uvu church; *Tizhe Wankanto,* evangelist at Wate church; *Zira Nzakawa,* evangelist at Kwaka church; *Waziri Bila,* evangelist at Bilatum church; *Madi Lassa,* graduate of Kulp Bible School, evangelist at Brishishiwa; *Bulus Kwaji,* graduate of Kulp Bible School, evangelist at Kwallia church; *Zira Yusufu,* teacher at Vilegwa primary school; *Inuwa Hinjawa,* leader of Moda church; *Teri Akauwa,* dispenser of leprosy medicine in three large villages: Gulak, Mbororo, and Kwallia; *Sini Oaya,* chairman of Wate church committee; and *Dandi Oaya* (son of Sini), church leader, teacher, member of Education Committee of Lardin Gabas, Councillor of Soils and Conservation for Sardauna Province.

Mallam Ishaku despaired of naming everyone, for he ended his tally by saying, "If all the leaders doing the work of Lardin Gabas and the different churches are listed, really we shall be surprised!"

God has blessed these lonely ones and filled them with spiritual nourishment which they have joyfully shared with every community into which they have gone to live. The church receives inspiration and counsel from them as they hold high the flaming torch of hope. They have become the "blessed ones." ☐

news

Reconciliation's new face: challenging the system

Beginning this summer the Church of the Brethren is engaged in a new field of ministry: a ministry in community organization in Chicago.

Instead of the traditional welfare approach in which the haves give clothing and food to the have-nots, the leader of this ministry, a community organizer, seeks to stimulate the indigenous have-not groups to work for the achievement of their legitimate rights. Such rights include employment and adequate housing.

Hence, the ministry is a departure from the traditional service approach of reconciliation and welfare. Rather than focusing on reconciliation in the common sense (bringing peace, harmony, or acquiescence), the community organizer aims at helping strengthen the weaker party in the human rights struggle.

"This, too, is reconciliation in a deeper sense: a restoration of God's original and persistent purpose for his people," said Illinois-Wisconsin district executive Richard N. Miller in announcing the program.

Through the program the Brethren worker will be exposed to Dr. Martin Luther King's Southern Christian Leadership Conference and other agencies seeking to change community structures. After such groups move out, he will stay on and help sustain the work.

The proposal for such a ministry originated with the Unified Brethren Witness in Chicago, a cooperative strategy effort of Brethren in the area. Their request for funds for a ministry in community organization indicated that "welfare and governmental resources are not readily available for this prophetic and controversial type of ministry inasmuch as it attacks the structural and economic patterns of the community (the system)."

The further significance of the new ministry, Mr. Miller added, may be noted in the strange posture it brings — the church working against itself. "The church is unique," he declared, "being a part of the establishment (the haves), but having within its objectives a concern for people that has precedence over its life as institution and establishment."

Named to staff the ministry is James Poling, who has been working with First Church of the Brethren in Chicago as a second-year student at Bethany Seminary. While the new program is administered through First church, Mr. Poling's area of work is broader than the First church neighborhood.

In launching the work, the General Brotherhood Board, through the Brethren Service Commission, granted $1,000 for this summer's phase. In addition, the Bethany Seminary community, students and faculty, this spring pledged some $800 in support of the work.

For the fiscal year beginning this fall the Ministry and Home Mission Commission, General Brotherhood Board, has allocated $3,500, and the Northern Illinois-Wisconsin District up to $5,500. The program is projected for three years.

Since last fall James Poling has directed youth ministries at First church and last summer was assistant pastor of the First Baptist church, Raleigh, N.C., the latter through the Student Interracial Ministry. He is a graduate of Bridgewater College. He is married to the former Nancy Werking and is the son of the Newton L. Polings, Windber, Pa.

The new ministry is one of a series of developments sparked by the Unified Brethren Witness in Chicago. Among other recent occurrences have been the transfer of the Spanish fellowship fro First church to the Douglas Park churc and the Chinese fellowship from Fir church to the First Evangelical Unite Brethren church, Oak Park, in both i stances to locales nearer where parishio ers live.

In other developments, BVSer Dona Kussart, Cerro Gordo, Ill., is a communi youth worker with gangs, serving throu the Douglas Park congregation. Manu Lopez has been assigned to the Dougl Park congregation for the Lawndale con munity, aligned with the War on Povert

Mrs. Emilye Fields, a trained soci worker, is a detached worker called l First church to develop and coordina specialized community programs. A Pr Adolescent Enrichment Program (PREI this summer is enabling forty children ar eight adult volunteers from First churc and the York Center church to engage a cultural exchange between the inn city and suburbia.

While professing to be only a strateg group and not an administrative body, th Unified Brethren Witness has prompte Brethren to take a series of looks — ar actions — relating to their role and r sponsibility in Chicago.

Five years in Laos

For five years Harold Daveler worke in the only school in Laos that trai secondary school teachers. Upon his d parture this spring he was cited for "ou standing educational accomplishment."

Daveler, thirty-one, was associate chi of party of an International Voluntar Service team at the "Ecole Superieure c Pedagogie" (ESP). One of his maj tasks was electrical adviser, responsib for the school's electric plant, its maint nance and expansion, and for the teachir of classes in electricity.

As an indication of his effectivenes upon leaving the school Daveler turne over to a Lao counterpart, a studer named Phyraphong, the teaching of a electrical classes and the maintenance of the school's audio-visual equipment. He had fully trained Phyraphong.

Working with school crews he had trained, Daveler rewired some of the older buildings and installed new wiring systems in several new buildings at no expense other than materials.

From Elizabethtown, Pa., the Manchester College graduate attended Bethany Theological Seminary, was for a summer an interpreter of Brethren curriculum, was a staff member of the Council on Student Travel, and was a director of religious education for St. Paul's Methodist church in Chicago. As a student he was head electrician at Manchester College. He has a journeyman electrician's license.

His wife, Delberta, accompanied him on the assignment in Laos. In this country he plans to complete his master's degree.

A citation from the U.S. Agency for International Development (AID) in Laos commended Daveler for having "contributed immeasurably not only in your physical accomplishments, but in respect to the American image and presence at 'Ecole Superieure de Pedagogie.' "

Fences and a warm nose

"For twenty-two years Dan West's heifer has been poking its warm nose over the world's fences."

IVSer Daveler and a Lao trainee

Marion Leard: Spirit of Heifer Project

So Jerry Bedford, a new member of the staff of Heifer Project, Inc., summed up the ministry of direct aid conceived by Dan West in Spain and begun in 1944 by the Church of the Brethren.

Since then the maze of Heifer Project tracks has led to eighty-four countries and the distribution of more than a million animals.

One of the more recent trails led to Korea, with Marion Leard of Glendale, Calif., riding herd on the shipment of seventeen heifers, three bulls, and twenty-five goats. The animals were delivered to a "Welfare Boys Town" in Pusan.

While in parts of Asia cows are sacred, at Boys Town the animals are revered for practical reasons. For one thing they provide milk for the 160 orphans and its adjacent leprosy colony. They also enable the project to offer to each interested boy a two-month course in animal husbandry.

According to Leard, the orphanage director would like to be able to give a heifer calf to each boy when he is married to start a herd of his own. Commented Leard: "The director has truly caught the spirit of Heifer Project!"

And so has Leard himself. A building contractor in Hollywood Hills and moderator of First Church of the Brethren, Glendale, he chairs the Pasadena area advisory committee of HPI. While he has trucked animals to Mexico and as a BVSer distributed heifers in Europe, this was his first experience as a seagoing cowboy. "Quite a cruise!" he said of the fifteen days on the Pacific aboard a cargo liner.

Reporting on South Korea, Leard said the human population totals nearly thirty million; the cattle count is 5,000. "This allows only two glasses of milk per week for each child."

Like Marion Leard, many Brethren individually and sometimes corporately are close to Heifer Project, Inc., even though today it is sponsored by sixteen denominations and some private foundations. The General Brotherhood Board annually contributes $5,000. Among cosponsors of a recent airlift of livestock to the Albert Schweitzer hospital in Haiti was the Williamsburg Church of the Brethren, Pa.

J. Benton Rhoades, New York, is chairman of the HPI board; Dan West, Goshen, Ind., is honorary chairman; Thurl Metzger, North Manchester, Ind., is executive director. Other Brethren related on the national board are W. Harold Row and Kenneth E. McDowell, Elgin, Ill., and Charles E. Zunkel, South Bend, Ind., representing the Brethren Service Commission, and Virgil Deeter, Greenville, Ohio, representing Rural Life Missions.

From 1961 to 1964 the program operation of HPI doubled in value. In the midst of Korean-type urgencies around the globe, the hope of Heifer Project is to poke a warm nose over more of the world's fences.

Nine new workers named

Nine new appointees have been named to programs of interest to the Church of the Brethren. Eight of the workers relate directly to the Brotherhood program and one to the Bethany Hospital program.

Duane L. Steiner, Wooster, Ohio, became assistant treasurer of the General Brotherhood Board in mid-June. He came to the General Offices in Elgin from Castañer, Puerto Rico, where he was in alternative service, working as business manager of the Castañer Hospital.

As assistant treasurer he succeeded Kenneth E. McDowell, newly appointed director of material aid for the Brethren Service Commission.

Mr. Steiner is a graduate of Manchester College and is married to the former Jeanine Stutzman.

The son of Mr. and Mrs. Harold L. Steiner of Wooster, he is a member of the East Chippewa Church of the Brethren, Orrville, Ohio.

D. Ray Slaubaugh, Toledo, Ohio, was named business manager of the Castañer Hospital, commencing in June. He formerly was in alternative service at Castañer from 1962 to 1964.

From l. to r., upper row, D. Steiner, R. Slaubaugh, R. Leonard. Center row, D. Emmert, M. Emmert, C. Ott. Lower row, M. Bowman, R. Bowman, and G. Yeazell

Both prior to and following the period of alternative service Mr. Slaubaugh was employed by Owens-Illinois, engaged in business administration.

He is a graduate of Manchester College. His parents are Mr. and Mrs. Revie Slaubaugh, Elgin, Ill.

He is married to the former Carol Miller, daughter of Mr. and Mrs. Walter Miller of South Bend, Ind. The Slaubaughs have one daughter.

Mr. and Mrs. Dennis R. Emmert, Adel, Iowa, were scheduled to leave this month for Nigeria.

Mr. Emmert is a 1966 graduate of McPherson College, the son of the Robert W. Emmerts of Adel, and a member of the Panther Creek church in Iowa.

Mrs. Emmert, Marcia, is the daughter of Mr. and Mrs. Gordon Yoder, McPherson, Kansas. She is a 1964 graduate of McPherson College and has been teaching in the Salina, Kansas, schools.

The Emmerts will teach in the schools at Waka.

Miss Rosalita Leonard of McAlisterville, Pa., will join the faculty of a secondary school in Nigeria in August.

Miss Leonard graduated in 1966 from Juniata College, where she majored in mathematics.

She is the daughter of Mr and Mrs. Blain L. Leonard and a member of the Lost Creek congregation, Bunkertown, Pa.

Miss Clarice Jean Ott, a 1966 graduate of Elizabethtown College, will serve three years at Waka Schools in Nigeria, beginning in August.

Miss Ott is the daughter of the L. Ernest Otts of Windber, Pa., and a member of the Rummel church at Windber.

She will teach English at Waka.

Mr. and Mrs. Robert C. Bowman of Easton, Md., will join the faculty of Waka Schools in Nigeria in August. Mr. Bowman will teach biblical studies.

The son of Reverend and Mrs. Clarence Bowman, Staunton, Va., he graduated from Manchester College and Bethany Theological Seminary. He has been pastor of the Peach Blossom church at Easton since 1961.

Mrs. Bowman, the former Martha Yoder of Hollsopple, Pa., attended Eastern Mennonite College, Harrisonburg, Va. The Bowmans have two sons.

Gene Yeazell, most recently of Castañer, Puerto Rico, will become administrator-developer of the new hospital project of Bethany Brethren Hospital at Downers Grove, Ill., on Aug. 1, according to an announcement from the board of trustees of Bethany Brethren Hospital.

He will succeed John C. Eller, who has accepted appointment as executive director of the American Protestant Hospital Association. Vernon C. Showalter, Chicago, assumed Mr. Eller's responsibility June 1 as executive director of the hospitals.

Since 1964 Mr. Yeazell has been the administrator of the Castañer Hospital at the Brethren Service project in Puerto Rico.

A native of Tucson, Ariz., he is a graduate of the University of Arizona. He is a former employee of the U.S. Public Health Service.

He is married to the former Carol Ginder of Mt. Joy, Pa., whom he met while both were in Brethren Volunteer Service. The Yeazells have two children.

His parents are Mr. and Mrs. Kenneth Yeazell of Tucson.

Cooperation in Navajoland

A Navajo Ecumenical Council has been voted by representatives of ten Protestant denominations and the Roman Catholic Church as a means of improving communications and common planning among groups working on the largest Indian reservation in the country.

Representatives of the Church of the Brethren Lybrook mission, Cuba, N. Mex., were among the churchmen engaged in a three-day consultation which approved the new council.

Salty Christians in the making

Mission Twelve is sweeping the country, at least where the Brethren are. So too has it made inroads into India, revamping and recharging the outlook of the Brethren community there.

The new awareness in India centers in the Christian's relation to the world. The new concept may differ only by degree from that gained through American Mission Twelves. But it is an awareness nonetheless that has some Indian Brethren excited.

The effect, said Pastor Maganlal M. Gameti of Vyara, is "a new zeal for living the Christian life, especially as the dispersed church."

The new zeal issued from eight weekend retreats in the pattern of Mission Twelve, though with modifications. The retreats were aimed at helping India churchmen assess how and where the Christian fulfills his calling. Miss Anna Warstler, former India missionary and now Brotherhood director of adult program, was guest leader.

"Before the retreats," observed Mrs. Anandiben Solomon of Bulsar, "it was our common thinking that the ministers alone are entrusted with the work of the church and the gospel, and that they alone were responsible for spreading the good news. We learned that, in fact, all of God's people whether ordained or not are responsible for God's work in the church and the outside world."

Her husband, J. B. Solomon, a retired government official, commented, "Even high school students took very keen interest in the discussions and were really interested in all that took place in the retreats. This was something unique in the humdrum life of the church."

The series of weekend retreats drew on Hans Ruedi Weber's text, *Salty Christians,* as a resource. The compact volume develops the viewpoint that the people of God – "God's peculiar people" – are to be "the salt of the earth."

Among new insights unfolded, according to Mr. Solomon, were these:

"God calls his chosen people from the world for their salvation and again sends them out for the salvation of the world, into the world from which they were called.

"The people of the world are also God's people and so the church with each one of its members is responsible for reconciling them with God.

"The whole world is the working field of the church.

"God should be glorified in each profession and work. Every Christian is a lifetime worker for God. God does not want part-time workers.

"We as chosen people of God are witnessing for him in our everyday life by our behavior and our actions, and that is more forceful and fruitful than the present form of open evangelism."

From such insights the implications for the India church are far-reaching.

"As to the ordained and the unordained in the church," said Ishwarlal Christachari, district executive secretary, "the two have long been at sword's end. Laymen have been at the point of feeling left out. Now they sense that while the pastor carries a specialized role, there is basically only one call and that is to everyone, to each person to witness and serve. We do not need to hold office in the church to be involved."

The same point was stressed by Pastor Gameti. "Every Christian basically has the same calling. Since the retreats, a number of lay persons have taken on new life and are serving with more enthusiasm in the church. There is a move on to work harder to make the church self-supporting."

But not only to the corporate church is there greater commitment. Brethren who work as teachers in government schools, nurses in private hospitals, government clerks, farmers have come to a realization that their vocations are not just secular vocations, apart from God's work as they had long felt, but that their jobs offer a key opportunity for being salty Christians in the world. "God's people should not make any distinction between worship and work," reflected Mrs. Solomon.

In a land where Christians proportionately are few though frequently influential, the matter of relating to the world poses some complex questions.

"Are Christians just another caste?" asked a youth at Bulsar, alluding to the rigid alienation among people of differing religions, among members even of a single family.

"Is it right for Hindus to come into our meetings, and for us to go to theirs?" asked a lady from the Ahwa church. "And if we go, do we join in the religious rites?"

"Who are the Hindus and the Muslims?" the Christians began to ask, "Why have we never thought of them as created of God?"

The latter question is significant. For a powerful force would ensue if religious bodies, Christian and non-Christian, responded cooperatively to accomplish certain local projects in response to India's dire human want.

As in Mission Twelves stateside, the retreats were styled to encourage openness in discussion. "Each participant had the opportunity to share his feelings and thinking," said Pastor Gameti. "A new sense of the member's responsibility to participate in discussion and hence in the life of the church was created."

Miss Warstler was impressed by the open response. "On the church's role in the world, many in India may accept new ideas more readily than Brethren in America," she said.

So enthusiastic were some of the participants that more retreats are being set up, aimed at reaching more of the members of the twenty-six Brethren churches. And the substance and format are being introduced to other Christians, as in an interdenominational retreat at a Presbyterian spiritual life center. For this retreat Ishwarlal Christachari is on the planning committee and J. B. Solomon is translating *Salty Christians* into Gujarati.

And in this sharing they do not labor alone. For several scores of Brethren in India are at the same time beginning to translate the message of *Salty Christians* into daily life.

Universal com
How
to the McN

What a paradox it was: The most powerful war lord in history insisting that the "purely military posture is not the central element in our nation's security." That "a nation can reach the point at which it does not buy more security for itself simply by buying more military hardware. We are at that point." That the cause of peace could better be served by eliminating poverty and misery in the world.

This was the declaration of Secretary of Defense Robert S. McNamara in Montreal to the American Society of Newspaper Editors. The most publicized of his remarks, a suggestion that all young Americans "volunteer" two years of service to their country, brought the draft controversy into focus. His proposal was interpreted generally as substituting a compulsory system of universal service for the present draft system, hopefully remedying at least some of its present inequities, and giving the conscripted a choice of either the armed services or a Peace Corps-type service.

The McNamara proposal immediately became clouded, however, by authoritative government sources in Washington who countered certain of the points McNamara seemed to be making. Columnist Walter Lippmann referred to the McNamara speech as a radical break with the ideology of the Administration, prompted by increasing skepticism and doubt about the United States' course in Asia. The one certainty is that speech lent support to pressures for a vigorous review of the existing draft system, a system which though supposedly "universal" likely will enable more than half of the ten million men nineteen to twenty-six who have not been drafted never to be drafted. Most are students.

In polls of college youth which followed on the heels of the Montreal talk, reactions generally were cool to the plan of national service. However, in a response that may say a grea deal more about what collegians think of the Vietnam war tha of the draft *per se,* men students polled by United Press International endorsed by a three-to-one margin McNamara's suggestion of such options to military service as the Peace Corps Red Cross, or community programs.

For Brethren, who look warmly upon youth volunteers engaging in humanitarian causes and who uphold alternative to military duty, the McNamara proposal carries quite som appeal. The hitch is, can Brethren buy the compulsion inherent in such a program?

To gauge Brethren thinking on the matter, Messenge sought reactions from various church and campus spokesmen Somewhat typical of reactions of Brethren Service staff member was peace counselor Ora I. Huston's appraisal: "This looks lik the old Universal Military Training and Service draft sugarcoated to make it more palatable. The military may be effectiv with drafted people but the Peace Corps needs people wh volunteer. Let us keep the Peace Corps and kindred work o a volunteer basis." Washington representative John H. Eberl questioned whether the state has sufficient moral motivation t direct the tremendous power potential of universal manpowe conscription beyond its own selfish ends.

The more demonstrative support for the McNamara suggestion came at Manchester College, where twenty-five student and five faculty members picketed at the Selective Service testing center on campus. They favored universal conscription without selective discrimination and with alternatives to militar service. Their arguments: Under the McNamara plan selectio is eliminated and service is emphasized. A broader view o patriotism is expressed. More effective application of one' education and training is permitted. Vast human resources ar poured into urgent situations facing the nation and the world

At Purdue University in Indiana Charles L. Boyer, ministe to Brethren students, felt the McNamara suggestions were stil vague. However, if certain assurances were to be given h would be supportive. "To me there is nothing wrong with ou government conscripting people to meet needs of men sufferin around the world. The Church of the Brethren teaches servic to fellowmen, but few of its members get involved in an specific service program. The government may help us mee our brothers' needs."

On Secretary McNamara's bandwagon: Demonstrators at Manchester College

SPECIAL REPORT

ry service: hren react a proposal

On some other campuses quite mixed reactions were heard. Former BVSer Robert Minnich, completing his undergraduate work in international relations at Pomona College in California and counseling students there inquiring about conscientious objection, saw the McNamara plan as an attempt at forced collectivization. In some societies, as in Israel and Russia, the element of compulsion would be acceptable, said Minnich, but in our American heritage it negates a strong spirit of individualism. "For individuals to participate in positive and constructive work a high degree of voluntarism seems essential. The personal decision is fundamental."

At Tougaloo College in Mississippi, Jim West, York, Pa., was encouraged by the McNamara proposal not because of his sympathy for it but because of its recognition of the injustice of present Selective Service. Its values, he said, are its universal scope ("and there should be no discrimination on the basis of sex," West added) and its making more youth aware of alternatives to military service. "But in the long run I oppose compulsory service because of its undemocratic nature. I would hope that an intensive recruitment program could eventually replace conscription."

At La Verne College, Dean Herbert Hogan felt more information was needed before making a commitment on McNamara's views. Student Mary Kay Ogden, Elgin, Ill., opposed the measure on the basis that "any decision to serve humanity must be a free and not a forced one." Student body president Charles E. Cable, Syracuse, Ind., a 1966 graduate now training with IVS for a community development project in South Vietnam, acclaimed the right of the individual to choose the type program in which he serves his country. Classmates Jim Morris, Anaheim, Calif., saw universal conscription as too strong a power for a central government; Robert Stutzman, Inglewood, Calif., saw two years of conscripted service as a maturing experience many youth need.

Jeff Young, Chester, Pa., also a 1966 La Verne graduate, saw universal conscription justifiable as long as the individual could choose the type of service he entered. "All societies are based upon the premise of reciprocity. Two years' dedication for the principles of democracy is negligible in lieu of the returns: One becomes entitled to enjoy the privileges of a life under freedom, commensurate with our society. This is to say, one does not appreciate a gift until he gives in return."

John West, York, Pa., an Elizabethtown student, said the proposal was superior to the present setup. "Of course, there would be very significant dangers in drafting people into voluntary service organizations, but I think we have to realize that no system of conscription is ideal. Therefore, we must take that system which comes closest to enhancing the goals of peace and equality and do our best to work around its dangers."

Elizabethtown faculty member J. Kenneth Kreider saw McNamara's speech as "an indictment of the present immoral, illegal, and futile foreign policy of our country." But he would favor doing away with the draft entirely rather than making it universal. Commented dean of students Edward L. Crill: "Universal service is the best opportunity yet to choose between giving one's life in acts of building or burning the world community. Too bad that we have to compel youth to do it."

Asserted Bridgewater faculty member Robert McFadden: "Some Brethren idealists have called for the creation of a nonviolent army with a Gandhian discipline. Certainly McNamara's proposal is not calling for that kind of an army, but it does recognize that other kinds of service to one's country can be significant. It may be a good step in the direction of calling concrete attention to the fact that the struggle with communism is not one of military power alone. . . . It is time to recognize in concrete form the significance of economic and social concerns in national security."

At Juniata College, E. James Carter, a student from Huntingdon, Pa., said, "The McNamara proposal has implications that anyone who uses his imagination could see could alter the world. Generally my attitude is favorable, except when I think of all the conscriptees for nonmilitary service who may not be of the quality needed." But he urged that the plan be given a try.

"At first glance it looks like a good idea," said Miss Anita Smith, a Juniata student from New Enterprise, Pa. "But I think a lot of energy and enthusiasm would be drained from the service programs by the very fact that they would be compulsory. And what would prevent the government from eliminating the choice of service and drafting everyone into the military, in the event the country became involved in a full-scale war?"

Curt Keim was one of the Manchester students demonstrating support for the McNamara proposal, though not without reservation. "As a student," he reflected, "I am in a privileged position in society, but I do not think that I have a right to take advantage of that privilege at the expense of others who are taking the responsibility for making sure that the privilege is maintained. I too have a responsibility to my country as does every other American. I have no right to rest on the shoulders of other Americans and especially not on the lives of other Americans.

"I support the proposal so long as it realizes that the best way to defend this country or any other country is by building the world at large and not by amassing might and wealth in our country or just outside the country of our enemies." Keim would also qualify the proposal to allow service in very broadly defined areas. "While the extremes might be offensive to some, such as registering Negro voters, it is the only way in which the integrity of universal service could be maintained."

The interest at Manchester in McNamara's proposal grew out of a class on the theological bases of pacifism, taught by Kenneth L. Brown. Robert Knechel, Johnstown, Pa., who was a senior and who this fall will attend Bethany Seminary, initiated the movement that sought not only to protest the college's ready involvement in deferment testing but to stand up for constructive alternatives.

Commented Dr. Brown: "Brethren skepticism about any universal compulsory service is understandable. However, Dr. David Waas of our history faculty pointed out that a professional army simply allows the rest of us to avoid the ethical issue, to evade our involvement by paying for substitutes, and to escape personal decision as to how we choose to oppose evil. I might add that this seems quite similar to that same unsatisfactory arrangement for which we criticize our own ancestors.

"The dangers of indoctrination and misuse of a universal program would always be present. No system escapes possible distortion. In such event, one could always be a CO, returning us to the status quo. Granted, compulsion is present, perhaps as a child is compelled to assume responsibility in the family context. Is there anything wrong with requiring an individual to give two years to mankind, even though that program is administered through the present structure of the nation-state?

"We Brethren should be cautious about any chauvinistic emphasis, but we should not automatically oppose a program that might well turn the nation-state of the future into a reconciling force rather than another power for estrangement."

J. Rodney Davis of the La Verne faculty applauded McNamara for his views on the limitations of an exclusive military approach. "Yet he attempted to give a military solution," Dr. Davis responded. "The inequities of the draft cannot be solved by having more of the draft. McNamara ended his excellent speech by suggesting that coercion captures, freedom captivates. The coercive draft can be dealt with only through the application of more freedom.

"All work must be infused with the human dedication and mutuality of which the secretary spoke. It is a mistake to assume that the military must take the central role in choosing the time, place, and nature of that work. The young man who works in the building trade and the girl who works in an office are making a contribution even though the military has not assigned them to that work. The draft is under fire because it interferes with plans and choices which young people judge to be more important than outmoded military approaches to the world's problems. Has not the traditional position in the United States been that the individual is able to make choices in regard to vocation that will be superior to those that the state could make for him?"

So the debate has been opened up, a debate certain to mount as revisions are considered in the draft law which expires next year. A debate long overdue, looking at the reforms needed in the obsolete Selective Service System, which has been on the books since 1948. And a debate that has ominous implications for the future or exceedingly promising ones, depending how one views the proposal which Robert S. McNamara unleashed in Montreal and whether it becomes anything more than a trial balloon. The review has begun. — H.E.R.

For deprived students: Trial college run

SELECTED STUDENTS who this fall likely would be deprived of a place in college are engaged this summer in a unique higher education program at Elizabethtown College in Pennsylvania. The program, named SCOPE (Special College Opportunity Program in Education), is aimed at giving youth a trial run in the rigors of college life.

D. Paul Greene, Elizabethtown director of admissions, conceived and implemented the program. In essence, it is a cooperative effort involving Elizabethtown and sixty-eight colleges located principally in the Midwest and South.

Interested and qualified students from a 150-mile radius of Elizabethtown now are enrolled at the campus for nine semester hours of work. Depending upon their level of performance, they then will be recommended to one or several of the cooperating schools in time to begin formal studies as freshman students in September.

The college is working closely with the students, providing special counseling, testing, library orientation, and supervision of time.

Elizabethtown College has offered a summer trial experience to certain students as a part of its own admission program for several years, directing qualified students into college and counseling others into occupations.

FILM: A 16 mm. color, sound film, "Kairos," has been released to tell the story of Bethany Theological Seminary. A special gift underwrote the production costs. The film was slated for premiere at Annual Conference

MUSIC: William Bennett, 26, minister of music at the Arlington Church of the Brethren, Va., is conductor of the Washington, D.C., Civic Symphony. He also is director of music for the district's recreation department and its antipoverty cultural program

Brethren on the creative edge

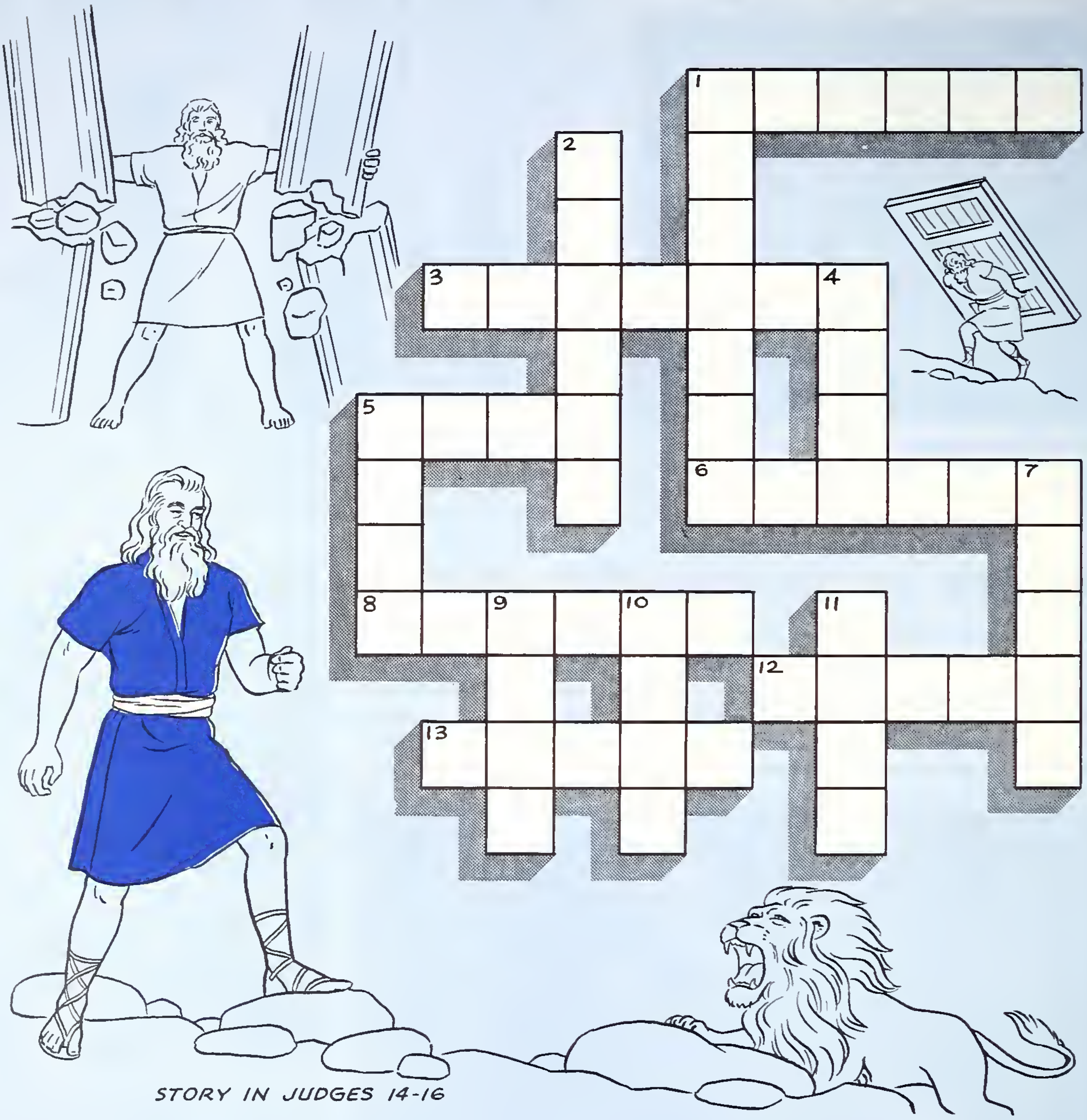
WITHIN THE CHURCH FELLOWSHIP exists a wealth of creativity. In the nation's capital it may be revealed through a minister of music who forms a civic orchestra and choral society and is musical director for a community production of "Bye, Bye, Birdie." Other media convey the creative thought of a seminary community n Illinois, of two high school seniors in Pennsylvania, of a housewife in Kansas. The opportunity for creative communication is vast, within the church and beyond.

the church
and infants
and toddlers

BOOK: Mrs. Gordon Yoder, McPherson, Kansas, is author of a teacher's book, "The Church and Infants and Toddlers," newly published for four denominations

DRAMA: An original musical comedy was presented as the senior high school play at Palmyra, Pa., this spring. Composing and directing the production were Robert DiMatteo, Jr., l., and Thomas Hostetter, active members of the Palmyra Church of the Brethren. Six months in preparation, the play was "intentionally trite" but with serious undertones

SAMSON THE SUPER MAN



STORY IN JUDGES 14-16

ACROSS

1. The Philistines put Samson in ______.
3. Samson told ______ the secret of his strength.
5. Samson never drank ______.
6. Samson was very ______.
8. Many people were ______ when Samson died.
12. He pulled down the pillars which held up the ______.
13. Samson found ______ in the lion's carcass.

DOWN

1. "Samson took hold of the two middle ______."
2. Samson was ______ when his hair was cut.
4. The secret of his strength was in his ____.
5. After his hair was cut, Samson was ____.
7. Samson once carried the ______ of a city to a hilltop.
9. He also killed a ______ with his bare hands.
10. The Philistines put out Samson's ______.
11. Before he died, Samson called on the __.

Answer found on page 29

day by day

Voices of children when eagerly singing,
Bells of a church or a sleigh, when they're ringing,
A dearly loved record, a knock on the door,
Applause from an audience, the thunder's loud roar,
Resonant organs, the rhythm of drumming,
Birds as they sing and bees when they're humming,
The voice of my father as he reads God's Word,
Oh, these are the loveliest sounds I have heard!
Cows chewing grass and occasional mooing,
Baby's sweet gurgles and goos when he's cooing,
The voice of a loved one afar on the phone,
The car in the driveway which means "hubby's home,"
Whispering trees in the warm summer breezes,
Crunching of snow underfoot when it freezes,
The patter of raindrops — all these I have found
Are tied for first place as my favorite sound! (VSZ)

DAILY DEVOTIONAL GUIDE

SUNDAY, JULY 24
1 Sam. 3:8-10. Many who hear God wish they did not. His will conflicts with their desires for prestige, success, pleasure, wealth, and power.

MONDAY, JULY 25
Matt. 13:9-17. The inability to hear and understand God's message is due not to a physical deformity but to twisted values and a crippled soul.

TUESDAY, JULY 26
Ps. 66:16-20. The only prayer uttered by an evil person that God hears is, "God, be merciful to me, a sinner." In loving haste, he will forgive.

WEDNESDAY, JULY 27
Ps. 34:6-15. As a mother sleeps fitfully, hearing every turn and sputter of her newborn baby, so God is quick to respond to our prayers.

THURSDAY, JULY 28
1 John 5:11-15. "I believe the answer's on the way." Do you have the faith to pray and thank God in the same prayer for the answer?

FRIDAY, JULY 29
Acts 28:23-28. How tragic to see a world which has access to God but refuses to hear. Spiritual deafness is the greatest silence of all.

SATURDAY, JULY 30
2 Tim. 4:1-5. Many hear only the parts of God's message that they want to hear. They raise their spiritual umbrellas and feel the message is meant for every one else but them.

SUNDAY, JULY 31
Mark 7:32-37. The combination of Jesus' touch, a deaf man's faith, and God's will, in balanced proportions, add up to hearing —hearing that produces obedience!

MONDAY, AUGUST 1
Acts 17:16-21. Advertisers know that the word *new* holds a strange fascination for Americans. The newest is not always best!

TUESDAY, AUGUST 2
John 4:39-42. We listen to the observations of others and "hearsay" with skepticism, but when we "hear for ourselves," we are more likely to believe.

WEDNESDAY, AUGUST 3
Acts 4:18-22. Peter and John supported their testimony with their senses of seeing, hearing, and feeling. They could say with Paul, "I *know* whom I have believed."

THURSDAY, AUGUST 4
Neh. 8:1-3, 8. The best prose of a foreign language is meaningless until translated into words we can understand. The Bible is best understood when translated into life.

FRIDAY, AUGUST 5
Luke 6:46-49. Dean Rusk has said, "One of the best ways to persuade others is with your ears: by listening to them!" Obedience is the visible proof of "getting the message."

SATURDAY, AUGUST 6
Rom. 10:11-17. "Our only advertisers are our satisfied customers," claims a cake-mix company. People hear best the deeds that we do and not the words that we say.

How well do you hear?

Can you detect when a voice is expressing irritation, fear, amusement, frustration, wonder, admiration, conviction, or uncertainty? Your family can join in an interesting experiment by saying a short sentence such as "Look at that girl," "This is the best I can do," or "My brother isn't going," and varying the inflections of the voice. Have the others guess which of the above emotions you are trying to express — although the words are all the same.

Good communication is basic to harmonious living — at home or on the job. Half the art of conversation is being able to listen to what people say. The above experiment should prove that we should listen not only to the words being said but to how they are spoken!

After a brief interruption of his school year for corrective ear surgery, our son, Randy, amazed us with his wonderment upon entering a new world of sound. "What's that?" he would ask when the refrigerator motor began its sporadic humming.

# day by day

After the haphazard motion of stroking his hand across his leather cap, he remarked, "I never knew that made a sound." Joyfully he reported, "My teacher used to say that the sound she liked most to hear was when all the class were busy writing with their pencils. I never knew what she meant, but now I can hear that sound, too!"

Another viewpoint was that of Thomas Edison, who said in his later years, "Don't feel sorry for me. My deafness is the best thing that ever happened to me, for I don't have to listen to all the nonsense that is going on in the world!"

What sounds are most pleasant to you? What sounds do you find most annoying and irritating? Your list may include: an alarm clock's ring in the morning, a dripping faucet, a fingernail scrape on a chalkboard, gunfire, brakes screeching, sirens, the whistling of a faulty public address system, a blaring television set or juke box, loud whispers in church, the whines and woes of a chronic complainer, loud machinery, and street repair operations. How often we concentrate on nerve-shattering noises and thus fail to hear the pleasant tones around us. How often in seeking God's counsel do we wait, anticipating a clear, loud clap of thunder and consequently fail to hear his still, small voice!

An experiment in listening was conducted during the "morning watch" devotional period of family camp. Each family unit sat together with all seated on logs forming a large circle. The worship leader requested that all eyes be closed and that each person concentrate on listening to the sounds around him. These were to be reported aloud as they were heard. In a short time the group had heard the trickling waters of a nearby brooklet, trees rustling, bees, mosquitoes and other insects buzzing, a passing airplane motor, a dog barking in the distance, the breathing of persons nearby, and the beautiful and varied songs and chatter of many different and unidentifiable (to novices!) birds and insects. Ordinary conversation would have obliterated most of these sounds from their awareness. When have you last heard them? Take time today and listen and thank God for your ability to hear!

Hymns on this theme from *The Brethren Hymnal* could include: "When Morning Gilds the Skies," v. 2 (No. 46), "Open My Eyes That I May See," v. 2 (No. 295), "I Would Be True," v. 3, (No. 308), "Blest Is the Home When God Is There," (No. 545), and "Jesus Calls Us" (No. 243). With smaller children families could use "Two Little Hands to Work for Jesus," "Be Careful, Little Ears, What You Hear," and "I'll Be Somewhere Listening."

From *His Pen in Her Hand*, Anetta Mow, compiler, you will find inspiration for listening by reading these poems: "Softly They Fall," by Mary McDowell, "Thought of God," by Luciel Rairigh, and "Spring in Moccasins," by Adaline Hohf Beery.

"HEAR NO EVIL!"

Adjust the controls of my hearing, Lord.
Tune me away from lying tongues to truth,
from vulgarity to clean speech,
from criticism to praise,
from complaining to cheer,
from voices of doom to voices of hope,
from people's mistakes to people's virtues,
from rudeness to tact,
from profanity to respect,
from boasting to humility,
from gossip to God. Amen.

by Earl and Vivian Ziegler

WILD STRAWBERRIES

The garden's berries, too, are good
And round and sweet and tame,
But hidden berries, secret, wild,
Are tastes of scented flame.

Concealed in shade of briers and leaves
Upon a grassy hill,
Wild berries wait a finder's hands,
Aloof and cool and still.

A red and crimson ruby mint,
This is a priceless treasure.
O lucky finder, take your fill
And take more for good measure!

Roy Z. Kemp

WEEDS, ARE THEY?

Still green they lie, tossed carelessly aside,
Wrenched from the father sod, still hopefully
Clinging to clods of that which gave them birth.
Green — not for long. And are they only weeds,
The dispossessed, the sad, uprooted ones?

Ernestine Hoff Emrick

questions you ask

Q. **When we hired our pastor recently, he insisted that he should have a one-month vacation. Why should his vacation be longer than that of anyone else in our congregation?**

A. The standard letter of agreement recommended for use by Brethren congregations and their ministers provides that the pastor shall be entitled to a four-week vacation each year. This is, therefore, a commonly accepted condition of employment for most ministers to which churches generally readily agree.

It is suggested that while a pastor may wish to use a part of this period for preaching assignments elsewhere, at least two weeks should be given to complete rest and relaxation. Attendance at camps or conferences, where the pastor is actually serving the church in a different kind of ministry, should not be regarded as vacation time.

In industrial communities where vacations are usually much shorter than a month and where an employee might need to serve a company many years before earning that much time, it may seem that the church is being much too generous in allowing the pastor four weeks' absence from his pastoral duties each year. It must be remembered, however, that the pastor does not punch a time clock, neither does he know much about a forty-hour week. His work is never done. While an occasional minister may be inclined to be lazy, far more are overburdened both by the press of their duties and by the pressure upon them by the very nature of their work. Pastors need to get away from the demands of their ministry for the rest and relaxation which a four-week vacation can provide. Larger congregations in some denominations often give their ministers two months' rest in the summer.

Pastors should be encouraged to use this time provided them by their church not only for recreation but for study and renewal. A tired, busy pastor will undoubtedly be a better servant of the Lord and of the church when he has enjoyed the refreshment of his vacation time.

Some pastors are now taking their month's vacation in two different periods – one in the winter and one in the summer. The time for this absence from the parish should always be negotiated with the church board or the proper commission.

In addition to his vacation, it should be understood by the church that the pastor is entitled to one day each week free from parish responsibilities. Since Sunday can hardly be regarded as his day of rest, some other day should be observed. The busy pastor owes some time each week to his own family and, like any other person, needs regular periods of rest and relaxation.

Q. **Recently I heard a Sunday school teacher state that the wine made from water in Jesus' miracle was unfermented. Is this true?**

A. There is certainly no evidence that in his miracle recorded in John 2:1-10, Jesus changed the water into unfermented wine. The word *wine* when used in both the Old and New Testaments refers to a beverage with a mild alcoholic content. An honest interpretation of this and other scriptural passages referring to wine must recognize this fact. Even in the accounts of the institution of the Lord's Supper, where wine is not specifically mentioned, it was undoubtedly common table wine in the cup which Jesus gave to the disciples as the symbol of his shed blood.

The fact that wine was a common beverage at the time of Jesus in no way argues for an approval of its use today. The dangers inherent in wine or any other alcoholic drink are clearly set forth in both the Old and New Testaments (Gen. 9:21-30f.; Hosea 4:11; Eph. 5:18; 1 Tim. 3:8; Titus 2:3).

Q. **What happened to Thomas, the disciple, after the ascension of Jesus?**

A. Except for the Book of Acts and occasional references in the Pauline epistles, we have a scant biblical record of the later life of the apostles. Of Thomas, the doubter, we know very little. There are several traditions relating to his post-resurrection missionary activities, but these are of questionable value.

One of the early church historians, Eusebius, suggests that he worked in Parthia. The third or fourth century Acts of Thomas claims that he ministered in India, where he suffered martyrdom, and that he was buried in Mesopotamia. The Mar Thoma Church of India claims to be spiritually descended from Thomas, although this is only tradition and cannot be proved.

Q. **Recently we have seen the phrase "satanic trinity," and we do not know what it means. Can you explain it?**

A. So far as we know, the term has no theological meaning at all. It may have been used by some writer for a particular purpose, but would not be generally recognized as a sound doctrinal concept. There is certainly no biblical evidence for a satanic trinity as a demonic counterpart to the persons of the Godhead.

— Paul M. Robinson

~~Wholly~~ Holy in the world

■ "God so loved the world . . ." is the way the biblical author put it; "God loved the world so . . ." is the modern Brethren rendition. Either way, here is one of the central themes of the gospel. Yet presumably it is the same author who said elsewhere, "Anyone who loves the world is a stranger to the Father's love" (NEB). And here is a theme which is just as central as the first one. "I love the world, yes, but don't let me catch you trying it!" Is this the evangelist's understanding of God's word to man? Let us hope not.

Even so, this feeling of contradiction is compounded when we discover that the most vehement condemnation of love of the world in the second chapter of 1 John is followed a mere dozen verses later with his most eloquent plea for Christians to love every person in the world. But the most maddening statement of this paradox, the point at which its disparate elements are brought into closest juxtaposition, is again in the presentation of Jesus' high-priestly prayer. In John 17:16, Jesus says, "They [the disciples] are not of the world, even as I am not of the world." In verse 18 he continues: "As thou didst send me into the world, so I have sent them into the world."

Although this double theme pervades the New Testament, it is clear that these two verses form the specific source of the ancient Brethren formula, *in the world but not of the world* — the formula which a recent MESSENGER writer opined was "not good enough" for the Christian witness today. But quite the contrary, this is the only formula that is good enough; any other formula foreordains the failure of our mission to the world.

The trouble is not with the formula, which is thoroughly and authentically biblical, but with our poor understanding and use of it. Perhaps we can make a move toward its recovery by expanding it a little from its supercondensed form back toward the verses from which it was derived: "As with Jesus himself, the Christian is *sent into* the world but *called to be not of* the world."

The new opening phrase preserves the emphasis which Jesus' wording makes crucial, namely, that his own ministry is the model of the Christian's relationship to the world and his own command the authority and power of that relationship. The words *sent* and *called* both point to God's election, his making of assignment, and serve to make it very clear that both halves of the formula are equally and emphatically parts of the whole duty of the Christian.

It is in this connection that the Brethren in times past have tended to accent the formula poorly. "Called to be not of the world" — here the stress fell, and properly so. But "in the world" we glossed over as an inconsequential and self-evident introduction: "Of course 'in the world'; where else? By the very nature of the case 'the world' is where we all are; certainly it requires no particular effort or attention to be in the world." But when Jesus specifies that his disciples are *sent* into the world as he was, it becomes evident that he is referring to more than just the Christian's given and indeed unavoidable locale. It is as much Christ's call for us to be in the world as to be not of it; it is every bit as difficult and demanding truly to be in the world as to be not of it. The formula must be read with a double stress; to slur either half is to falsify it.

II

The consideration that keeps us from falling into out-and-out contradiction when we affirm being "in the world" alongside being "not of it," "loving the world" in direct conjunction with "hating it," is that the word *world* subtly changes signification as we move from the one half of the formula to the other.

The "world" into which the Christian is sent obviously is the world of *other people*. Here it is implied that we are to be with, among, alongside, elbow-to-elbow, and face-to-face with others — any and all others, wherever and however and whoever they be — as we seek to share with them the love, grace, service, concern, and good news of God in Christ. The world of men is to be permeated absolutely with the gospel and with gospel-carrying Christians, and there is no man and no human situation to which this gospel is not relevant and to which we are exempt from applying it. This is mission, being sent into the world.

On the other hand, the "world" which we are called to be not of is the world of *values and standards* as determined by a society that is oriented toward itself rather than toward God. What it means to be "not of" this world has been put nowhere more succinctly than by the prophet Isaiah: "For the Lord spoke thus to me with his strong hand upon me, and warned me not to walk in the way of this people, saying: 'Do not call conspiracy all that this people call conspiracy, and do not fear what they fear, nor be in dread. But the Lord of hosts, him you shall regard as holy; let him be your fear, and let him be your dread," (Isa. 8:11-13).

by Vernard Eller

And it would be equally correct, of course, to read, "Do not call holy all that people call holy; do not call right . . .; do not call good, acceptable, true, desirable, all that they call such. Your measure is the mind of God."

Thus there is no real contradiction in being "in" but not "of," in loving and hating simultaneously. The formula calls us to march in the heart of the passing parade that is humanity but to do our marching with an ear to a drummer different from that which triggers the reflexes of the mass of men. But although there is no contradiction here, this is the one possible position that is most arduous to achieve and trying to maintain. How much easier, on the one hand, to pull out of this parade with which we can never be in step anyway and do our marching in a quiet place where our drummer is the only one to be heard, where there is no goose-stepping crowd to throw us off, trip us up, tramp us down, do us in. And how much easier, on the other hand, to shut our ears to this strange drummer – whose beat at best is often so faint, so exacting, so unearthly as to be virtually "unmarchable" – and give ourselves totally to the parade which threatens to carry us along in any case.

But the easy alternatives will not do; the Christian must pronounce the formula with a double stress; because, you see, the being "not of the world" is precisely the how of his being "in the world," "in the world" precisely the where of his being "not of the world." Nonconformity to the world is the strategy prescribed for the Christian mission to the world; to go into the world by conforming to its standards is to destroy the *Christianness* of the mission; to pull out of the world in order to preserve Christian nonconformity is to refuse to be in mission.

III

However, this formula was not the invention of the Brethren; indeed, it was not even the discovery of Jesus or the early church; it has been the pattern of faith from the beginning. In fact, if the formula "in the world but not of the world" seems condensed, consider that the Old Testament can say it all in just one word, *QODESH, holy.*

In the first place, "holiness" was the most distinctive and fundamental attribute that biblical man could ascribe to his God, Yahweh – to the point that to call God holy is tantamount to saying that God is God. And the understanding was not simply that Yahweh is holy but that only Yahweh is holy. Anything else which might properly be designated as holy can be so only by virtue of the fact that it has been touched, appropriated, elected by Yahweh for his use. Holiness is Godness, and there is but the one God.

Basically, the *qodesh,* that which is holy, is that which is different from, other than, and transcendent to the normal, mundane, everyday level of human existence. However, not as though one began by defining the human and then in contradistinction isolated out and exalted up the divine-holy. Quite the contrary, biblical man first understood the holy as the appropriate and innate character of Yahweh and then defined the human as other than the holy. In short, it is not so much that God is not man as that man is not God.

This distinction may seem a subtle one, but it is part of a further movement that is essential to the biblical definition. *Qodesh* is not simply "otherness" but otherness actively working and dynamically revealing itself on the human scene. There is no hint of remoteness, farawayness, or removedness in the Hebrew word *qodesh,* for Yahweh defines *qodesh* rather than vice versa, and the Hebrew has absolutely no knowledge of God except through his mighty and revealing acts within history for us men and our salvation. Hosea spots the idea precisely when he has Yahweh say, "I am God and not man, the Holy *(qadosh)* in your midst," for *qadosh* already says this, and nothing can be *qadosh* except in our midst.

To be in the world but not of the world is the definition of the holiness that makes God God. And the impressive symbol of this understanding is the central cult object of Yahwism, the Ark of the Covenant. Here is a God so completely other than and different from all that is earthly and merely human that it is expressly forbidden to attempt any portrayal of his person in earthly medium and human likeness: no man-made pictures allowed; Yahweh is a *holy* God. But this God sits upon a throne which is housed in a tent among the tents of his people. This throne is portable, carried by poles which the law decrees must not be removed. From this throne God leads his people, travels with them through the tortures of the desert. On this throne he goes with them into battle, fights with them and for them, is their mighty man of war. Beneath this throne is housed his law, the gracious teaching and instruction he offers, dealing with the most mundane and practical problems of everyday life. This truly is a God in the world; but, of course, for

Yahweh is a *holy* God!

One other Old Testament concept will link this train of thought to today's world. The primary work and economy of a holy God is to "hallow"; what he elects and consecrates for his holy purposes does itself, through contact with him, become holy. He hallows specific instruments and agents now to the end that, at the proper time, the entire inhabited universe might be hallowed through contact with him.

And given the Old Testament understanding of holiness, it is plain that the event of Jesus Christ marks the "holiest" of all God's holy acts, for Jesus is Immanuel, "God with us" — never more truly with us in the midst of our humanity, never more truly God in the differentness of his style of march. "Made like these brothers of his in every way" (NEB), the author of Hebrews insists — sent completely into the world. "No man ever spoke as this man speaks," reported the temple police, and as well, "No man ever acted, ever loved, ever died, as this man did" — decidedly not of the world.

And if Christians have been hallowed through contact with this Incarnation of the Holy, then "they are not of the world even as I am not of the world"; "as thou didst send me into the world, so I have sent them into the world."

IV

But what has all this to say to Brethren in specific? The evidence suggests that our founding fathers of the eighteenth century well understood and creditably practiced the double stress of "in" but "not of." In the nineteenth century, sad to say, we left the parade, practiced nonconformity with a flair, but largely lost the sense of mission — "not of" for a fare-thee-well but hardly at its proper location "in" the world. Today, still sad to say, we give signs of overreacting against imbalanced nonconformity by rushing into mission without any clear understanding of how to act once we get into the world — "in" so completely as to lose the distinctive Christian style.

To misunderstand "holiness" as implying separated and supercilious self-righteousness was a bad mistake. To compensate by going all out for "secularity" could be just as bad. *Qodesh* is the only proper stance, for what is the apostle saying different from "in the world but not of the world" when he counsels, "As he who called you is holy, be holy yourselves in all your conduct"? And thus when we changed the reading of our title, it was not because the "wholly" of the modern emphasis on mission is wrong *per se* but because "holy" is better; it can be pronounced only with the double accent of mission *and* nonconformity. In fact, now we do not even need the words *in the world;* the one word *holy* says it all. ☐

Should older people liv

■ Should the aged enjoy the right and privilege of decidin for themselves how and where they wish to spend the closin years of their lives? There are not too many choices.

Some old people turn naturally to a church-sponsored hom for the aged. These are mostly church people — those wh have been members of and active in a local church. Othe prefer the privately owned and managed retirement homes.

In either type of home, the choice may be between payin a monthly fee for board and room or making an advance payment to the home which will provide care and keep for as lon as you live.

Most church-sponsored homes, however, accept a limite number of residents who are unable either to pay a monthl sum or contract for care and keep through a lump sum paymen Such homes are usually subsidized by the denomination sponsoring the facilities.

There may also be a choice between an apartment type residence or the colony type, where each resident has his her own home in a retirement village. The home may be trailer or a permanent one. Here the residents maintain the own home and lawn and prepare their own meals.

Then there is the choice of remaining in one's own hom or moving into one of those church-sponsored or privately managed homes. The odds are in favor of remaining in your ow home among friends and associates. Surveys show that ninet percent of those facing a decision stay put in the very community where they have lived most of their lives. Note th very few of these choose to live with their children.

There is not much choice between segregation and nonsegregation. Most construction presently provides for the ol people all to live together, assuming perhaps that the elderl prefer it this way. Not all of them do, however. Having n alternative except to remain in their own homes, which often impossible, they yield to the pressure and join the segregate oldsters.

Whether it is best to put older people all together in on institution or one colony may be debatable. To mingle and associate only with old people like oneself could become rath disturbing. Interests could narrow down to aches and pain gripes and complaints, fears and frets, faultfindings and forebodings, frustrations and fumings. However, with proper supervision and provision for social activities and guidance, this nee not be true. Most institutions caring for the aged have inadequate social stimulation and guidance; so such interests coul follow.

The aged who rebel against being segregated in home for the aged, trailer courts, and retirement villages and wh want a more self-reliant existence will do well to live right whe

together?

by H. H. Helman

they have lived. It might be in their own home or in a rented home, in a trailer at the rear of a son's or daughter's home, or in a clean, well-managed rest home, located in the local community and with in-and-out privileges allowed. Most people in this category want to do their own planning, make their own choices, choose their own sleeping hours and meals, and avoid the regulatory features of an institution. These prefer not to be "fenced in." They like to have the children in occasionally, or the grandchildren. This makes them feel they have roots.

However, such seekers after independence should remember that the day may eventually come when infirmities of one kind or another make it imperative to seek a place where care is provided and where one will be subject to the limitations of dependence.

About two and one-half percent of those above sixty-five in this nation have been forced to give up the struggle for self-reliant existence and have become residents in one of the thousands of homes for the aged, which range from squalid to rather expensive provisions. However, very few elderly persons have enough energy and courage to pull up stakes, lease or sell the home, dispose of the familiar furniture, and strike out for a from-here-on-out place to wait for the end.

They may find a retirement city or institution to their liking and live happy ever after, if they can bring themselves to "live by the rules." In spite of all they can do, age segregation will likely catch up with them. It is best to be prepared for the time when the privilege of associating with young people will probably be waived forever.

One mistake I feel many retirement homes make is to open their doors to those who should not yet retire. If these institutions look at age sixty-five as a suitable one to say farewell to outside society and take up residence in a home for the aged, the number would be so great that money would not be available for the construction of adequate facilities to care for them. The home for the aged with which the writer is identified discourages this. The average age of decease is so far above this age that it is impracticable to receive them at "so young" an age. A person of sixty-five in this day of longevity is just too young to segregate himself for the remainder of his life.

Let the person stay in his own home as long as possible but with arrangements to enter the institutional residence when it becomes necessary. Such an arrangement relieves the individual of anxiety and allows the person to live a normal life, under normal conditions, until the situation calls for something else.

For people of means, there are rather lavish retirement centers, but age segregation still applies. When you get ready to retire, all roads lead to segregation, except those which lead right back to where you live. Unless something definite is worked out, remaining where you are may be a dead-end road. An application to enter a retirement institution after you have used up all your assets may be met with rejection. The wise person anticipates this and makes plans to meet it. An individual of forty needs to begin at once. The years fly so fast after that.

A person needs also to compare the possible results of segregated living and independent living. Those who prefer independent living tend also to isolated living. The number of hours

In the fields of the Lor

AT PLAY IN THE FIELDS OF THE LORD, by Peter Matthiessen. Random House, 1965. 373 pages, $5.95

At Play in the Fields of the Lord is a novel about missionaries. If there still remain any local church missionary circles or societies, their members will most likely be shocked and offended both by the rawness of this book and by its unglamorous view of evangelical mission work. Just how accurately the author describes missionary life I am not in position to know, but his account is plausible. Even if the missionary enterprise described here is an exception, the novel, nonetheless, raises questions which everyone connected with mission work ought to consider deeply. Catholic-Protestant rivalry and suspicion, jealousy and competition for authority among missionaries themselves, propagating the "gospel" of Western civilization as much as the good news of Christ — all these are dramatically shown. Matthiessen makes the reader feel the wrong of "robbing the Indians of their own culture and then abandoning them, leaving them with nothing strong enough, neither their old culture nor a new one, to support them against the next group to come along."

The plot concerns two missionary couples in their attempt to convert the Niaruna Indians of the Amazonian jungle. In the little town of Madre de Dios they are confronted by two vagabonds who are ex-soldiers, ex-convicts. One of these especially, a part-Cheyenne Indian named Lewis Moon, forces the missionaries to question what they are doing. When he goes into the jungle, the book's principal questions become clear: What and where are the fields of the Lord? Are we really at work for the Lord in them when we think we are? Or can we sometimes do the Lord's will more fully when we are seemingly at play?

Despite its seething jungle setting, its descriptions of the crude and vulgar, its concern with death, lust, envy, and bitterness *At Play in the Fields of the Lord* is an uplifting, even idealistic, work. Somehow the reader sees hope for man in the freshness and immediacy of life in the boy Billy, in the gentle stabilit and wisdom of the Dominican padre and, paradoxically, in the increasing despair of the missionaries. Even thoug the author makes the probable characte development of the missionaries almos obvious from the first, he sustains ou interest as they change — as Leslie becomes more deeply entrenched in hi sectarian fanaticism; as Quarrier become more skeptical and secular; as Hazel' smug self-righteousness hardens int cynicism; as Andy's natural warmth o personality turns to emptiness and disillusionment.

It is in the experiences and feelings o Lewis Moon, however, that the questio of life's meaning is most nearly answere by Matthiessen. It is Moon, the on who is most reckless with life, who seem to have the tightest grip upon it. It i Moon, the one who most scorns th church, the government, and the cultur and considers himself and all others t be "born losers," who underneath th surface seems most to live by faith. Simply to be a rebel, to live recklessly, t scoff at order and tradition and civiliza

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OLDER PEOPLE / *continued*

spent with others tends to decrease and the aged person finds more and more satisfaction in a confined sphere of activity. He may even seek out other withdrawal persons and thus form a withdrawal society. It is difficult to do this in a segregated situation. However, it can be done and is done — persons who shut themselves up in their rooms and leave only to eat and to ask for something. Such individuals seem to be driven by some inner force to fade out of society, to limit their contacts and communication.

As we have indicated, the alternative to segregated institutional living is to remain in one's own home. But there are problems here. And here the local church can help. One church sends out a team of young people who call regularly on the shut-ins to see how they are and whether they need anything. Another congregation arranges for someone to call the homes by telephone to be sure the older people are all right. The writer feels that a local church owes this much to its aged members. A meal a day sent into the homes of these people could help them maintain a balanced diet and to appreciat what a balanced diet consists of.

We can very well be concerned about the segregation o the aged. The government favors it and promotes it by financial assistance for those who wish to provide such residences It seems unlikely that this tide will be turned back. Adjustment to segregation seems to be the solution. Some resident do this very graciously and seem to enjoy life under thes conditions. Those who find adjustment easy usually are th very persons who have found it easy to adjust to th changing conditions life has thrust upon them. Those wh find adjustment difficult can be helped if they are willing The give-and-take of an institution like this is a part of th way of living. It is based on the acceptance and appreciatio of persons as they are.

The rules and regulations of a home for the aged are fo the good of the whole group. They are not meant to stifl the personality or the individuality of a single resident. Anyone can live happily in an age-segregated situation unles he or she has distinct emotional problems.

tion are not necessarily to find meaning in life. And yet Christ himself and many of his followers have seemed to be not very far from such a way.

THE RABBI, by Noah Gordon. McGraw-Hill, 1965. 389 pages, $5.95

"Is Judaism a blood line? Or an ethic and a theology and a way of life?" That is the question the rabbi asks as he is about to marry the daughter of a Congregational minister. That is the question many Jews have been asking in recent years as they confront the necessity either of fading into modern secularism or of revitalizing the meaning of their ancient faith and traditions. By the end of his first novel, Noah Gordon has managed to suggest an answer. He has the rabbi, Michael Kind, state in a letter that "faith, far from being an anachronism, is more important than ever in enabling modern man to grope his way into tomorrow." Yet, it is not the protagonist but rather his wife, Leslie, who discovers, less explicitly perhaps, though more compellingly, the meaning both of life in general and of Judaism in particular. Her journey of the soul after leaving the mental hospital without permission is the most convincing and worthwhile portion of the book.

Despite his choice of a theme which is sufficiently significant for at least a dozen novels Gordon seems to find its depth only in a few spots. Most of the novel tends to be superficial, appealing more to the casual reader of melodramatic narratives than to a person seriously concerned with the problems of Jews among Gentiles and of a *shickseh* who becomes a rabbi's wife. The many sexual episodes and terms that Gordon sprinkles generously throughout the book seem to serve no purpose other than to assure us that we are reading an "adult best seller." Gimmicks such as printing upside-down the words of the inscription Michael tries to read after he had fallen down on the ground are distracting and silly in this context. The time sequence of the many flashbacks is not clear despite the datelines which begin each section. And I find it hard to believe that regular television programs are being originated in Cypress, Georgia, as early as 1946 and 1947.

Most of the minor characters are little more than stereotypes. Michael's father is an affable but adulterous and money-hungry Jewish businessman. Leslie's ministerial father is little more than a strict, unyielding father "figure." The same can be said of the places. As a rabbi in Georgia, Michael meets lustful, bigoted racists; in California he contends with a secular congregation; in the Arkansas hills he ministers to isolated Jews of the "dispersion"; in suburban Philadelphia he is troubled by "organization man" techniques of fund raising. This is writing by pattern and formula.

The Rabbi is not a well-written novel. In terms of its apparent purpose it is a disappointment. For the person who knows little about current Judaism or who knows no Jews personally, however, it offers some helpful information and provocative insights. Brethren may find special interest in the recounting of Leslie's thoughts as she experiences the *mikva* or Jewish ritual immersion. This passage evoked memories of what passed through my mind during baptism and suggests clearly some of the values of immersion. — Richard Livingston

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REVIEWS / FILMS

Born Free

"Born Free" is a valentine to animal lovers. It has predictable turns of events, not much plot, and slowness of pace at some points, but also there is exhibited warmth, color, humor, excellent photography, and the insightful rapport that can grow between persons who are sensitive to one another and to other living creatures.

The book by Joy Adamson, a best seller of the early 1960's, tells the story of how in the African bush she and her husband, George, raised a lioness named Elsa from a cub to become almost a part of the family. It is a true story. When the realization comes that Elsa cannot be kept because of the danger of either being shot by game hunters or blamed by the natives for the misdeeds of other lions, Joy, rather than accept the alternative of sending her to a zoo, attempts to teach her to live wild — to "be free" even as she was "born free."

The most engrossing parts of the movie, then, are the attempts at educating Elsa to be wild and the earlier scenes of the cubs at play (there are initially three with two being sent off early in the story). There is a joyous sense of life-affirmation in watching the three cubs knock over washlines and tear apart pillows — to the frustration but also the bemusement of the humans involved. This affirmation is nicely juxtaposed with the doubtful suspicion of George's superior, John Kendall (Geoffrey Keen), who, when Elsa is older and cuddling up to George, says, "It looks like I'm being snubbed . . . I hope."

In between these events there are lulls, and the film could have been helped by some cutting in the middle. I also have a quarrel with the ending which, even though it may have happened this way, seems overly sentimentalized. Joy and George come back a year later to find Elsa in the wild where they left her. The impact might have been greater if we were not shown how Elsa would finally adapt to the wild.

Another minor quarrel is with the editing. Some shots are used over again in different scenes — for example, Elsa playing with the elephants and stalking game in the wild is the same shot, although the emotional content of the scenes is supposed to be different. This happens two or three times in the picture.

Rather incidentally, "Born Free" also brings out the beauty contained within a sensitive and loving marriage. Joy and

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George Adamson, as played by Virginia McKenna and Bill Travers, have a depth understanding of one another, and when they do have differences of opinion these are aired, not passed over. These two give fine performances, conveying clearly their love of Elsa, each other, and the life to be found in living things.

Carl Foreman, who gave us the powerful antiwar film, "The Victors," and the amusing commentary on contemporary politics, "The Mouse That Roared," is the executive producer of "Born Free." He brings to this film his stamp of life-affirming potentiality amid life-destroying realities. To those who love the fullness of life and respond to that fullness in animals, "Born Free" should be a delightful experience. — DAVE POMEROY

CLASSIFIED ADS

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Puzzle found on page 20

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in brief

NOTEWORTHY

A word of commendation goes to **Galen Eshelman,** who with his wife, Mary Ann, lived in the parsonage at Flat Creek, Ky., during the past winter. Besides being responsible for the preaching services at Mud Lick, he also did a great deal of maintenance work at both churches, such as relocating the furnace to the center of the Mud Lick church and parsonage which required the moving of much rock. In the Flat Creek parsonage he installed a heating and plumbing system and kitchen cupboards. He also started erecting a two-story building to replace the garage, maintenance shop, and storage room. The Eshelmans are now located in Michigan.

. . .

A **groundbreaking service** was held at the site of the new church that will serve the Fairview and Goodwill congregations, Southern Virginia. . . . The **Lititz** (Eastern Pennsylvania) and the **Gettysburg** (Southern Pennsylvania) congregations recently had mortgage-burning services to signify the final payment of indebtedness on their church buildings. . . . The **Conewago** congregation, Eastern Pennsylvania, dedicated their new parsonage on May 15. Nearly all the labor was done by the men of the church; as a result the total cost was only $13,000.

. . .

One hundred seventy-one **students at Manchester College** gave up an evening meal to provide $128.25 for CROP. . . . The remodeled church building of the **Pleasant View congregation,** Middle Indiana, was dedicated on May 15, with **Paul S. Bowman,** a former pastor and present director of admissions, Manchester College, as speaker.

. . .

Seventeen persons participated in the **Brethren-Covenant** tour to Ecuador, July 7-19. **Kent Naylor,** pastor of the Springfield church, Akron, Ohio, and **Mrs. Jean Wissman,** administrative assistant in the foreign mission office, are accompanying the tour. . . . On June 28-30 twenty-five persons from the **First Community church,** Columbus, Ohio, visited the work of the Ecuador church.

THINGS TO COME

A **reunion of conscientious objectors** to war will be held at the home of H. C. Spangler near Roanoke, Va., on Sunday, July 24. Anyone coming from a distance is invited to attend worship at the Oak Grove Church of the Brethren. Though sponsored by the COs of World War I, all COs are given a special invitation to attend.

The **districts of Washington and Oregon** will officially merge on July 29. Each district will meet in the morning at the Sunnyslope church, Wenatchee, Wash., for final business and dissolution. In the afternoon at the Wenatchee Valley church the first meeting of the merged districts will take place with Moderators Glenn Stanford (Washington) and William Wash (Oregon) serving as comoderators.

There will be a **Bethany Seminary extension school** at Elizabethtown College, Aug. 1-5. Leaders will be Donald F. Durnbaugh and Byron P. Royer. For registration flier write: Joseph M. Long, 900 S. Arlington Ave., Harrisburg, Pa. 17109.

NEEDED

Missionaries in Nigeria desire a copy of D. W. Bittinger's book, *An Educational Experiment in Northern Nigeria in Its Cultural Setting,* published in 1941. If you own a copy and do not wish to dispose of it, they would be glad to have it on a loan basis. Write: The Foreign Mission Office, Church of the Brethren General Offices, Elgin, Ill. 60120.

DEATHS

Altenbrun, Theodore S., Cando, N. Dak., on May 10, 1966, aged 57
Belshe, Texanna, La Verne, Calif., May 8, 1966, aged 88
Boren, Jennie, Ashland, Ohio, on May 27, 1966, aged 87
Brubaker, Ida G., Elizabethtown, Pa., on March 28, 1966, aged 93
Cable, Roy, Custer, Mich., on April 10, 1966, aged 69
Fraley, Leslie, Sr., Hollansburg, Ohio, on April 17, 1966, aged 76
Garber, Minor W., Harrisonburg, Va., on April 24, 1966, aged 75
Hawkins, Carrie, Lima, Ohio, on May 23, 1966, aged 80
Hean, Laura, Middletown, Pa., on April 29, 1966, aged 84
Hottle, William L., Maurertown, Va., on May 4, 1966, aged 88
Kanipe, Ray, Bassett, Va., on March 9, 1966, aged 28
Key, Carson M., Roanoke, Va., on Oct. 22, 1965, aged 67
Lear, Martha, La Verne, Calif., on March 28, 1966, aged 93
Maust, Bessie, Sipesville, Pa., on Sept. 22, 1965
Merkle, Arthur W., Caruthers, Calif., on Nov. 15, 1965, aged 71
Miller, Minnie, LaPlace, Ill., on March 20, 1966, aged 91
Older, Marilla, Nampa, Idaho, on April 28, 1966, aged 90
Peters, Percy H., Roanoke, Va., on Oct. 10, 1965, aged 72
Pittiman, Mary, Everett, Pa., on Feb. 7, 1966, aged 85
Rench, Elmer, Canton, Ill., on March 28, 1966, aged 87
Replogle, Cora Elling, Camden, Ind., on March 15, 1966, aged 86
Ritter, Anna G., Lititz, Pa., April 1, 1966, aged 73
Shaffer, Clyde A., Sipesville, Pa., Feb. 3, 1966
Shaffer, Michael, Sipesville, Pa., Oct. 12, 1965
Sollenberger, Sam, Clearville, Pa., on Feb. 15, 1966, aged 83
Stebbins, Elizabeth A., Trotwood, Ohio, on April 7, 1966, aged 73
Trumbauer, Rosa, Philadelphia, Pa., on Nov. 14, 1965, aged 87
Warshel, Fred Edward, Windber, Pa., on March 10, 1966, aged 60
Wissinger, Lydia, Peru, Ind., on Dec. 31, 1965, aged 83

CALENDAR

July 28-30	**District meeting, Southern Virginia, Spray, N. C.**
July 29	**District meeting, Oregon, Sunnyslope, morning**
July 29	**District meeting, Washington, Sunnyslope, morning**
July 29	**District meeting, Oregon-Washington, Wenatchee Valley church, afternoon**
July 29-30	**District meeting, Eastern Virginia, Midland**
Aug. 5-6	**District meeting, Northern Virginia, Greenmount**
Aug. 5-7	**District meeting, Middle Indiana, Manchester College**
Aug. 12-14	**District meeting, Western Canada, Irricana, Alberta**
Aug. 12-14	**District meeting, Northern Indiana, Camp Mack**
Aug. 12-14	**District meeting, Oklahoma, Camp Springlake**
Aug. 15-17	**District meeting, Tennessee and Alabama**
Aug. 16-18	**District meeting, Southern Indiana, Lafayette**
Aug. 16-20	**National Youth Conference, Cornell University, Ithaca, N. Y.**
Aug. 18-20	**District meeting, North and South Carolina, Brummetts Creek**
Aug. 18-21	**District meeting, Colorado, First Grand Valley**
Aug. 19-21	**District meeting, Southern Missouri and Arkansas, Broadwater**
Aug. 25-28	**District meeting, Michigan, Wesleyan campgrounds, Cadillac**
Aug. 26-28	**District meeting, Southern Illinois, Champaign**
Aug. 26-28	**District meeting, Iowa and Minnesota, EUB Bible campgrounds, Cedar Falls**
Aug. 26-28	**District meeting, Northern Ohio, Ashland College, Ashland**
Aug. 31	**District meeting, Mardela, Ridgely, Md.**

Brother Moderator

■ "Brother Moderator" is a familiar sound to those who attend the Annual Conference of the Church of the Brethren. Addressing the moderator in this fashion is a reminder of the days when the Brethren were a sect, a close-knit fellowship. As we have moved from the sect toward a denomination, the local usage of "brother" and "sister" is less frequent. In fact, in many of our congregations the terms are seldom used — yet these same people going to Conference continue to say "Brother Moderator." With the increased sophistication this custom no longer adequately reflects the present mood among us.

Although the term is not as widely used among the Brethren we still possess family characteristics and have genuine concern for one another. It is my hope that we can enhance the fellowship among us by developing relationships on deeper levels. To do this, persons need to have a genuine sense of personal worth — self-acceptance, with a realization of one's cosmic relationship as a child of God. Every person, therefore, is significant. There are no unimportant people. Every one is "a person for whom Christ died."

But when one among us comes to be "Brother Moderator," how is he to feel and act? If he is genuine and worthy of the office, he will attempt to be himself. When I terminated a pastorate last year, a letter from a member ended by saying, "Thanks for being you." The vote of confidence is appreciated, and I pray that I shall be able to lead the church this year, under God, by being "me." I will seek to be always open to God and more truth, caring enough to struggle with problems whether they may be intellectual, emotional, or spiritual.

Conference has said that "the moderator is the spiritual and official head of the Church of the Brethren. During the year of his incumbency he is the spokesman for the total witness of the church. While the moderator may speak in his own right, he has the responsibility to speak not only for the Annual Conference, the General Brotherhood Board, the Central Committee, and the officers of Annual Conference, but the church-at-large. In all his activities the moderator serves no one board or committee in particular, but his work is under the direction of the Annual Conference itself." This gives the one holding this high office great power and responsibility. It is essential for me to be one among you in order to know your mind and thus attempt to represent the interests and concerns of the whole church. Will you pray for me and the church that God's will may be done?

Each moderator, and it might be well for no one to serve more than once in a lifetime, brings his own unique background and style of leadership to the office. The church then expects the moderator, working under the broad outline of duties listed above, to draw heavily on his own uniqueness. Thus, there is freshness and creativity from year to year. It is my purpose not to be like other moderators but to be "me."

These lines are being written before the Louisville Conference opens and no one can predict the outcome of decisions on the issues. Last year a letter expressing good wishes for my leadership in 1966-67 stated: "I hope that will be the year we take some giant strides toward merging." Whatever the decision will be on the invitation to join the Consultation on Church Union, our involvement in the larger church of Jesus Christ will be a major and pressing issue for this year and the years ahead. Maybe during this year we can see more clearly what our relationship should be.

This leads me to feel that the Brethren need to have a deeper understanding of the place of conflict and the role Christians can play "as agents of reconciliation." We must no longer feel that difference of opinion, conflict, and tension are inherently wrong. These are inevitable; the question is, How do the Brethren handle these conditions and become productive in the things of the kingdom? The First Assembly of the World Council of Churches at Amsterdam in 1948, recognized the wide divergence in the Body of Christ, but said that it is possible to have "unity in diversity." This we too must learn and say, as at Amsterdam, "We intend to stay together."

As moderator I pray that God will give us the grace, insight, and wisdom to distinguish "molehills from mountains" and, as Christians, become a part of the solution rather than a part of the problem. — Raymond R. Peters, *Moderator of Annual Conference, 1966-67*

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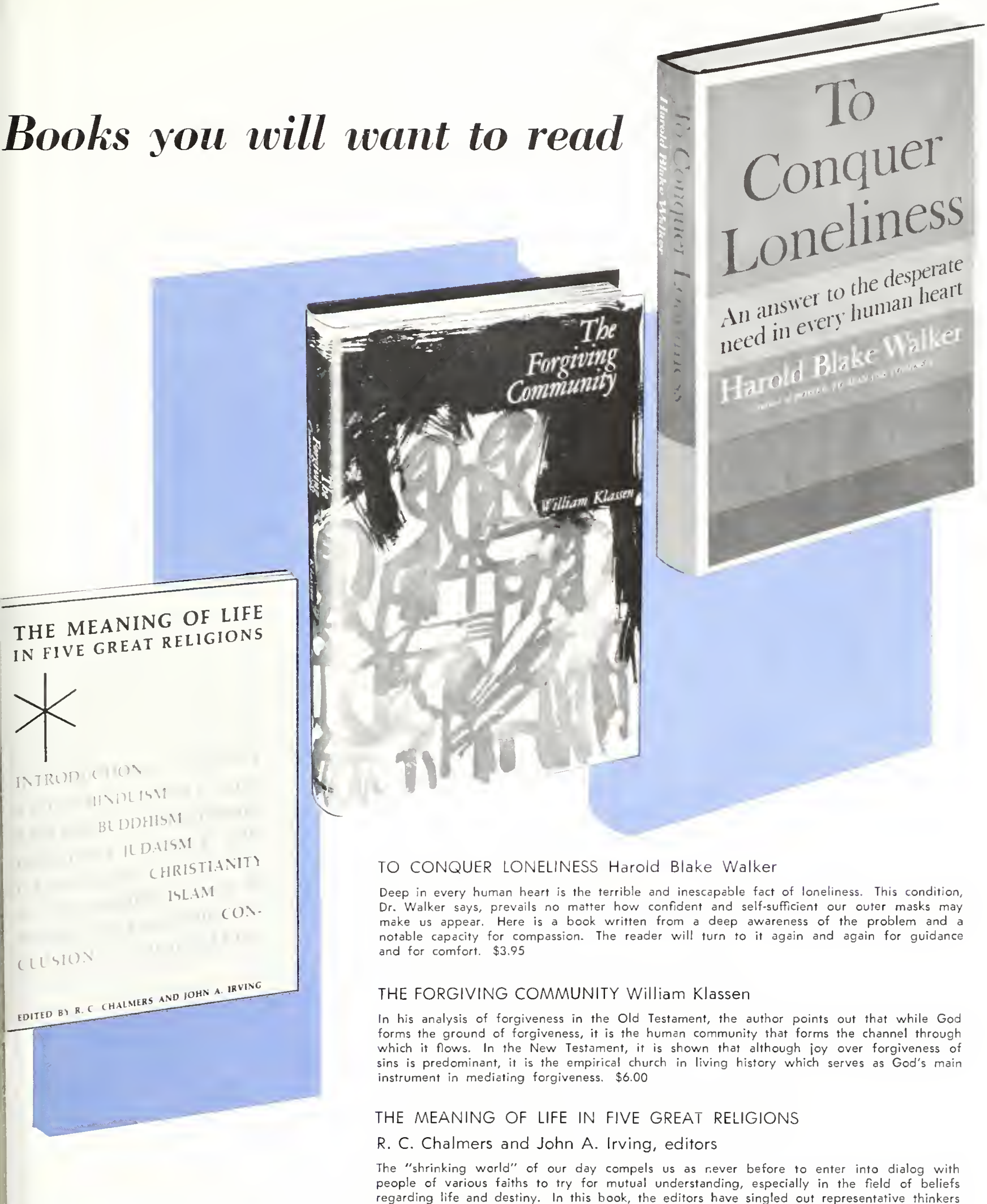
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Of these bones. *What are missionaries made of? Do they really live lives of sacrifice? Are the pedestals crumbling beneath them? These and other questions are answered.* by Leland Wilson. page 1

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Dear Barbara *begins a father's letter to his daughter about the meaning of a kiss.* by Ellis G. Guthrie. page 7

The lonely ones *become the blessed ones when medical miracles are performed on leprous bodies in Nigeria. Leaders in Lardin Gabas hold high the flaming torch of hope.* by Mildred Grimley. page 9

Universal military service *and how Brethren react is the subject of this issue's Special Report. College students are polled.* by Howard Royer. page 16

Wholly or holy in the world? *a discussion of what it means to be sent into the world but called to be not of the world.* by Vernard Eller. page 24

OTHER FEATURES include "Day by Day"; "Questions You Ask"; poems by Roy Z. Kemp and Ernestine Hoff Emrick; things to consider before entering a home for the aged, by H. H. Helman; and book and film reviews.

COMING NEXT

Vivian Ziegler tells how even in a tragic death five missionaries succeeded in Ecuador. . . . The misadventures of a credit card, by Ruth Statler. . . . What to answer when children ask about death, by Cecil Haycock. . . . And a special section reporting on Annual Conference 1966 in Louisville, Kentucky.

PHOTO CREDITS: 1, 2 Leland Wilson; 3 John Horning; 9, 11 John Grimley; 13 Agency for International Development; 17 Wide World; 19 lower right, Don Honick; 20 artwork, Paul Hubartt; 27 Devaney

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messenger

CHURCH OF THE BRETHREN 8/4/66

Special report on a week in Louisville called ANNUAL CONFERENCE

news special report

Conference manager: Donald Rowe

Text by HAROLD Z. BOMBERGER

Photos by DONALD HONICK

Vignettes of an
ANNUAL CONFERENCE

Louisville, Kentucky

Confused! This was the word used by Dan West, first lay moderator, in his keynote address, opening the 180th recorded Annual Conference, to characterize the state of the denomination. It became an unfortunate Conference byword. Confusion was dramatized in the opening business session by the moderator who tallied his own "slips," and by goofed-up hotel and trailer accommodations for many. Confusion was the word used by others to describe their local churches, their ministers, the Brotherhood Board's report, open-ended postbreakfast discussions, snarled parliamentary procedures, the arguments of those who differed from theirs, and the dramatic form of the youth choir and their instruments in the Friday evening worship service.

Or was it confusion? And is the church "headed for greater confusion," as was asserted? Or was it honesty and openness, integrity and fairness, searching and striving, growing and maturing, as the largest delegate body in the history of the church (1,183 delegate voting members) wrestled with issues, some having far-reaching significance?

In the first Conference held in the state (or commonwealth, that is, commonweal, meaning "for the good of all") of Kentucky (a Wyandot Indian word, Kah-ten-tah-teh, translated "Land of Tomorrow"), the moderator, beloved by the Brotherhood for his many years as a peacemaker, relief worker, and group discussion leader, called the sessions to order not by banging the conventional gavel but by holding high a towel as a symbol of order, service, patience, and love for one another.

The burning issue: To most of the delegates who came to this historic bluegrass and river city, Louisville (correctly pronounced "Looieville," but corrupted by the natives as "loo-uh-vull"), the burning issue was whether the denomination would move from an observer to a participant status in the history-making Consultation on Church Union (COCU – pronounced

Co-Koo, not "Coo-Koo" as one unsympathetic wag called it). This was the chief topic of concern — all other business seemed secondary. In personal conversations, informal discussions, and numerous caucuses, the issues were debated and strategies developed.

While many delegates came uncommitted ("confused" — some said!), open and eager to make an intelligent decision, others came firmly convinced that the time is now to join in this unprecedented venture with eight other church bodies (some twenty-four million members) to work toward the formation of a brand new, united church. Others, feeling equally strong, said the idea was unbiblical, unbrethren, unhistorical, unwise, or untimely. Some were instructed by their congregations to vote against participation. One brother publicly implied unbrotherly threats — that his congregation would withhold funds and possibly withdraw if the vote went contrary to his plea.

After a day of discussion (repeatedly reminded by the moderator that one minute wasted was the equivalent of twenty hours of delegates' time), with copious parliamentary jostling and some rather brilliantly written and presented speeches, the recommendation of the prestigious Fraternal Relations Committee was adopted by a vote of four to one.

The decision, in essence, is to continue our church's observer relationship with COCU instead of becoming one of the participating bodies. It also urges that possible mergers be explored with other like-traditioned groups, that we serve as a "bridge" church to promote cooperation and possible merger among a "constellation of churches," and that "much emphasis be placed upon education in the meaning of Christian unity and mission throughout the Brotherhood."

To the dismay of some and satisfaction of others, the issue of church union is one of the most alive in the contemporary church of Jesus Christ and is far from dead among the Brethren. Aware of this, the Conference asked the General Brotherhood Board to study a possible new structure for coordinating matters of church unity, faith, and order and ecumenical involvements. The matter was raised by the Fraternal Relations Committee itself and the motion brought by Standing Committee.

Elders: In or out? During the past three years, the Conference had been studying the status and meaning of the eldership in the Church of the Brethren. An able committee presented a comprehensive report, interpreting the biblical and historic Brethren backgrounds and noting the changed nature in most areas of this third order (or degree) of our ministry from one of extreme power to an emasculated status with almost no duties or honors, and recommended its abolishment. Strong feeling that to do so is a violation of the New Testament and long cherished tradition and would diminish the prestige of ministers (a curious twist to the concept of a feet-washing servant church) prompted the defeat of the recommendation early in the week.

However, in an extended business session on Sunday morning, the Conference reopened the item and voted to return the report to the committee, asking for revisions reflecting the concerns which had been expressed by the delegates. Since the majority of the comments on the floor ran counter to the committee's view, however, it would appear the committee is in for a perplexing task.

Realism in report: With painful frankness and realism, the report of the General Brotherhood Board presented a less than optimistic picture of the Church of the Brethren. The only place the church seems to be growing numerically is in Nigeria. In the United States it is declining in membership; our church extension program "lags far behind in the oppor-

Moderator elect: M. Guy We

Standing before mike are Albert Rogers, Jesse Ziegler, John D. Roop, and Vernard Eller

Standing Committee in session

Above left: Donald Lowdermilk congratulates Jodi Young on winning speech contest; above right: Folk-rock instrumental quartet; below: folk singer Steve Forrest

tunities a growing population presents" and only a few new churches established during the past two decades have grown strong and self-supporting; there is a shortage of campus ministers and pastors for local churches, and salaries of most ministers are below the scale recommended by Annual Conference.

Some declare this evidences confusion. It might. But more realistically, it reflects the stupendous task of the church in a changing, urban, secular culture with our limited resources. The complete report, however, is not without its positive and encouraging notes. Mission One and Mission Twelve are reflecting evidences of renewal. Pastors and laity in many places are deeply concerned. A skilled national staff is faithfully at work. Evaluation, criticism, searching can be healthy. Study, dialogue, and prayer can result in growth. The Board, concludes the report, "has a strong faith that as the Church of the Brethren shapes its life around God's mission in the world He loves, He will grant the church the life and boldness required for a ministry of obedience and faithfulness."

Youth orators: A highlight of the Conference, unfortunately, was missed by most of those present. It was the Youth Speech Contest. Twenty-three high school orators, each a winner in local and district contests, competed. Well-written and ably presented, these speeches on the theme, "Called to Be Sent," dealt with the Christian's relation with the world, illuminating the church's turn to the world pitch. Some enthusiastic listeners insisted that a number of these presentations were better done, more moving and helpful than much of what they heard elsewhere at Louisville. Jodi Young, Fort Wayne, Ind., who placed fourth in the finals at Ocean Grove, N. J., last year, was this year's winner.

Youth in worship: Symbols play a strategic part in modern life — as they do in the Bible. Brethren understand this — the anointing, baptism (three times), feet washing (two feet), laying on of hands. Youth have an uncanny understanding of symbols. Forms and structures change. The youth at Conference, as they do at home and school, attempted to present their understanding of the message in less traditional forms, forms which a church in mission to the world would do well to explore.

The congregation on Friday evening was introduced to an experimental form as it participated in a forceful litany and was led by folk singers, a dramatic movement choir, and a youth combo chiefly from churches in Southern Ohio. Wisely introduced by the moderator, tastefully and skillfully done, and appreciated by most of the high school and college set, it hit many of their elders like a Kansas tornado and left them bewildered or, in some cases, hostile. Further interpretation could have prepared the audience to follow and understand the symbolism of the lights, movements, sounds, and folk songs. Manchester College's President A. Blair Helman gave a masterful address on "The Church's Mission in Higher Education," but the evening will probably be remembered because of its unconventional worship format. "At least," remarked one brother, appreciatively, "Psalm 150 means a lot more to me now than it did!" Read it once again!

Significance unnoticed: An exhaustingly researched, theologically correct, and brilliantly written paper of seemingly unappreciated significance which was passed with a pitiful minimum of attention (and that mostly editorial) was the Theological Basis of Personal Ethics. It is a theological basis for instead of a code of ethics. If all of its implications were understood and observed it would change the pattern of life among us, for the position paper interprets the New Testament basis of ethical

behavior as issuing not out of legalism but out of love for God and neighbor.

Meeting in one of the bourbon, tobacco, and horse racing capitals of the world, the statement went on to call the church's constituency to avoid "enslavement to deleterious habits. Churches should give serious study to the document.

Predicament and deliverance: An almost filled auditorium on Saturday evening responded with a standing ovation to the thrilling performance of the oratorio, *What Is Man?* Presented with professional excellence, the theme depicted both biblical and modern man in the agony of his uncertainty about what it means to be created in the likeness of God, endowed with dominion over the rest of creation. Written by Samuel H. Miller and Ron Nelson, the oratorio was presented by the North Manchester Civic and Manchester College Symphony Orchestra and Manchester College choral ensembles, directed by professors C. Dwight Oltman and Clyde W. Holsinger. This, through a more classical symbolism and medium but with a very contemporary purview, also depicted man's predicament and his deliverance — the triumphant gospel!

Other developments: Additional occurrences of the Conference included:

- Paul M. Robinson's rich expositions and forceful applications of Jesus' immortal parables during the daily Bible period. The first morning an unpreparedness to cope with the technicalities of the business robbed the speaker of half his time. "What happened this morning," Paul Robinson counseled as he began, "is a symbol of what happens to most of us. We study the Bible if there is time — and so often there is no time." Is this the reason for some of our bewilderment?
- Utilization of a new form of communication, a lively, biblical, impossible-to-go-to-sleep-on, hard-hitting dialogue

"Must not my dominion make me lord of the change,
To lift this brute world out of its stupor,
fashion its future, make beauty and music of stone
and wood till the soul dances?" --What Is Man?

Above: Clyde Holsinger directed the Conference choir
Left: Paul M. Robinson prepared the daily Bible Hour

Above left: Ralph G. McFadden, and above right: Dean M. Miller, preachers in dialog; right: Reuel B. Pritchett, perennial Conference attender

sermon, "Roles for a Revolutionary Age," by pastors Ralph G. McFadden, Lafayette, Ind., and Dean M. Miller of the York Center church, Lombard, Ill. Both the servant and the prophet images are basic to a relevant ministry today; no longer can the church content itself by playing it safe, they asserted.

The format of the dialogue is worth experimenting with in local churches, especially if a third person, particularly a provocative youth, is involved to challenge or supplement the others.

- Contrary to Parkinson's Law, a committee — the Resolutions Committee — petitioned the Conference to be dissolved. This the Conference did, gladly! The committee felt resolutions better could be formulated through existing channels within the church, rather than through a special committee. But before its demise, the committee urged the Brethren to continue to work together in the spirit of love and to dedicate themselves in loyalty to the church and to talk with and listen to those who differ.
- Adoption of a resolution on fair housing for minority groups and of a resolution on communism and anticommunism (see page 12 for full text).
- Acceptance of the report on mental health care facilities advising against Brethren sponsoring their own mental health facilities and supporting instead communitywide programs open for the treatment of all persons who need such care.
- Support of the study committee's report on the matter of the participation of children, prior to baptism, in the communion sacrament. The report favored a permissive, pluralistic practice without an Annual Conference ruling. A minority report from the study committee would discourage partaking of the elements by unbaptized children.
- Enactment of new proposals clarifying policy on eligibility for Conference moderator and General Brotherhood Board members, to avert conflict of interest for these personnel, and eliminating the task of reader as a Conference officer.
- Illuminating reports by representatives to the World Council of Churches and to the National Council of Chuches; also from Bethany Theological Seminary (highlighted by a premiere showing of a compelling film, *Kairos*, depicting the significance of the Seminary), and from Bethany Hospital.
- Appointment of committees to study the frequency and organization of Annual Conference, affiliation with the National Council of Churches, and the matter of referendum on merger (see page 13 for list of appointees).
- A decision that only *active* members as designated by the 1956 Annual Conference are eligible to vote in the congregational business meeting.
- Referral to the General Brotherhood Board of the handling of concerns on our church's ministry in urban areas, the dwindling pastoral supply, and the possibility of Brotherhood personnel for evangelism and fund raising.
- An increase in self-allocation reporting of $43,000, totaling $1,595,957 for 1966-67 for the Brotherhood Fund. For Bethany Theological Seminary, the reports indicated a total of $193,805 pledged, short of the $200,000 required annually for long-term debt retirement.
- Contributions through sacrificial meals by Conferencegoers of nearly $2,000 for famine relief in India.
- The awarding of the Distinguished Service Certificates to six faculty members of three Church of the Brethren colleges for their more than 200 combined years' contribution to Christian higher education. Honored were Nevin W. Fisher, forty-five years, of Elizabethtown College; Lloyd M. Hoff, forty-three years, Forest E. Reed, thirty-nine years, Paul Halladay, thirty-eight years, and Mrs. Nettie M. Leisure, twenty-eight

years, all of Manchester College, and O. A. Olson, twenty-five years, of McPherson College.

- An impressive celebration of the twenty-fifth birthday of Brethren Service. Veterans such as M. R. Zigler, John Barwick, and John Metzler grippingly spoke of how their (and the church's) dreams grew to a worldwide ministry, and several youth projected dreams for the future. In introducing Nathan Leopold, Raymond Peters commented that his relationship with Brethren Service is "the story of a miracle."
- Pastor Matt Meyer's arresting introduction to his Sunday morning's sermon, singing as he did, "Love Makes the World Go 'Round," and continuing with prophetic preaching at its best.

Commissioned: Frequently a climax of the Conference is the concluding Convocation Service. This year it was particularly meaningful because of the large number of new servants — twenty-six — consecrated in an impressive ceremony of the laying on of hands. Those commissioned, following Harper S. Will's sermon, "The Cross Still Conquers," included missionary appointees, service workers, and new members of or appointees to the Brotherhood staff.

The Conference adjourned with Dan West and Raymond R. Peters engaging in the traditional rites of the charge and response and the passing of the gavel. Many conferees departed homeward wondering whether the will of man or the will of God prevailed, whether the delegates looked backward or forward, ("It was the liveliest Conference the Old Order Brethren have had in a long time," said one brother, while another termed the programming about as avant-garde as Conference has ever had), whether the Brethren had concerned themselves with "housekeeping chores" or mission, whether the Brethren are confused or are open to the searching for new opportunities in which to be faithful servants.

Who knows? To pass judgment upon another places one under judgment. Nevertheless, what the Brethren did was probably the best they could at this time and place and the Conference now is committed to God. Whether anything done there matters much in the long run depends upon what we as readers, worshipers, servants, Brethren, Christians in our local churches are and do.

Kentucky a prologue? Except for a modest mission program, there are very few Brethren in Kentucky today. In the frontier period, however, they were among the pioneer settlers of the area. Pastor-historian H. Austin Cooper claims that Daniel Boone's mother was a member of the church, that two of his brothers were elders, and that several Kentucky towns — Elizabethtown, Henderson, Owensboro, among others — were named for Brethren families. Possibly as many as 2,000 Brethren once lived in the state. But most are gone. God forbid that our Kentucky experience might be a parable of Brethren life.

Even though we could be headed for greater confusion as Moderator West warned, it need not be so. But it will take love, openness, thinking, courage, prayer, work, and commitment to Jesus Christ as Lord and to the servant role he exemplified. God loves the world so . . . ! Do we? So . . . ☐

"Many conferees went home wondering whether the will of man or the will of God prevailed . . . whether the Brethren are confused or open to searching for new opportunities"

Resolutions. . .

On housing

■ In recent years we have observed many areas of American life in which the barriers of racial discrimination have been overcome. Many businesses serving the public and dealing with interstate commerce are now serving all persons without regard to race and religion.

However, a remaining stronghold of discrimination in businesses serving the public is the practice of much of the real-estate industry. We realize the system of discrimination on the basis of race and religion has widespread support from sellers, buyers, landlords, and tenants alike. This practice has deprived the Negro people and other minorities of equal opportunity in selecting a place to live in accordance with their level of income and cultural interests. This system has made it difficult for minority groups to locate near employment opportunities and it has worked against the integration of churches.

While the individual may have a right to decide against a prospective buyer because of his race or religion, we do not believe his prejudices should be extended through a business which is licensed by the state to serve the public. Therefore, we call upon the churches of the Brethren (1) to reaffirm their commitment to securing racial justice now, including fair housing practices; (2) to support and help give leadership to the movement variously called fair housing, open occupancy, or freedom of residence; (3) to follow a fair-housing practice in the sale and rental of their own housing.

Realizing that churchmen are called upon to speak for racial justice in housing as well as in many other phases of

KENTUCKY
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On communism

■ Our government's policy in Vietnam is aimed primarily at containing and preventing the spread of communism in Southeast Asia. This policy assumes that world communism is monolithic in structure and that it can be checked most effectively by military means. In the pursuit of this policy we have rained pain and destruction on the peoples of Vietnam, and we have perpetuated the dangerous cold-war mentality which sees the world as the arena for an oversimplified struggle between capitalism and communism, between freedom and totalitarianism, and between good and evil. The continuation of such thinking may lead us to extend wars of "collective self-defense" elsewhere.

In view of this danger and in view of the imperative of God to seek peace and reconciliation in the world, we, the Church of the Brethren Annual Conference of 1966, reaffirm the resolutions of the 1965 Annual Conference on the international situation and of the General Brotherhood Board in March 1966 on Vietnam and China.

WE ALSO RECOGNIZE: (1) That strife in developing nations is not due solely to a militant communist ideology and communist organizations; that growing nationalism, rising economic expectations, expanding populations, and demands for political nonalignment are also basic causes for this strife; (2) that the rift between the Soviet Union and China is deeper than is commonly recognized, and that the movement towards greater decentralization in the communist movement is more likely to become stronger than weaker; (3) that communism as an ideology opposes the Christian faith, and as a form of government seeks to restrict the activity of Christian people and organizations; (4) that communism poses many problems for our government in shapin
a foreign policy that is both firm an
flexible.

WE FURTHER RECOGNIZE: (5
That the Christian faith calls us to mee
the challenge of communism not wit
hatred and retaliation but with acts base
on the belief that all men are loved b
God and are brothers to one anothe
(6) that we cannot equate Christianit
with any particular economic or politica
system or with Americanism. Accordingl
we cannot accept the view that to b
anticommunist is, therefore, necessarily t
be Christian or that to exercise Christia
love toward communist persons is, there
fore, necessarily to be procommunist. I
is incumbent upon the Christian to lov
all persons whether they be communist o
anticommunist.

WE URGE our government to recog
nize the diversity of types of communis
and of the several nationalist revolution
taking place and to adapt its policy t
the specific situations of each countr

life, we strongly support national fair-housing legislation which requires equality of treatment by realtors, regardless of race or religion, and which places the burden of enforcement upon government as representative of the total community. This will mean (1) accepting only those listings in which the owner will agree that the property or building may be shown to anyone without regard to race or religion and (2) making appointments to show property or building without mentioning race or religion.

We believe it is God's plan that all men live together as brothers. We believe it is his will that they begin to do so sooner rather than later. We call upon our members and all men to do his will and to accept the responsibilities, risks, and blessings that obedience brings. We will work for the day when all people will find it possible to choose their homes and communities freely.

rather than base it on past cold-war ideology; for example, that it learn from the lesson of hasty and overcommitment in Vietnam and not respond to the unrest in Thailand by an increase of military commitments there.

WE URGE our members and all Christians to refrain from supporting either communist or anticommunist crusades which tend to distort the Christian faith. We caution our members against becoming involved in an anticommunist movement which takes the form of "holy war," employs distortion of fact, and prevents American Christians from seeing their own shortcomings.

WE URGE our members to inform themselves thoroughly and intelligently on communism and its relation to the Christian faith. These efforts should take place in the pulpit, in our publications, and in small circles within the local church, as well as in conferences and seminars organized on district and national levels.

Elections. . .

ELECTED by delegates at the 180th recorded Annual Conference were the following:

Moderator-elect. M. Guy West, pastor, First Church of the Brethren, York, Pa.

Annual Conference secretary. Incumbent Morley J. Mays, Huntingdon, Pa.

Annual Conference Central Committee. Floyd E. Bantz, Roaring Spring, Pa.

General Brotherhood Board. Five-year terms, Charles M. Bieber, Hummelstown, Pa.; Russell V. Bollinger, North Manchester, Ind.; Harold Z. Bomberger, McPherson, Kansas; Leland A. Nelson, Los Angeles, Calif.; Ira B. Peters, Roanoke, Va. Three-year term, Paul H. Fike, Weyers Cave, Va. Two-year term, John D. Metzler, Jr., Nappanee, Ind.

Fraternal Relations Committee. Incumbent Dale W. Brown, Oak Brook, Ill., and DeWitt L. Miller, Hagerstown, Md.

Bethany Theological Seminary electors. Homer E. Royer, Trotwood, Ohio, and Paul W. Keller, North Manchester, Ind.

Continuing Committee on District Realignment and Regional Program. Wendell P. Flory, Waynesboro, Va., and L. John Weaver, Lebanon, Pa.

Representatives to National Council of Churches. Nominated by Standing Committee: Jesse D. Reber and C. Wayne Zunkel, Harrisburg, Pa.; Paul M. Robinson, Oak Brook, Ill.; E. Paul Weaver, North Manchester, Ind.; and William G. Willoughby, Geneva, Switzerland (to return soon to Bridgewater, Va.). Nominated by the General Brotherhood Board: Earle W. Fike, Jr., Oak Brook, Ill.; Arlo K. Gump, Fort Wayne, Ind.; and Norman J. Baugher, J. Henry Long, and W. Harold Row, Elgin, Ill. Alternate, Richard A. Bollinger, Topeka, Kansas.

Pastors' Association. Approved as an officer, Jay J. Johnson.

Resolutions Committee. Dissolved.

Resulting from Conference action, three special study committees were appointed, with nominations originating in Standing Committee and approval given by the delegate body. Appointed were:

On affiliation with the National Council of Churches: Harold D. Fasnacht, La Verne, Calif., chairman; Richard A. Bollinger, Topeka, Kansas; Warren F. Groff, Oak Brook, Ill.; Harold S. Martin, Spring Grove, Pa.; W. Hartman Rice, Conemaugh, Pa.; Dan West, Goshen, Ind.; and C. Wayne Zunkel, Harrisburg, Pa.

On referendum for merger. Joseph M. Long, Harrisburg, Pa., chairman; C. Le Roy Doty, Jr., Long Beach, Calif.; Paul W. Kinsel, New Windsor, Md.; Kent E. Naylor, Akron, Ohio; and Nevin H. Zuck, Elizabethtown, Pa.

On frequency and organization of Annual Conference. S. Earl Mitchell, Port Republic, Va., chairman; Jacob T. Dick, Fresno, Calif.; Calvert N. Ellis, Huntingdon, Pa.; Wilbur R. Hoover, Rocky Ford, Colo.; and Vernon F. Miller, Goshen, Ind.

In the reorganization of the General Brotherhood Board, the following executive officers were elected:

Chairman. Calvert N. Ellis, Huntingdon, Pa.

Vice-chairman. Harry K. Zeller, Jr., La Verne, Calif.

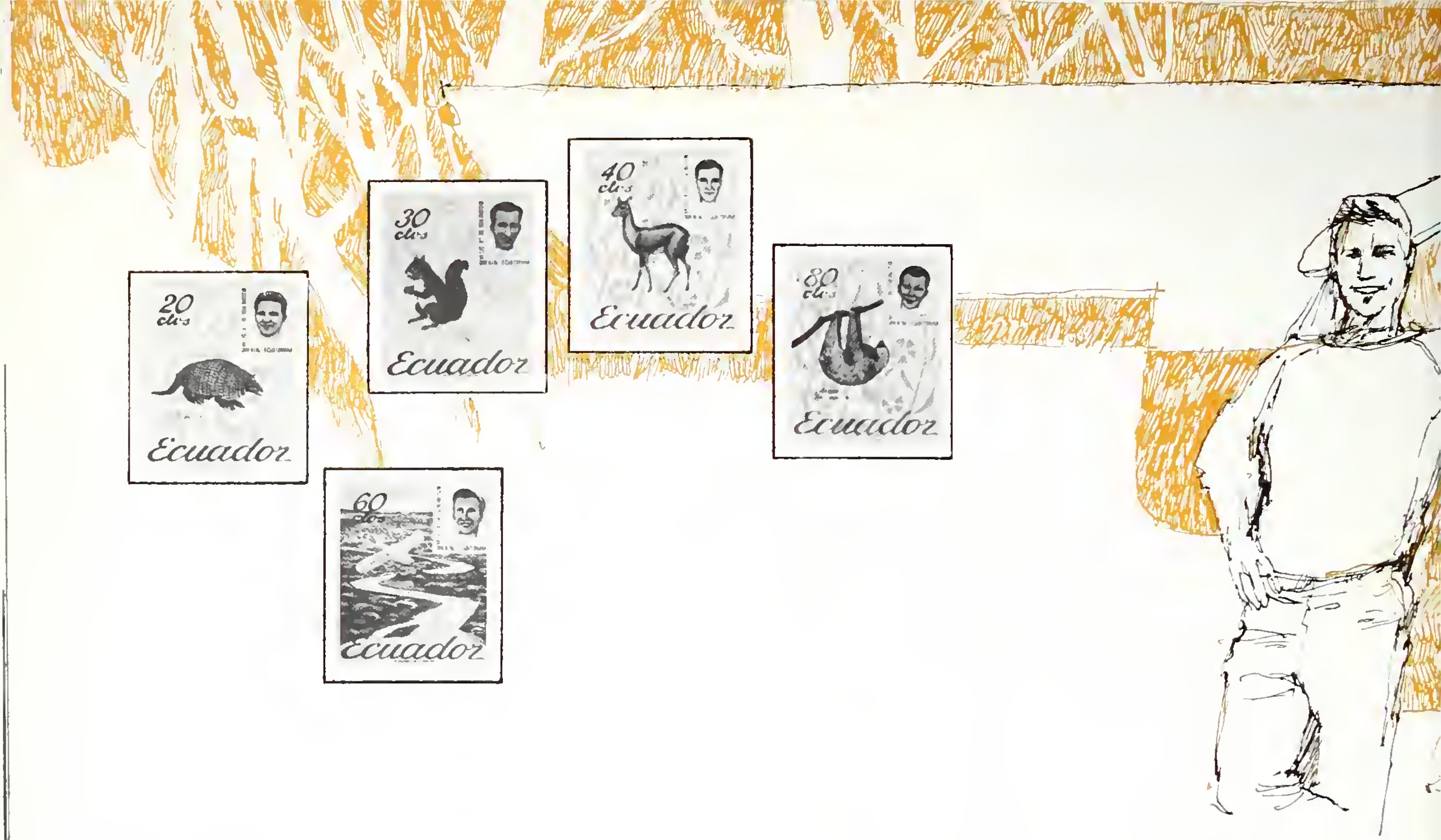
Chairman, Brethren Service Commission. Nevin H. Zuck, Elizabethtown, Pa.

Chairman, Christian Education Commission. Stewart B. Kauffman, Huntingdon, Pa.

Chairman, Finance Commission. Paul S. Hersch, La Verne, Calif.

Chairman, Foreign Mission Commission. Edward K. Ziegler, Oakton, Va.

Chairman, Ministry and Home Mission Commission, Harry K. Zeller, Jr., La Verne, Calif.



"these men succeeded.

■ "God works in mysterious ways his wonders to perform." Ten and one-half years ago five men were killed by the Auca Indians at a site nicknamed "Palm Beach" along the Curaray River in the Ecuador jungle. In a courageous attempt to communicate the gospel of Christ to this savage aborigine tribe, the lives of Nate Saint, Jim Elliot, Roger Youderian, Ed McCully, and Pete Fleming were snuffed out. The world immediately asked, "Why?" An unforgettable sequel was added to this story last summer, and the twenty-one members of the 1965 Brethren-Covenant tour group feel as though we had been there.

We were touring the Christian Missionary Alliance Academy in Quito, where several of our Church of the Brethren missionary children attend school, when one of the teachers casually mentioned the fact that Marj Saint was working nearby. "Can we see her? Will she talk to us?" A phone call brought her reply: she would be over in a half hour!

Excitedly we filed into the school's attractive lounge-conference room and sat informally in a large circle. Laden with cameras, sunglasses, sweaters, and other tourist gear, we chatted sporadically, trying to recall the details of what had happened ten years before. Marj was the widow of Nate Saint, the missionary pilot. She had been keeping in touch by radio with her husband and the other four men while they were engaged in "Operation Auca." When she received no answer to her radioed messages, she suspected the tragic climax of their mission.

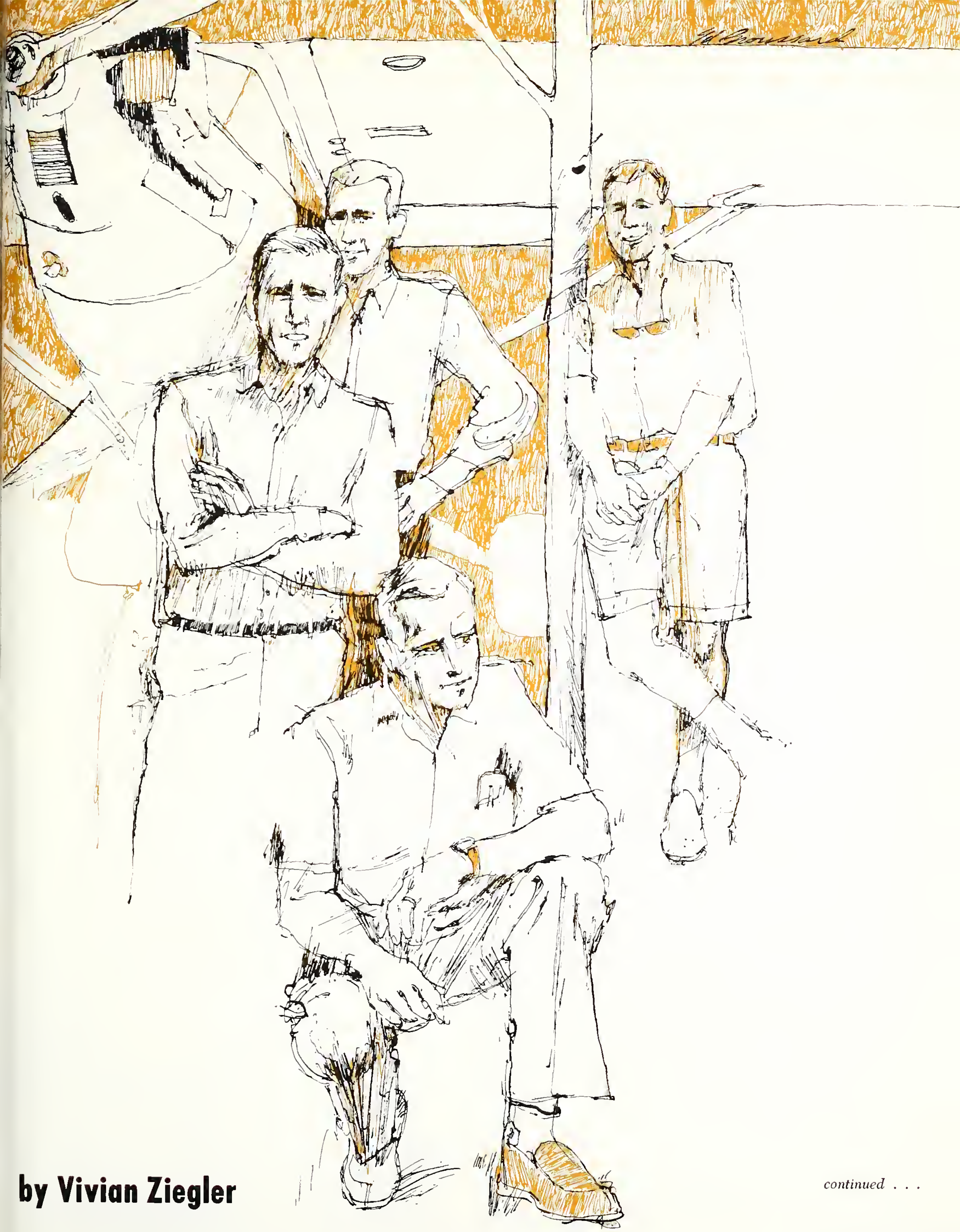
Suddenly Marj stood before us, slim and smiling. Seemingly untainted by the publicity of the past ten years, she greeted us warmly, with poise, as sisters and brothers in the family of Christ. Expectantly we listened and took notes.

With a contagious enthusiasm she related a thrilling experience she had had just two weeks before, involving her sixteen-year-old daughter, Kathy, and her son, Steve, who is fourteen (Philip, her youngest son, is ten and a half). Although they had believed in Jesus Christ as their personal Savior for several years, neither of the two older children had been baptized.

In the spring of 1965 Kathy wrote from her school, the Hampton Dubois Academy in Florida, that she would like to be baptized during her summer vacation in Ecuador. Several weeks later Steve expressed the same desire, adding that he would like his aunt, Rachel Saint, to witness his baptism.

Rachel was living with the Aucas at Tiwaeno, translating the scriptures into their native tongue and teaching daily classes in reading. If she were to witness this event, she could not be expected to come to them; they would have to go to her! The closest running stream was the Curaray River, and the site chosen was "Palm Beach."

So, early last July, Marj and the children began a two-and-one-half-day trip from civilization into the Auca country by



by Vivian Ziegler

continued . . .

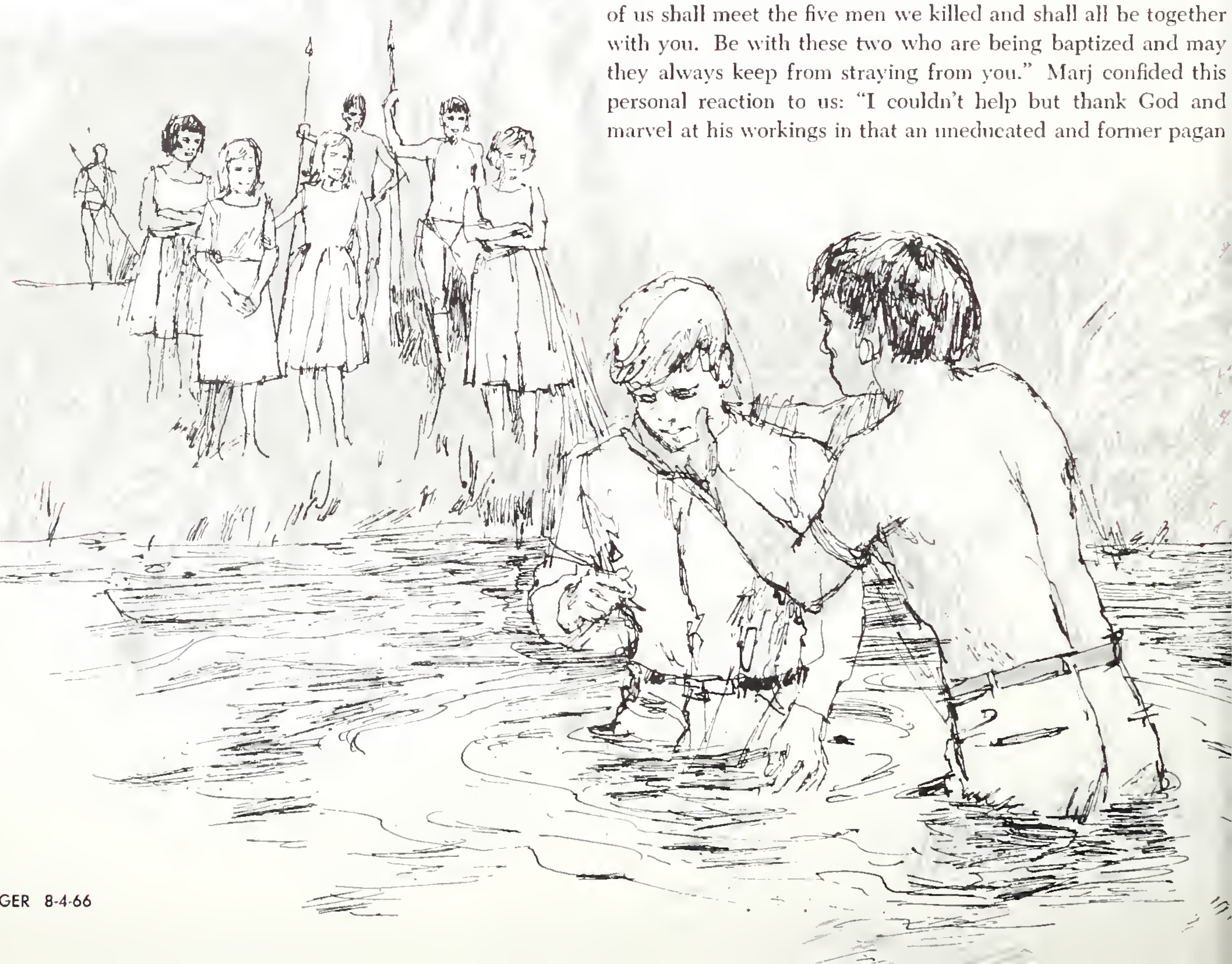
flying from Quito to Tiwaeno, stopping briefly at Shell Mera. During their ten-hour trip to reach Palm Beach they had to walk the muddy, slippery jungle trail, wade shallow streams, cross ravines on fallen tree trunks, bake in the sun, and soak in the rain as they floated down the winding Curaray River. Strong Auca men stood on the ends of the canoes and poled and guided them into the right places. They were warned repeatedly, "Don't lose sight of the Auca guide because the jungle trail is so dense you would certainly be lost!" Marj remarked, "I was made to think how important it is for the Christian to keep his eyes on Christ, who is the way."

When their party finally arrived, weary but elated, they approached the beach solemnly, for it was a place of memory. After making a fire, they cooked a thirty-pound catfish which one of the guides had speared in the river and some yucca fruit, gathered on their jungle trek, and had a delicious and filling supper. "We had no trouble falling asleep," reported Marj, "although several Aucas stood guard all night. In the morning we were told that two snakes and a puma (a type of wildcat) had been killed nearby, but I can honestly say I had no fear at all – of man or beast. I knew our heavenly Father had brought us there and was watching over us."

At the time for the baptismal service, four applicants stood waiting – Kathy and Steve Saint and two Auca teen-agers, Iniwa and Oncaye. Officiating were Kimu and Dyuwi, two of the five killers who had speared the men ten years before.

Marj did not know the Auca language; so Rachel translated for her. Highlights of the service included the reading of the scripture (from Rachel's recently completed translation of the Gospel of Mark) by Dayuma, the Auca girl who had run away from her tribe in fear for her life and had cooperated with Rachel in helping her learn the language. Then Dyuwi stood on the bank and sang fervently, if not too melodiously, the Auca equivalent of "Jesus Loves Me, This I Know."

Following the immersion, Kimu led in an extralong prayer. At least, it seemed extralong to Marj, who did not understand the language. Earnestly he prayed, "I know, God, that ten years ago at this spot I did something that displeased you very much. I know also that today I am doing something here that pleases you very much. We look forward to the day when all of us shall meet the five men we killed and shall all be together with you. Be with these two who are being baptized and may they always keep from straying from you." Marj confided this personal reaction to us: "I couldn't help but thank God and marvel at his workings in that an uneducated and former pagan



killer would be praying in this way for the children of one of his victims."

The tribe of Aucas in this area is small, consisting of about eighty persons. Twenty-three of these are now baptized Christians. Significantly, among the first group of the Aucas who sought baptism were all five killers.

Feeling as Dayuma did many years ago (that so many killings had occurred in the tribe and she would probably be next), Oncaye, a young girl from the down-river Auca group, recently tried to escape. Her attempt was detected, and she was seriously wounded. By God's grace she survived and was found by friendly Ecuadorian soldiers who brought her to the missionaries. Her coming was a direct answer to prayer, for the missionaries had been hoping for some means of personal contact with this group, consisting of an estimated 250 persons. Dyuwi, who officiated at the baptism, and Oncaye, who was one of the four baptized, have volunteered and are preparing to make the first contacts with this down-river group, in hopes of ultimately winning them for Christ, although the effort may cost them their lives. Missionaries also suspect the presence of two more groups, but it is very hard to determine their location.

The Aucas worship nothing. They believe in a supreme being that created them, but they do not worship him. Interestingly enough, they do have the legend of the flood and say they exist today because two Aucas got on a huge sweet potato plant and floated away and survived.

Why were the five missionaries killed? In conversations with the killers, Rachel has been told that the younger men did not like the plot to kill the fellows, but the older ones insisted. The younger ones pleaded, "These men are different. They speak to us in our language, and they have given us gifts." But their fathers insisted, "We are older and have had more experience. We know the way relationships with white men always turn out. We must kill them before they kill us." Thus, they killed as a means of insuring their own survival, and no guilt feelings were involved.

One young man had been especially disturbed. After the killing, he chopped down the huge tree in which the men had built their tree house, felling it across the airstrip. By this gesture he hoped to deter any other white men from landing there and consequently losing their lives.

The Aucas have no words in their vocabulary for "I'm sorry," or "Forgive me." However, as Marj and her party walked through the jungle, the Auca men did everything they could to make the trip easier. Gathering banana leaves to lay across the rough spots and climbing young trees and bending them over to give her something to hold on to for support when crossing streams, they showed their repentance repeatedly by their actions.

While at the beach, Marj visited the unmarked burial spot. She described her feelings: "As I stood there, absorbing the strange beauty of the surroundings, I noticed that four beautiful red jungle flowers were blooming just above the grave. Looking about, I discovered one more a short distance away. They were the only ones we found in that whole area, and I feel this is significant. Four bodies had been found on Palm Beach and one had drifted downstream a short distance. It seemed to me that God had placed a prettier memorial here than any cross, stone, or marker man could have proposed."

Marj has always been convinced that the men were led to the Aucas by God. Proof to substantiate her faith was discovered on this trip. Because jungle trails are so thickly overgrown, they are difficult to find on the ground and absolutely impossible to spot from an airplane. Marj explained, "The fellows prayed that God would lead them to a spot near the trail so that if the Aucas didn't discover their presence any other way, they would come upon them by using the trail. To my astonishment," she reported, "the trail goes directly over their graves! Only God could have led them to precisely that spot!"

By this time, the members of our tour group were deeply touched, challenged, and inspired by Marj's testimony. In fact, she was the only dry-eyed person in the room! We flooded her with questions. Did she ever doubt that "Operation Auca" had been God's will? "No, " was her prompt and firm response.

Where are the widows today? "Betty Elliott [author of *Through Gates of Splendor, The Savage My Kinsman,* and *Shadow of the Almighty* is presently living in New Hampshire and writing a fourth book," disclosed Marj, adding, "Olive Fleming Leifelt has remarried, and her husband teaches in Trinity Seminary, Chicago. Mary Lou McCulley is raising her family in Seattle. Barbara Youderian serves as a housemother for missionary children attending the Christian Missionary Alliance Academy in Quito. I am working here as a nurse at the HCJB hospital."

"Who led the killers to Christ?" someone asked. Unhesitatingly, Marj replied, "Rachel Saint was the one who learned the language and was the tool God used to speak to them, but any one of you who ever prayed for the salvation of the Aucas had a major part."

Several nights later Barbara Younderian and Marj Saint ate supper with our tour group at the Hotel Majestic in Quito and showed the movie, "Through Gates of Splendor" (available from Christian Cinema, Chester Springs, Pennsylvania). One expression used in the movie and emphasized by both widows as being absolutely true was "These men succeeded . . . " Suspecting we would find this difficult to understand, the widows elaborated, "These men succeeded – not in reaching the Aucas, not in telling them of Jesus, but in accomplishing what they had set out to do. They obeyed God." □

WHEN CHILDREN ASK ABOUT DEATH

by Cecil L. Haycock

■ "Daddy, why do people have to die?" The dinner table did not seem an appropriate place to talk about death, but my daughter had asked a serious question and I did not feel that I could ignore it. In a brief and simple way I explained to her that death and birth are parts of the total life cycle.

The answer was short and simple, but it satisfied her for the time. However, I knew that she would ask again and again about death, and each time her mother and I would need to answer the specific question she was asking instead of giving her a lengthy theological, philosophical, and physiological discourse intended to answer her questions once and for all.

Parents may react to questions their children ask about death in different ways: They may ignore them, they may immediately give an elaborate explanation concerning heaven, angels, etc., or they may seek to understand the reason the child is asking the question, whether it be out of curiosity or fear, and try to speak to his immediate concern.

A child's curiosity about death is largely related to his life experiences. If he has experienced the death of a beloved

grandparent or, even more tragic, the death of a parent, his questions will demand far more attention than if he has become curious about death through finding a dead bird or squirrel. It is impossible to give a neat package of flash-card type of answers to be used to meet each question a child asks about death. The answer given should speak to the specific concerns and assumptions underlying the question. The parent can often discover these by simply asking, "Are you worried about this?" The reply may indicate the child is asking a question entirely different from what was first apparent.

Answers given to children about death should be on the level of the child's capacity to understand. Children, as well as adults, interpret words and experiences on the basis of knowledge and experiences that are a part of them at any given time, and, since a child's capacity for understanding develops gradually, our answers should be given in terms he can relate to his own experience. However, the answers should not be of such a nature that they generate fear in the child by the wrong use of words.

Five-year-old Johnny, for example, was told on the day that his grandmother died that "she had grown tired and gone to sleep." This explanation seemed to satisfy him at the time, but that night he rebelled at going to bed. His rebellion continued for a week or so until his parents discovered that he was afraid of going to sleep and not waking up like grandmother. After his parents carefully explained to him that grandmother's kind of sleep was called "death" and his kind of sleep was called "rest," his rebellion ceased.

Sometimes parents tell a child that the dead person has "gone on a trip." The child may become very angry that this person had left without even telling him "good-bye," but, at the same time, he expects the person to return later. He has experienced his father going to work and returning. Perhaps his parents have been away for a weekend, but in each case they returned. It is hard for him to picture a separation that is permanent.

Also, it is difficult for a child to conceive of death as the end of conscious existence. In her book, " Exploring the Child's World," Helen Parkhurst tells of an interview with a four-year-old boy concerning death. "What would happn to you if you died?" she asked. He looked at her solemnly and replied, "Well, I'll tell you this, I would feel sorry for *myself*."

Children may tend to doubt the reality of death because of the numerous forms of false deaths they see in movies and on TV. A child sees people killed, and his parents explain to him that this is only "make believe." He may become confused as to what is make believe and what is real concerning death. In fact, children seem to enjoy acting out scenes of violence and death. From the "pow-pow" of cowboys to the "rat-ta-ta-tat" of soldiers, children play at killing and being killed, but death is in the realm of fantasy instead of fact. Last week my four-year-old daughter held the door of the bedroom closed and said, "Daddy, don't go in there! There's a dead girl in there." When I looked at her in puzzlement, she answered, "This is a grave."

It can be helpful for children to act out scenes of death and violence, for this may be a way of coping with certain threatening feelings. Then, too, dramatic play is a way of trying on life, of adjusting to some of the conditions of our life as human beings.

The attitude of parents toward death is perhaps one of the biggest factors in determining how a child feels about death. The parent who dreads death, openly or secretly, will have a hard time presenting a calm and reassuring answer to a child's question. On the other hand, the mother who never worries about anything will probably communicate to the child, by her attitude as well as her words, that death is rather remote and really not worth worrying about. However, the parent who has a deep faith in God, who believes that "the spirit returns to God who gave it," will communicate her serenity to the child whether he understands the words or not.

Parents should try to be prepared to answer their children's questions concerning death because it is impossible to predict the time and the form of the question. Many of the questions will be somewhat similar to the ones given below. I have included some answers that might be helpful in formulating your own.

Question: "Does everybody die? Will I die?"

Answer: Yes, everyone will die sometime, but death is not a bad thing. God gives us our lives, and it is his plan that we should go on living with him after we die.

Question: "They put granddaddy in the ground. Why do they say he went to Jesus?"

Answer: God has given us our bodies to use while we live on earth and this is the part that dies and is buried in the ground. But there is a part of us that thinks, feels, and loves. This is the real person who goes on living. We believe that granddaddy is with Jesus in heaven, although his body is in the ground.

Question: "What is heaven like?"

Answer: We don't really know. Jesus didn't tell us too much about it except that it will be a happy place because God is there. In John 14:2-3 Jesus talks about heaven. He has promised that he is preparing a place for us. In this place we believe there will not be any accidents or sickness to hurt us and we will see our friends who have died before us.

Question: "Mommy, will my dog go to heaven?"

Answer: We don't really know. We do know that God takes care of everything he has created. I believe that the dog was part of God's loving plan and God will see that he is all right.

As parents and teachers try to answer children's questions about death, they should consider several principles:

1. Treat the questions seriously; do not ignore or try to laugh them off.

2. Try to discover why the child is asking the question. His real question may be much different from the one he seems to be asking.

3. Answer his immediate question to his satisfaction, but do not try to answer questions he is not asking.

4. Do not try to disguise or explain away the inevitability of physical death. Help the child to see death as part of God's plan.

5. Do not attempt to give an elaborate and detailed account of what happens after death. The Bible is not too clear on this point.

6. Try to assure the child that God's love will be with him in and beyond death.

It is not easy to answer children's questions about death and give them assurance, but the person who has found security in the love of God can speak with conviction the words of the apostle Paul:

"For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom. 8:38). □

day by day

"I can't stand that person." "She makes me so mad." "He and I can't talk together." "I stay out of his way, and he stays out of mine." "She has hurt me so often." "I don't care if I never see him again."

How tragic when persons who are fine in every other way allow such hatreds to control their lives! Broken relationships are always sad, but especially so when they occur within the same church fellowship or within a family circle.

Instead of saying, "I don't like that person," redirect your thoughts into "I don't like certain things that person does." Then, consider all the things you do admire in him and you will probably end with a positive feeling.

Resentments, jealousies, prejudices, misunderstandings, and self-centeredness should be nipped from our lives every time they appear, just as a fruit grower or rose lover prunes away wild shoots. If allowed to exist, they ultimately destroy the usefulness and beauty of the fruit tree or rosebush, and we say the plant has "gone wild."

Likewise, a person who allows broken relationships to exist soon finds a gnawing guilt replacing his happiness and peace of mind and his Christian witness becoming weak. As a preventive measure and a constructive method for treatment, consider together these two weeks the causes and cures for broken relationships.

DAILY DEVOTIONAL GUIDE

SUNDAY, AUGUST 7
Psalm 133. "Blest be the tie that binds our hearts in Christian love" (John Fawcett). "True friends have no solitary joy or sorrow" (W. E. Channing).

MONDAY, AUGUST 8
2 Thess. 3:6-12. Those who have time on their hands often spend it in minding other people's business. Jesus "went about doing good." Do you just go about?

TUESDAY, AUGUST 9
2 Tim. 2:22-26. "Help me to labor earnestly, and duly pray; let me be kind in word and deed, Father, today" (Sybil F. Partridge).

WEDNESDAY, AUGUST 10
Matt. 18:15-18. Do not allow little resentments to become sleep-disturbers and friendship-breakers or pride to hinder you from forgiving or seeking forgiveness.

THURSDAY, AUGUST 11
2 Thess. 3:13-16. A sinner who is shunned by Christians may never accept the call of Christ. May love be the motivating force in all your relationships.

FRIDAY, AUGUST 12
Matt. 5:38-48. "And what can your Christ do for you now?" asked an enemy executioner in ridicule. "He can give me strength to forgive you," replied the bound soldier.

SATURDAY, AUGUST 13
Phil. 2:1-4. "Lord, help me live from day to day in such a self-forgetful way, that even when I kneel to pray, my prayer will be for others" (Charles Meigs).

SUNDAY, AUGUST 14
Col. 3:12-16. What rules your heart? When materialism and self-centeredness are in control, relationships with others grow tense, brittle, and broken.

MONDAY, AUGUST 15
Col. 3:17-25. The hardest place to keep sweet is at home. No matter how courteous and thoughtful you are in public, your conduct at home reveals your true self.

TUESDAY, AUGUST 16
1 Thess. 4:9-12. Love is a many-splendored thing, aspiring to quietness, holy ambition, and respect for others. God commanded us to love one another — with no exceptions.

WEDNESDAY, AUGUST 17
1 John 3:11-18. "God loves us because of what he is and not because of what we are. The way you feel about others should be determined by what you are and not by what they are" (Anna Mow).

THURSDAY, AUGUST 18
Gal. 5:22 — 6:1. The person who was "killed with kindness" probably died of shock! The toughest shells of hate and opposition can be worn down by love and goodwill.

FRIDAY, AUGUST 19
1 Thess. 5:12-23. "By grace one day I came to see that it would wiser be to cease my criticizing 'them,' and right what's wrong with me!" (Mrs. Roberta Beck).

SATURDAY, AUGUST 20
1 Thess. 3:11-13. Assured that his patient's condition was nothing more than neglect, the doctor prescribed large doses of "TLC" — tender, loving care. Love never ends.

What's eating you?

Days when everything seems to go wrong can sometimes be explained rather simply. All parents know the irritability and unreasonableness that afflict children who did not get sufficient rest. One observant wife admitted her husband was grouchy but recognized it was because he was on a strict diet and was constantly hungry. Fatigue, frustration, fear, and failure are frequent factors disrupting family and social tranquility.

During the Civil War a young man visited his wounded

day by day

brother in a Washington hospital. Upon leaving, he hurried from the room and ran straight into President Lincoln. Not recognizing him, he said bitterly, "Can't you get out of the way for another gentleman?" Without disclosing his identity, Lincoln patiently replied, "Young man, what's troubling you on the inside?" By instinct he knew that a person who is short-tempered and "at war with the world" is weary from fighting his own inward battles.

When you feel you would be happier if only your surroundings or the people you know were different, you are overlooking the main problem — yourself! Look honestly at the resentments and irritations that gnaw at your peace of mind. Were they really intended to hurt you, or has your imagination been playing cruel tricks on you? A self-centered person can imagine that people are talking about him and slighting him and read all sorts of derogatory attitudes into their innocent statements. Remember that "when you go around with a chip on your shoulder, the chip is probably from the block above"!

Here are some steps in healing broken relationships:

Seek forgiveness, guidance, and strength from God through prayer.

Give yourself (and the other person) time to cool off and think. But do not allow this to become an excuse and keep postponing your reconciliation indefinitely.

Talk it out — with each expressing his feelings honestly — and both listening carefully to what the other says.

Seek the help of a mediator, a mutual friend, a minister, or trained counselor.

Develop a sense of humor, learning how to laugh with others and at yourself!

Try seeing the situation from the other person's viewpoint. How would you feel then?

Repeatedly emphasize the good points about the person you find hard to love. Gradually, you will find that the good overbalances the bad.

Look at the problem objectively. If you were wrong, be big enough to admit it.

Offer to pay a full restitution (with interest!) if possible.

Try to be especially kind, thoughtful, and patient with the other person. Have faith that kindness will beget kindness.

Determine to rid your life of resentment by practicing Phil. 4:8.

When you meet about the worship center think about the most obnoxious and unsavory characters you know. Their roster would include: the gossiper who tried to smear your character, the demanding boss, the alcoholic whose car hit yours, the unfaithful mate and his partner, the date who exaggerated (or even told the truth!) about how far he went with you, the person who shoved ahead of you in line, the real estate man who withheld unpleasant facts about your property with which you are "stuck," the person who got the position you wanted only because he stretched the truth, the teacher who "picked on" your child, the friend who "stole" your boyfriend, and the playmate who always wants the biggest piece or to go first in any activity.

Then discuss together: Should a Christian love everybody? Did Jesus love some people more than others? Did Jesus love everything people did? What traits in others make them hard to love? Have you eliminated these from your way of living? Who is hurt when a broken relationship exists?

Illustrating the theme on your bulletin board could be a heart cut from red construction paper and torn in half, with the edges jagged. Or you could post magazine pictures of people fighting or back-to-back and contrast these with pictures showing people obviously enjoying one another. Look for pictures of husbands and wives, parents and children, brothers and sisters, workmen and bosses, teachers and students.

Since May 1965, *Guideposts* magazine has featured a monthly series on "How to Mend Broken Relationships." Several of these could be read as resource materials and your family could evaluate the wisdom and effectiveness of the methods described.

From *The Brethren Hymnal*, sing, play, or pray together "O Master, May My Days Be Spent" (No. 370), "The Bread That Giveth Strength" (No. 380), and try singing the words of "O Lord and Master of Us All" (No. 390) to the tune of No. 201.— EARL AND VIVIAN ZIEGLER

HEADLANDS

Beyond the sheltered curving bay
There mounts a rugged headland thrust,
A heap of worn Devonian stone,
A ridge of continental crust.

Above the headland gather mists,
The clouds of ceaseless battle spray.
The foaming blood of ancient seas
Eats flinty mountain bones away.

Some stand upon the headland crag
And watch earth forces at their play —
We do to them, as they to us,
So both are changed through time's
decay.

Headlands, wastelands, the delta plain,
Through all there runs some vein of
truth,
Some ultimate philosophy
For spelling out the dreams of youth.

Harry A. Brandt

THE CREDIT CARD

GRAND SALES COMPANY

1 80717 29815 2

by Ruth B. Statler

■ At the slam of a car door Beth Holman dropped a half-peeled potato into the sink, grabbed a paper towel, and ran to greet her husband.

"Well," Joe said grinning down at her, "why the welcome with the white flag tonight?"

"White flag?" She looked down at the white towel and laughingly explained, "I guess I am excited. We got the cards in the mail today."

"Cards?"

"Yes, the credit cards from Grand Sales Company. One for each of us to carry."

"I'm still not entirely convinced we should have them. I liked being on a pay-as-you-go basis," Joe said as he put his coat on its hanger and closed the closet door.

Joe picked up the cards to examine them and began to slip one into his wallet when Mark breezed in through the door.

"Dad may I have that bike now? Mom said maybe now that you can charge it."

"That doesn't make it free, son," he said with a slight shake of his head. But Mark was quick to note that his dad had not refused him as firmly as before.

At the table that evening Ellen talked of all the things a sixteen-year-old girl dreams of having. Now that they could charge things at the big department store Mom could not always say she did not have the money when they go shopping together.

"Wait a minute!" Dad exclaimed, raising his hand and looking around at the three. "Just don't forget charges must be paid. A credit card doesn't change that one iota."

Beth noticed he looked straight at her when he finished with a look she could not misinterpret. It had always been hard for her to deny the children anything if she could give them what they wanted. She got up to get more biscuits, resolving she would be firmer with them. They never should have discussed the credit cards with Ellen and Mark anyway.

After the first month had passed and only the usual bills arrived, Joe wrote the checks with unusual satisfaction. He felt guilty, however, at having had any doubts about Beth's good sense with easy credit. But more, he gave himself a mental pat on the back. There were many things he had wanted when he strolled through the big store. But he had not actually needed them; so he turned his back and walked away.

"That fishing reel was a real dandy," he remembered. "Just what I have always wanted. And that English bicycle — Mark hadn't missed a trick in describing it."

He had even gone through the teen department looking at some of the things Ellen wanted. One could not blame her for wanting to keep up with the Joneses — or the Connies or the Janes. Hadn't he bought their new car because Al got one? He really had not needed it yet.

Beth was proud of herself too. She had not gone shopping once except for groceries. But that was always cash anyway. She has used her card for gasoline though. But that could not add up to much. She tried to remember all the extra trips. The one to women's meeting; she had not let the women share as they always did before. That was her treat, and it was her turn to drive. She had taken Mark and Ellen and two friends up to the lake to swim. Oh, yes, she and Ann Simmons had gone to the Decorators' Fair, but that was only about three hundred fifty miles. And she and Joe had taken that long Sunday afternoon ride.

"Oh, well," she sighed, "what's a little extra gasoline? We'll cut expenses some other place."

The day after the other bills were all paid the charges for the gasoline came. Joe had forgotten all about that, and Beth had not reminded him.

"Beth, didn't you pay for any gasoline with cash last month?" he demanded.

"Sure. The usual amount I budget for it. I filled up to get home from women's meeting. I needed some at the lake . . . and, oh, at the fair. And I gave you the cash in the car the day you filled up when we took that long ride."

"I see. But for all the other times you got gas here at home you charged all that?"

"Sure. I didn't use my card for anything else," she retorted a little perturbed. "What's wrong with that?"

"Nothing's wrong," he said simmering down as he noticed his own signature on several of the charges, "but we have more than thirty-four dollars to pay that I hadn't counted on. Watch it this month."

Mark's birthday was almost there. At fourteen he surely deserved something very special, the parents were both thinking, but it was Joe who mentioned it first.

"I looked at the bike Mark wants," he said one morning after the children had left. "I didn't blame him. It is something. Do you suppose we could manage it for him, Beth?"

"Sure. Why not? We'll economize some other place. He'll get two good years of use from it before he can drive."

When the two went to buy it they remembered some of the things Ellen wanted.

"All of her friends have angora sweaters. And her heart aches for red shoes to go with her new skirt. Do you think she is unreasonable, Joe?" Beth asked.

"Seventeen dollars is a good bit to pay for a little red leather. But why not? Ellen is a good kid. And she is growing up so fast that I won't be buying her clothes very long," he answered.

When Joe got out of sight Beth could not resist buying the flashy cashmere sport shirt for him. It would lift his spirits lounging around the house or anywhere on his days off from the office.

Joe slipped away from Beth long enough to order that new pressure cooker that she had been wanting. He would surprise her with it.

Mark was simply overjoyed with his birthday gift. As he rode around the block to show it off to his friends, Ellen reveled in her new sweater before the mirror in her room. In the meantime Beth was in the kitchen preparing a delectable meal to serve her two happy teen-agers and a gaily shirted husband.

All the while two slightly worn credit cards were innocently tucked away inside two wallets awaiting their next adventure to Grand Sales Company.

Again at the end of the month Joe spent the evening going over the family accounts. When he opened the envelope from Grand Sales Company he winced when he read the total.

"Six payments into one hundred seventy-six dollars," he was figuring on his scratch pad. "Almost thirty dollars. I guess we can manage that," he thought. "We just won't charge anything else until this is paid off."

But just then his eyes fell on the dental bill for Mark's braces. His forehead wrinkled with tension.

"Beth, we just can't put anything into our savings account this time," he told her as she entered the room and sat down near the desk.

"That's OK," she said with a shrug. "We can put more in next month maybe. Mark sure loves his bike."

Again in concentrating on the bills at hand Joe completely forgot about the gasoline charges. But next day's mail promptly reminded Beth. Different from the other charges, gasoline had to be paid in full each month. Beth did not have the courage to show it to Joe for a whole week. She felt terribly guilty about it. She had never kept things from him before. When she did show him at last he was upset and angry, not only because of her delay but because of the size of the bill too.

"Forty-three dollars and ninety-two cents! Beth, didn' you pay *any* cash? And where were you running around?" h stormed.

Beth merely stammered a pained, "I'm sorry, Joe," an left the room.

He stood staring at the bill a while, seeing his own handwriting on at least half of the slips. His anger at his wife subsided a little.

Following her into the kitchen he suggested, "We just can' give anything in our church envelopes this month. There' plenty in the treasury, they say, for now. We'll make it u next month."

Beth did not like the idea, but she kept silent. What els was there to do?

For days there was a strained but polite silence betwee Beth and Joe. Only essentials were mentioned. Otherwise each went his own way trying to avoid any mention or discussion of the one thing that needed intelligent conversation

One morning as Joe passed Mark's closed door he overhear the worried voices of his children. Their lively imagination had trumped up all sorts of reasons for the evident straine relationship between their parents. He ate his breakfas hurriedly and left for the office.

As he jolted along in the old bus a resolution was takin shape. The day dragged to the closing hour, and the bu seemed forever getting him home again.

That night when Mark had finished his meal and asked t be excused, his father said, "Please stay. We have somethin very important to discuss."

Beth looked at him quizzingly as Mark bumped Ellen's ar with an "I told you so" sign.

"I've been thinking," Joe began slowly, "that I've bee acting very childishly. Here I've been blaming your mothe and you children for causing us to go into debt with thes credit cards, wanting things we can't afford. This is somethin we must talk about. I'm to blame as much . . . "

"But, Joe, I did spend too much, and I've been blamin you," Beth interrupted.

"Right here we stop blaming and take a good hard loo at the problem. I was just about ready to send the credi cards back where they came from," Joe said.

"I'm all for that, Joe. I'll be happy to do as we always did pay cash," Beth said.

"But look, it isn't the credit card that's at fault. It's th misuse of it. I've been mulling it over all day in my mind A credit card can be a useful asset to a family if we use i as such. It was just too easy for me and I didn't use self discipline."

"You did much better than I did," Beth insisted.

"And I really didn't need those red shoes. I'd be glad to return them if I hadn't worn them," Ellen volunteered.

Mark was doing his thinking in silence. He was glad he had been wrong about his parents. But he was not so sure he wanted to send back his bike even if it were possible.

After a lengthy discussion the father looked at his son and said, "Mark, will you please go to the desk and bring the box of church envelopes?"

Then as if he were performing a sacrament, Joe took from his wallet all his paper money and placed in each envelope the pledged amount that had been defaulted.

Then turning to Beth he said, "My dear, would you mind getting your credit card?"

He took his card from his billfold and placed it on the table beside Beth's and the newly filled church envelopes. Taking his wife's hand on one side and Ellen's on the other, Mark took the cue and completed the circle.

Then Joe asked forgiveness for their lack of discipline and dedicated the cards and the money to God for his use and service. ☐

From Washington

Some observations on foreign aid

■ Foreign aid has been a program of the United States for nineteen years. It seems almost a permanent part of our international relations but Congress insists on approving it only one year at a time. It was hoped that the authorization of AID this year would be expanded to a five-year period but this was defeated. It is one of the most controversial matters facing the government and the people of the United States.

Economic vs. military aid

This year the President asked for 3.4 billion dollars for the 1967 budget of the Agency for International Development (AID). This is actually the smallest dollar amount requested in eighteen years. However, this does not represent the total foreign assistance as indicated by other programs below. The AID appropriation was first separated into economic (H.R. 12449) and military aid (H.R. 12450). To the disappointment of many who wished to see this separation recognized the committee is now reported to plan a single bill combining both as in the past. A large part of foreign aid in fact and in purpose continues to be military, thus making support by peace-minded individuals difficult.

Production for need

A second program of foreign aid is the "Food for Freedom" program (H.R. 14929, S. 2933). This legislation will be an extension of P.L. 480, the "Food for Peace" program, and will increase the authorization from $2 billion to $3.3 billion. The "Food for Peace" program primarily disposed of surpluses. This new "Food for Freedom" program will recognize the needs of hungry people in the world and the ability of the U. S. to produce more to help feed the people. This new approach, in which the country increases production to meet need rather than conveniently sharing surpluses which may spoil in storage, begins to sound like an awakened moral conscience responding to the cry of human suffering.

Political bias

These measures still attempt to enforce U. S. foreign policy in that assistance is denied to those nations considered unfriendly to the United States and to those countries which trade with unfriendly nations. The motives can, therefore, be questioned because they aim to build up our prestige in the world and to increase the outlet for our agricultural commodities. But hunger is terrible, and people must be fed with continued attention to the improvement of the mechanics.

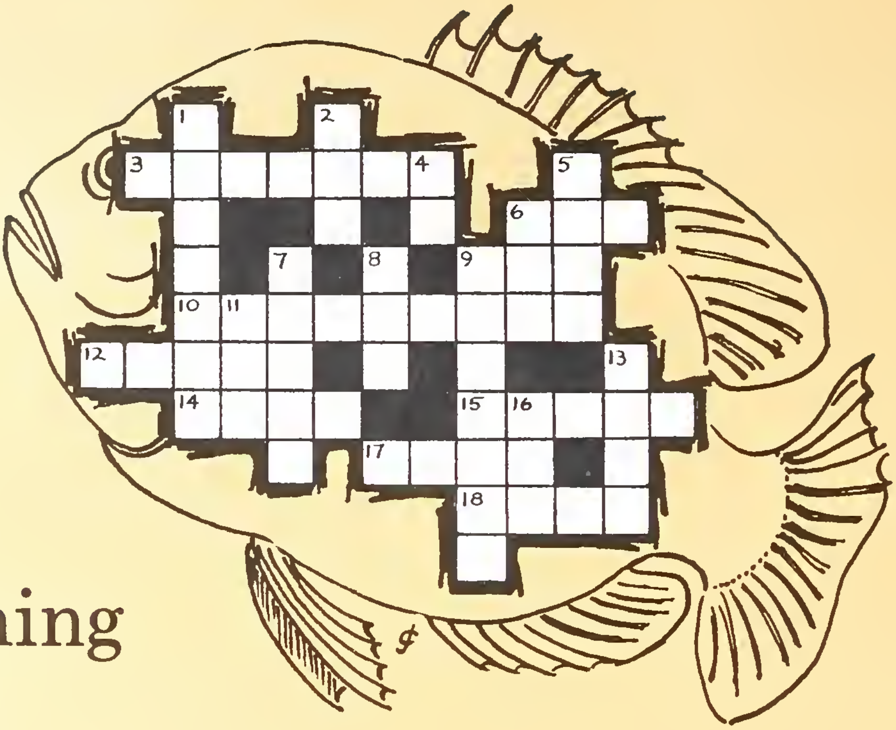
Already two bills covering emergency needs have been signed into law by this Congress. One authorizes supplemental aid to Southeast Asia and Santo Domingo (P.L. 89-371) and the other authorizes relief for victims of hunger in India (P.L. 89-406).

Lessons from Vietnam

A number of features in the aid program this year might be termed a "new look." There is greater emphasis on self-help and a broader emphasis on agriculture, education, and health. These are efforts to prevent such abuses as reported in Vietnam. The black market in that country illustrates perhaps the greatest failure of foreign aid to fulfill its purpose.

Food for survival

United States food surpluses do not exist as they did a few years ago. Experts warn of critical worldwide food shortages by 1980. Plans are under way to lift production controls in the United States and to return more acreage to farmers. Population control is receiving serious attention everywhere. The problem facing the world may not be "food for freedom" but "food for survival." — John H. Eberly



Something Fishy

by Carol and John Conner

Across

3. Fish with whiskers around the mouth
6. Slash
9. Male descendant
10. Fish with sharp teeth
12. Ocean fish with long, sharp upper jaw
14. Remove useless plants
15. Sport in Thailand, watching fish ______
17. Fish with large dorsal fins
18. Glided

Down

1. Colorful trout
2. Fish's limb
4. Anyone
5. Fish widely used for canning
6. Fish plentiful along shores of New England
7. Command
8. The sting ______ can wound swimmers seriousl
9. Small fish that guards its nest
11. Surface measure
13. ______ roe, a substitute for caviar
16. Unfavorable

ANSWERS

Across
3. Catfish
6. Cut
9. Son
10. Barracuda
12. Sword
14. Weed
15. Fight
17. Sail
18. Slid

Down
1. Rainbow
2. Fin
4. He
5. Tuna
6. Cod
7. Order
8. Ray
9. Sunfish
11. Are
13. Shad
16. Ill

The figure of the Servant

The Second Isaiah, Introduction, Translation and Commentary to Chapters XL-LV, by Christopher R. North. Oxford University Press, 1964. 290 pages, $5.60

Deutero-Isaiah, a Theological Commentary on Isaiah 40-55, by George A. F. Knight. Abingdon Press, 1965. 283 pages, $5.50

History and Theology in Second Isaiah, by James D. Smart. Westminster Press, 1965. 304 pages, $6.50

C. R. NORTH HAS attempted to design "an all purpose commentary . . . reasonably intelligible to preachers and teachers whose knowledge of Hebrew is limited, and even to those who know no Hebrew at all." While this may be true, the reader who has no knowledge of Hebrew will be at a disadvantage in his use of the book, since many of the critical notes in the commentary are concerned with grammatical and syntactical problems in the Hebrew text. Useful explanations of grammar, vocabulary, and comparative detail are provided.

The translation is lucid and proceeds with the least number of emendations to the text. There is a helpful survey of the major themes of the theology of Second Isaiah, which is heavily dependent upon Gerhard von Rad. If there is a weakness in the commentary itself, it lies in the lack of theological exposition which may arise out of the author's concern to remain objective and impersonal.

Unlike North, both George Knight and James Smart see their primary task as theological interpretation and give little attention to the critical details of the text. Second Isaiah is a theological treatise for them and was primarily a written work rather than one which emerged out of the spoken word of the prophet. This fact of their interpretation marks a radical departure from the major work of twenty-five years ago by Joachim Begrich, who saw the principal task of the exegete in the division of the individual units and n the investigation of the spoken forms of Second Isaiah. Second Isaiah has now become a writer.

One of the most striking motifs of Knight's commentary is the sharp relief in which the grace of God stands in relation to the sinfulness and rebelliousness of Israel. God had called Israel to be his servant and she has "signally failed in her calling." The prophet in contrast has pictured for us the perfect Servant who is wholly obedient to the will of God and he is calling upon Israel to trust and believe in him. Through her faith God will impute to her the power to be servant. But Israel by her own deliberate choice is brought almost to the point of death. Israel's failure brings God himself, by his own gracious action, to establish such a relationship with Israel that finally "the Servant is God in Israel," who himself identifies with the suffering of Israel.

"No obstacle that man can place in God's path can prevent the fulfillment of God's incomparable cosmic plan of salvation." God's universal redemption first begins with Cyrus and follows by effecting a change within Israel herself. This new life which is initiated in Israel is to be available for all men. This is the central theme of the book.

The difficulty of Knight's exegesis is not in its richness of biblical parallels, both from the Old and New Testaments, but his uncontrolled use of them. The reader has the feeling that the author is establishing a biblical theology for which Second Isaiah merely serves as a springboard.

More than any other commentator, Smart, in spite of the title of his book, is constrained to remove Second Isaiah, which for him includes chapters 40-66 and 35, from its historical context. What shapes the prophet's thought is not the movement of history, for what he discloses to us is "his mind and spirit and his theology." The prophet's theology informs and illuminates the historical situation, but this is a one-way street in which theology sets both the speed and direction of the traffic. Therefore, the dialectic between theology and history, which is so apparent within prophetism itself, is removed. The major argument in this regard is posed in a question, "Who can take seriously a prophet who

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in God's name proclaims the impending salvation of humanity through the agency of a pagan conqueror?" Have not other prophets proclaimed God's action in the confrontation with a foreign adversary, e.g., "Assyria, the rod of my anger"? If this be the case, one need not shy away from the initiation of God's salvation within the course of history through a specific ruler. Smart's deletion of every reference to Cyrus within the Book of Second Isaiah is needless and unwarranted.

"The impending eschatological transformation of Israel is in many ways the key to the understanding of the book." There are always two Israels in the prophet's mind, the Israel of the present distress and the Israel which lies ahead in the day of transformation. Therefore, the Servant Songs represent the metamorphosis of the Servant "from a state of humiliation to one of triumph and vindication." Since the suffering of the Servant is placed in a framework of ultimate triumph, Smart suggests the renaming of the Songs, "The Suffering and Triumphant Servant." This figure fluctuates between an individual and a communal reference as he is seen from various aspects. The New Testament, which uses the image of the Servant both with respect to Jesus as well as his disciples (cf. Luke 22:27 and John 13), has reaffirmed the true identity of the Servant by preserving his individual and communal aspects.

Not only do these three commentaries show great diversity in terms of interpretation but also in method and approach. C. R. North deals with grammatical and syntactical problems of the text, while James Smart sees his primary purpose as spinning out the theology of Second Isaiah. Only George Knight of the three speaks to the problem of exegesis and homiletics. The difficulty of the appropriation and proclamation of these words for this generation is only too apparent in the books themselves. Apparently this task is left to the preacher. Perhaps the divorce of exegesis and proclamation and the separation of critical investigator and proclaimer has heightened the sterility of exegesis. One can only hope that the pastor's and layman's confrontation with the figure of the Servant in Second Isaiah will lead to the actualization of the text in both word and deed. — ROBERT W. NEFF

REVIEWS / FILMS

And Now Miguel

BASED ON an award-winning novel by Joseph Krumgold, "And Now Miguel" tells the story of New Mexican sheep farmers. The title character is a ten-year-old boy who dreams of going to the summer grazing in the mountains with his father. Producer Robert Radnitz's intention is to make a family film that merely entertains while stirring up no controversy. The latter he has achieved, but by choosing a rather innocuous story line he has given the entertainment end short shrift.

Miguel's story is actually a semi-documentary, and the film could have had more impact if it had used more of a documentary approach. As fiction, "Miguel" suffers from lack of plot, insufficient character development, and predictable events. The few moments of tension are sometimes contrived (Miguel facing a rattlesnake in the barn) and usually have an obvious outcome (Miguel leading some lost sheep home being followed by a wolf pack and found by his father in the nick of time). Moreover, the climax is practically foretold i
the opening moments of the story.

The one relationship which has dra
matic possibilities is between Migue
(newcomer Pat Cardi, who looks like
boyish Natalie Wood) and Perez (Gu
Stockwell), an embittered artist. Here
also, the potential drama is undercut b
an imperfectly realized Perez — fror
both author and actor. The ploy c
youngster giving renewed meaning of lif
to cynical adult has been much used, a
though here it is handled with a nice b
of underplaying.

The other relationships are warm an
fulfill their purpose, but there does nc
seem to be much dramatic vitality t
them. Miguel's father (Michael Ansara
is understanding but largely wooder
Johnny (Clu Gulager), a sheep shearei
befriends Miguel, but his natural exubei
ance seems inadequate because we d
not get to know much about him. Pila
Del Ray as Miguel's mother and Joe D
Santis as his grandfather have small role
which they walk through.

There is some lovely scenery i
"Miguel" and the opportunity for magnif
cent camera work. Unfortunately, muc
of this is static. One exceptional area i
shots of the sheep, which at times al
most become the main dramatic focus c
the film.

Perhaps much of the reason for a crit
ical approach to this film can be foun
in the direction. Miguel's story is poter
tially an affecting one, and tighter direc
tion (for one thing, the film could hav
been about ten minutes shorter), alon
with more complete characterizatior
which would have given impact to th
dramatic moments, would have give
us a picture that could more appropri
ately have been called entertaining
Director James B. Clark has not don
the best that he could with the materia
he had.

Mr. Radnitz's inclinations toward ex
cellence in family film fare are laudable
It is unfortunate that in "Miguel" thes
inclinations are inadequately realized. -
DAVE POMEROY

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Faith looks up . . .

As the Old Year was being ushered out I was lying in a hospital bed in traction —
the doctored instead of the doctor
a change of places and a change of pace!
And with the passing of the Old Year there was the prospect of work limitations —
the inactive instead of the active
a change of pace and a change of emphasis!
Also with the passing of the Old Year there was the realization that time for service was running out —
a time of ending instead of beginning
a change of emphasis and a sense of urgency!
Then my mind went back many years to a youth meeting where each had chosen a life verse:
"Trust in the Lord with all your heart,
and do not rely on your own insight.
In all your ways acknowledge him,
and he will make straight your paths."
As the New Year was being ushered in there was now time for renewal of faith —
in Him who will continue to lead us
in Him who knows the end from the beginning
in Him who has a plan for each of our lives!
And with the coming of the New Year there was time for thanksgiving —
for this leading during the passing years
for health and opportunity to work abroad and at home
for helpmate, family, church, friends both far and near!
Also with the coming of the New Year there was time for reflection —
how to make the best use of the remaining years
where to find the greatest need for time and talents
to stay right here where we are, or to go to some distant place!
A retired doctor friend is giving part of his time to serve in some of the needy areas of the world —
What more can we do?
What more can you do?

DARYL M. PARKER is a physician and surgeon in the Wayne Hospital, Greenville, Ohio. He and his wife, Martha, are parents of three children; the oldest, Bob, is also a medical doctor. They are members of the Greenville church. Last June Dr. and Mrs. Parker returned to the Castañer Community Hospital in Puerto Rico for one month to relieve Dr. Lee Smith who attended Annual Conference in Louisville, Kentucky.

And but a fortnight away,
another Brethren conference

A Close-up on Three Worlds

THE SUMMER'S SECOND major Brethren gathering, the National Youth Conference, is a few days away. Three thousand Brethren youth soon will travel to the campus of Cornell University at Ithaca, New York, for five days of concentration, fun, and discovering more about three of their worlds and what it means to be in mission in them.

The three worlds: On the opening night, Tuesday, Aug. 16, an audio-visual montage of sight, sound, and color will begin to describe the worlds of youth. In sessions the next three days the major worlds of personal relations, group relations, and international relations will be dealt with not broadside but by looking at a specific area of concern in each.

On personal relations, the conferencegoers will focus on the concern of the relationship between the sexes, particularly on the new morality, as dealt with by guest leader Douglas P. Evett, curate of Grace Episcopal church, Grand Rapids, Mich. Part of the discussions will be in groups of twelve.

On group relations, the emphasis will be on race, with the major presentation handled by J. Metz Rollins, Jr., of the United Presbyterian Church's Commission on Religion and Race. Also Jimmy Collier, Chicago folk singer with the Southern Christian Leadership Conference, will sing and discuss the implications of the songs of the Civil Rights Movement. Again the issues raised will be discussed in groups of twelve.

Appropriately for Brethren youth, on international relations attention will center on the war-peace dilemma. The major presentation will be made by Sanford Gottlieb, an official of SANE, Washington, D.C. A debate between Robert G. Mock, North Manchester, Ind., and Harry M. Gardner, Arlington, Va., representing different points of view, and moderated by Ralph E. Smeltzer, Elgin, Ill., will indicate some of the ways of dealing with the world as it is. Small group discussions will follow.

Coffeehouse exhibit: Each day one third of the conferencegoers will be dealing with each of the areas so that discussions can be of a manageable size. Further, one of the unique aspects of the conference will be the exhibit and coffeehouse planned by Mary Cline, Elgin, Ill. The exhibit, featuring contemporary art forms, will be a place to meet with friends to pursue issues as well as to listen to and participate in the music of the world of today.

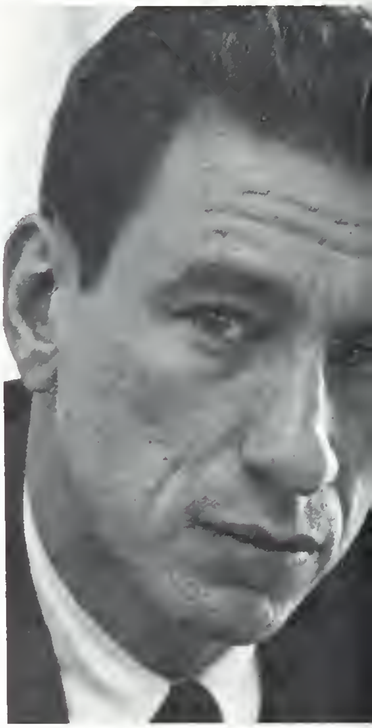
Evening sessions: On Wednesday evening two recording artists, Guy Carawan and Carolyn Hester, will team together for a concert of folk music.

Another, and quite different, musical presentation is scheduled for Thursday night — a worship service in the jazz idiom written and presented by Paul Knopf, musician-composer of New York City.

The musical revue, *For Heaven's Sake!* will be presented by the Lancaster Players of Pennsylvania on Friday night.

The biblical base: The conferencegoers will meet as a total group also at morning sessions in which Willard E. Dulabaum, Harrisburg, Pa., will organize worship services that will provide the setting for presentations by Murray "Skip" Wagner, Harrisburg, Pa., and Ralph G. McFadden, Lafayette, Ind. Skip will develop the theological and biblical bases for involvement in the world the first three mornings. At the closing session Saturday morning Ralph will summarize the experience of the week and challenge youth to respond.

The planners: The youth ministry staff of the Christian Education Commission, Don Lowdermilk, Bud Tully, and Dave McConnell, have coordinated planning for this fourth quadrennial conference, with Will Nolen serving as conference director.



Sanford Gottlieb of SANE, Washingt

Scene from For Heaven's Sake, *Act I, "In the First Third of Your Life"*

aul Knopf will conduct worship in jazz idiom

Conference leaders include l. to r.: Ralph McFadden, Willard Dulabaum, Murray Wagner

Jimmy Collier, folk singer with the Southern Christian Leadership Conference in Chicago

Annual Conference and Mission One

■ Listening is one of the first requirements of Mission One. We cannot be in mission with dull ears. Annual Conference, believe it or not, is a partner with the congregations in Mission One. Or at least it ought to be. But were the delegates listening? There were evidences that they were not.

The delegates failed in even the most elementary kind of listening. Motions were needlessly repeated, points of order were frequently called for, and lack of attention to what was going on became so acute that on several occasions the meeting fell into a parliamentary shambles.

But beyond merely staying awake, the delegates were remiss in other kinds of listening. First, they were reluctant to listen to one another. Those standing in line before the microphones (sometimes nearly twenty-five at a time) were silently rehearsing their speeches rather than listening to hear their points already being made.

Delegates who were "instructed" on how they should vote were closed to new information. They had done their homework well – they did their listening before they came.

Furthermore, the delegates were not willing to listen (or talk) to other Christians in a consultation. Choosing to converse with those whose "safe" conversations they already knew, they closed their ears to the vast majority of Protestant Christians in the United States. One wonders: If Christians are so hard to listen to, how impossible it will be to hear those whose gods are unknown!

But of supreme importance is the question: Were the delegates listening to the voice of God?

While many were defending *our* historic position, few tried to get the Conference to consider how *God* migh be calling us to "all things new." It would have bee more comforting if we could have been certain that thos who spoke and voted against the consultation did s instructed by an Almighty God rather than a fearful paris back home.

It was rather clear at Conference that the spirit o Mission One has not yet permeated the Brotherhood. I is also clear that when it does it will be costly. It wi cost us our desperate clinging to the status quo, the fea of creative conflict, and the conviction that we Brethre have God more neatly packaged than any other Christia body.

If the spirit of Mission One does *not* begin to move i us, it will be even more costly. We may lose the young dynamic leadership (both clergy and laymen) we need t fulfill the call of God in a world which takes very littl time for looking back.

Annual Conference is over, but the church's missio is not. Now is the time for those who have ears to hea to *hear*. Each of us should be alert that we do not lend a ear only to those who agree with us or flatter us. Neithe should we be afraid. If our position is valid it will withstand conversation. We must be willing to talk. Talk i not cheap in the church. We must be willing to risk an to dare. If we are not so willing, who will want to tal or listen to us anyway? – WB

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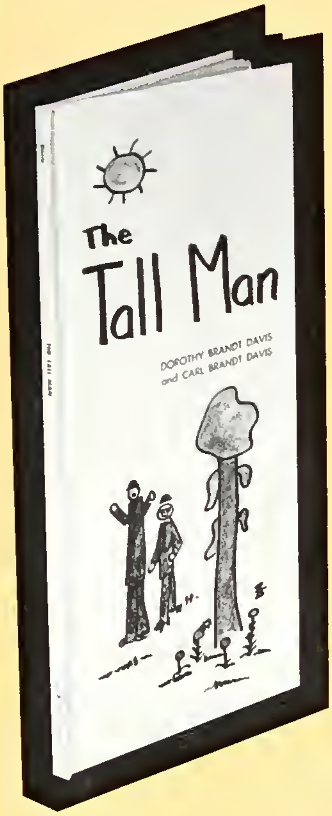
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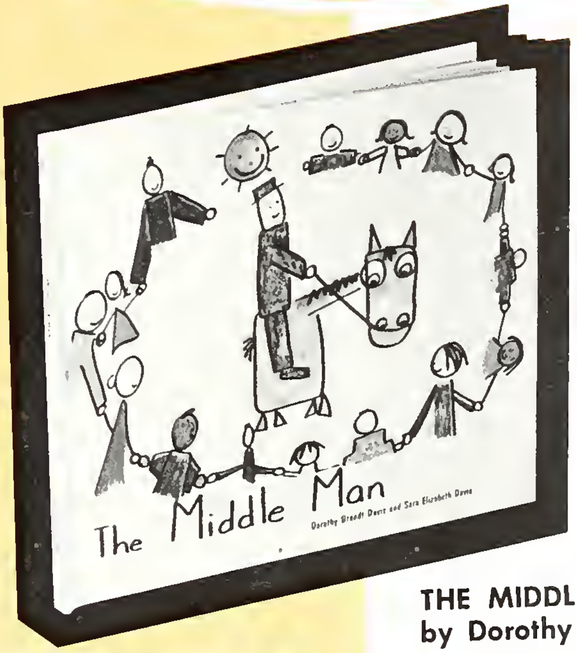
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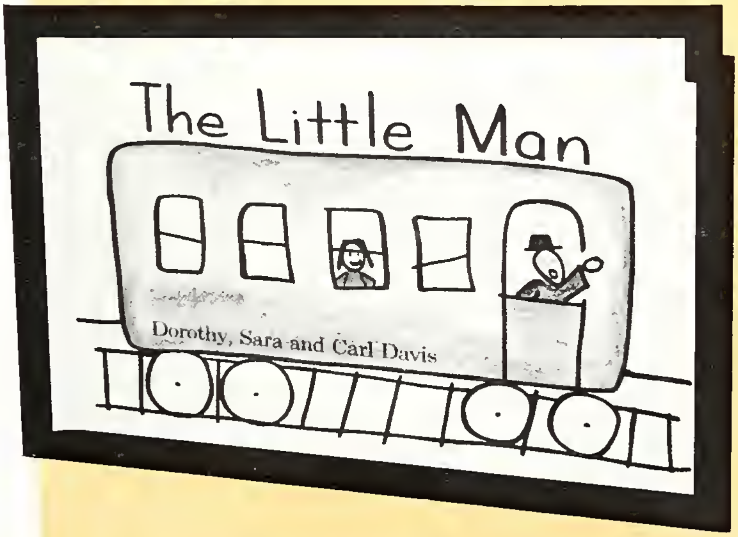
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LOOK FOR THESE FEATURES IN THIS *messenger*

Vignettes of an Annual Conference. *Fourteen pages of photos and report of the 1966 Annual Conference in Louisville, Kentucky.* Text by Harold Bomberger

These Men Succeeded. *What looked like tragedy actually was destined to play a part in the conversion of the savage Auca Indians.* by Vivian Ziegler. page 14

When Children Ask About Death. *How do you answer the difficult questions children pose about dying? Some guidelines.* by Cecil L. Haycock. page 18

The Credit Card. *The misadventures of a family whose sense of economy was threatened by an eager and instant credit card.* by Ruth B. Statler. page 23

A Close-up on Three Worlds. *A preview of the leadership and program of the upcoming National Youth Conference.* page 30

Other features include "Day by Day"; a report from Washington; a poem, "Headlands," by Harry A. Brandt; a page for children; a review of three books on Second Isaiah; "Faith Looks Up"; and a review of the film, "And Now Miguel."

COMING NEXT

Lois Teach Paul tells of the faith and fortitude of Irma Gall in her work in the Kentucky mountains; Inez Long describes the situation many pastors' wives find themselves in as "half a pastor"; a special news report on Billy Graham; "Freedom for Mission," by Merle B. Crouse; and many regular features.

PHOTO CREDITS: 1-12 Don Honick; 18, 19, 20 Rohn Engh; 31 (lower right) Roy Lewis

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messenger

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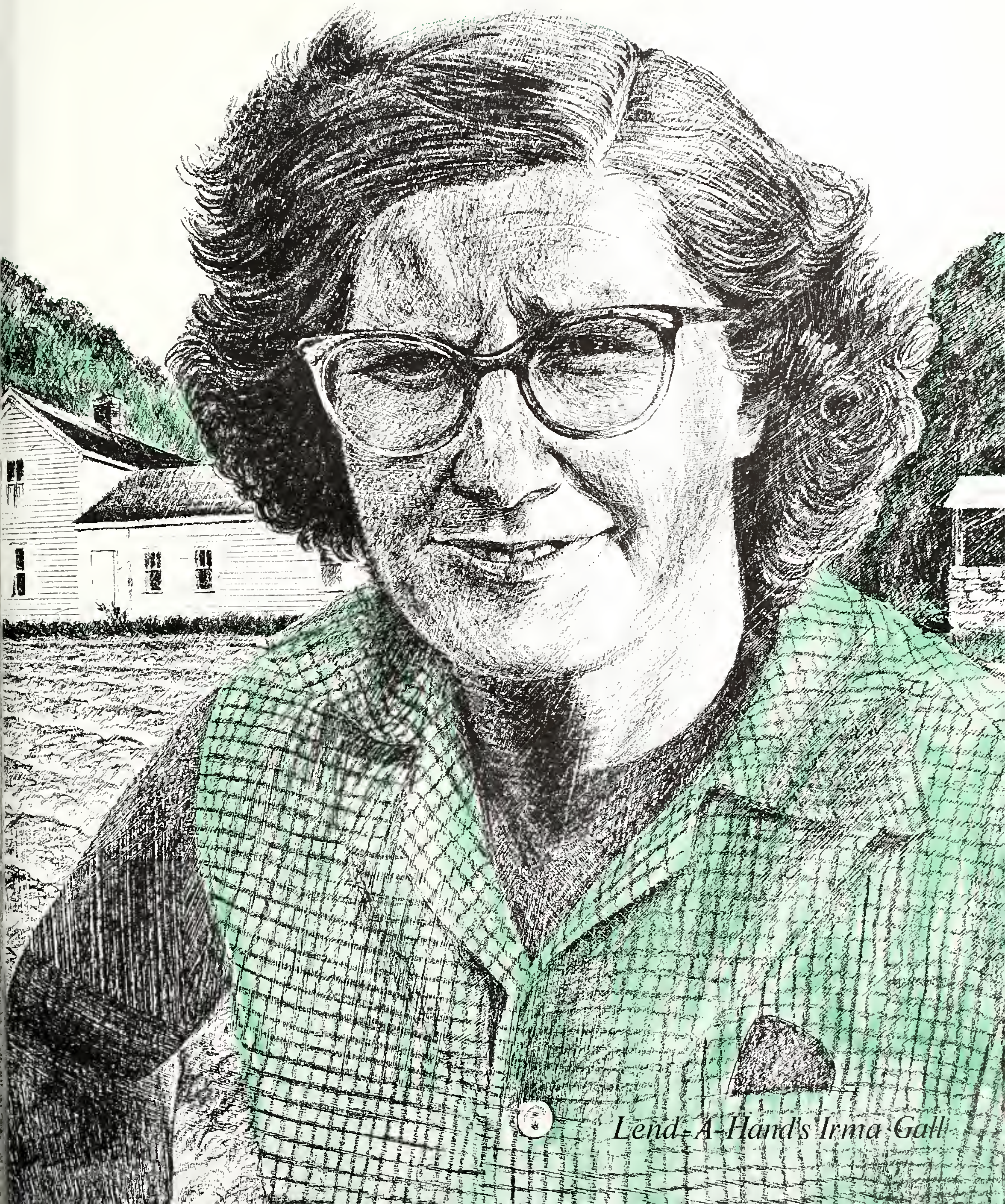
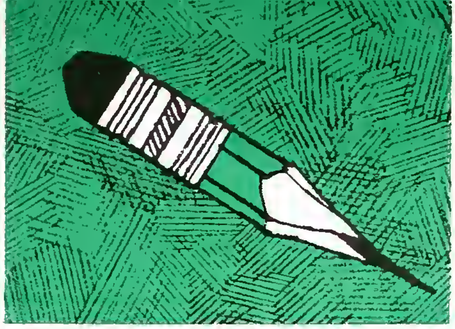


Lend-A-Hand's Irma Gall



readers write

NO FLAGS IN CHURCH?

As I read Brother Dale Aukerman's article, "No Flags in Church," I was deeply troubled. I failed to see what constructive purpose the article served. It appears to me that such an article has no place in uniting the body of Christ. It is my personal opinion that none of his three points is well taken. As for Christian reasons to outweigh his positions: (1) It is bad symbolism to have the American flag take precedence over the Christian flag. In Mark 10:31 Christ told his disciples that many that are first shall be last; and the last shall be first. It isn't the physical position that makes the difference, Brother Aukerman, but how we regard it in our own heart. . . . (2) You state that the flag is the symbol of that which is Christ's main competitor for the central allegiance of men – the nation. God help us if our nationalism decreases to any lower degree than it is now. I am still proud to be an American, even though it appears that you are not. With all its faults, Brother Aukerman, show me a nation that is any better. I still will proudly pledge allegiance to the flag, but I must admit that it means less to me as we lose our "nationalism." If you think that one-world government is the answer, I plead with you to read Revelation 13 on your knees, asking that the Holy Spirit reveal the message to you. (3) You say nationalism has split the church. . . . It is true that nationalism has caused splits, but not in the true church, which is the body of Christ. Our own church and our own nation were splits, and they were caused I suppose by nationalism, but I would ask the question, Should they not have split?

Bob Williams

Pampa, Texas

■ It is rather shocking to me to find Brethren people so unpatriotic that they would suggest putting the flag of their country on a dusty shelf rather than allowing it to be displayed in church. . . .

This writer is badly misinformed when he thinks this country demands the Christian flag take second place. The Christian flag is the only one allowed to fly above the American flag. When I was in the marines, the Christian flag flew every Sunday above "Old Glory."

What does the flag mean to me when I see it in church? It means a symbol of religious freedom for all people. It means I can go to church and worship with no fear of harm. It has been a beacon of refuge for thousands of persecuted people throughout the world.

Brethren people should be active in their government, working within the law to make this country even better. To me this is the Christian way. Yes, let's be proud of our flags – both for our country and the Christian way of life. Let's display them proudly in our Brethren churches. Ours is a God-fearing country, standing out in a sinful world today.

James Russell

Copemish, Mich.

■ It is bad to have the Pledge of Allegiance to the flag assuming that all American citizens believe in God. Yet, by an act of Congress, approved by President Eisenhower on June 14, 1954, it does precisely this. House Joint Resolution 243 amended the language by adding the words "under God," so that it now reads, "one nation under God, indivisible, with liberty and justice for all." This would signify that all persons pledging their allegiance to their nation believe in God Almighty. But it is apparent that our God is not unanimously endorsed, and these two added words jeopardize the constitutional right to freedom of religion for non-Christian Americans.

Thomas G. Guthrie

Glendale, Ariz.

■ The U. S. flag is not the symbol of war but is the symbol of a government most nearly founded on Christian principles of any government in the world. . . . The feeling expressed in the article that the U. S. government and the Christian church are opposing forces is false. On the contrary, the government is the enabling agency permitting its citizens to worship as they see fit or not at all if they so wish. It would seem far-fetched to place the U. S. government on a parallel with the old Roman law and throne. If it were not the type of government that the U. S. flag symbolizes, the Christian flag conceivably might not be permitted to fly at all, as is the case under some types of government.

O. N. Thomas

Olympia, Wash.

■ I heartily agree with Brother Dale Aukerman. . . . The American flag in church is inconsistent with biblical and Brethren teaching that our supreme loyalty belongs to God, the creator of the entire universe and obedience to the teachings of Chris

J. Kenneth Kreider

Elizabethtown, Pa.

WE WERE DEAD WRONG

I presume so obvious an error has al ready been called to your attention, but i case it hasn't, perhaps a correction shoul be made. In the June 23 issue in th article by Harold Bomberger there appear this statement, "Another report indicate that during the past 55 years almos 70,000,000 Americans have been killed o our blood-splattered streets and highways'

I don't know what the figure was intende to be, but if we had been killing people a that rate, no one would be talking about population explosion in this country.

Our record of highway slaughter is de plorable, but thank goodness it isn't tha bad.

Bob Beery

North Manchester, Ind.

■ That line ought to have read: "Anothe report indicates that during the past 5 years almost 70,000,000 Americans hav been *injured or* killed on our blood splattered streets and highways!" – Ed.

A CO IS A DISGRACE?

Being a member of the Church of th Brethren and also having worked on th local draft board, I have a few comment that I think are worth bringing to the fore

Mr. Wolfe states ("Readers Write," Jun 23) that they (COs) were practicall "without pay." Well, how does 12c an hou strike you to risk your life? This is wha the servicemen were paid. Second, hov many of you were not employed in defens factories? It's well enough to make th bullets as long as you don't fire them, isn' it? The pay, great. Then, too, I know per sonally of a CO (lay minister) who wouldn' lift a gun in combat but when he though someone was at his chickens was quick t get his shotgun and fire at those children

There is a very indicative statemen made by Mr. Wolfe himself which merel strengthens my feelings that most COs hav little decisive feeling about this. . . . Upo registering for the draft at age eightee every man is given the opportunity to ad vise the board of being a conscientiou objector. They don't wait until they ar about to be inducted and twenty-thre years of age. I have no feelings for these backsliders. In my estimation they would be more of a risk than a dependable person. Then, too, was this man making a career of school to dodge the draft? There are plenty of these, too. Let's give our draft boards a fair shake. If a man is sincere in his feelings, let him go into a IAO group. There he at least goes through basic training, wears the uniform of his country with the pride of a man doing his part, and is placed in the medical corps, where he serves his time either in veterans hospitals or overseas.

These others certainly like to enjoy the privileges of this country that many have lost their lives to preserve but are not men enough to do their part. My sympathies are not with them in the least. Were I to counsel my own son on this issue, I'd feel he had as much obligation as his father had (a Korean veteran), if not as a regular soldier, then as a IAO. A CO outright is a disgrace, and the church needs some second thoughts on this issue, or it may as well endorse communism and be done with it. There is nothing precious in this world that we don't have to fight for one way or the other to keep. Our liberty and that of our children should be worth that much.

Mrs. Dorothea B. Knaub
Dallastown, Pa.

GREEN BERETS

Let us stop beating ourselves for not being intellectual, sophisticated *avant garde,* or big, but let us build from our simple rural uncultured base. There are values in simplicity and rural living and also in urban living and intellectual experience and in culture and I am tired of reading of this glorification of the simple, rural, and uncultured living. . . . What happened in rural living was that the crops failed because there was a drought and money was tight; so the barn couldn't be painted, and the kids didn't get any shoes and they couldn't go to school. And the woman died in childbirth with her tenth child, and the family got to the county seat only once a season if the wagon wheel didn't come off. And any desire of a child to see the world was frowned on. Anybody willing to tolerate this for the values of peace, quiet, owning your own land, and having a stable, fixed community where everybody knows his place is quite welcome to this way of life. But please let's not glorify this as the only way of life.

Irene Saylor
Elizabethtown, Pa.

■ Even if I agreed with Vernard Eller (Messenger, June 9) I would think his terminology ill-advised. His comparison of the Church of the Brethren with the Green Berets was incongruous, since they represent the antithesis of peace, their objective being to subdue and kill by fair means or foul. Yet, perhaps he inadvertently presented the major error in his argument.

Mr. Eller listed some commendable aspects of our church, indicating that because of these we could accomplish what other groups could not. He failed to list what it was we would set out to accomplish. Since the most urgent need today is a unified voice of Christianity, Mr. Eller was discussing the wrong question. Of what value is a safari outfitted for tracking down spotted tigers if the need is for a concerted effort by all the natives to catch and domesticate the hawks?

Would we, by virtue of the advantages Mr. Eller listed (anticreedalism, freedom of liturgy and administration, and so forth) be free to pursue the historic peace position of the church? The question of relinquishing the position comes up repeatedly in discussion of church union. Why would the church suddenly start accepting what has been rejected these many years? It is painfully evident from the record of past wars, and this one, that Brethren parents do not agree with the peace position of our church. A larger percentage of Methodist young men chose alternative service during World War II than did the Brethren youth. It has been our own experience that when we espoused the cause of opposition to the Vietnam war among a group of Brethren, we were an embarrassment to them. Mr. Eller's use of war terminology serves to point up the fact that the Church of the Brethren is a peace church in name only.

I am at a loss to think how this idea of being *expediti* could be explained to our Brethren in Nigeria or elsewhere. They too would ask what great cause we would support with our superior ability and equipment.

More important than the unfortunate terminology Mr. Eller used was the undercurrent through the article which said, "We have something which puts us just a little closer to the kingdom than any other Christian group, something we would lose if we associated too closely with 'lesser Christians.'" Such arrogance is likely to leave us sitting beside our antique heirloom cooking pot, with no guinea corn to cook in it. It is time to quit bragging about our tiny spark of light and put it with the other sparks in order to accomplish the task of our generation, a united voice of the church of Christ.

Dr. and Mrs. Marvin Blough
Wichita, Kansas

BETTER FOR CAMP THAN CONFERENCE?

I don't mean to be critical in a negative sense, but I would like to make a comment or two about the Friday evening worship service at the Louisville Annual Conference.

While I do not for a moment doubt the sincerity or integrity of the worship leaders, I do, however, have some reservations and questions, in my own mind at least, about this type of worship. The connotation usually given to the type of music used hardly makes it appropriate for a Brethren worship service. This would perhaps be suitable in a camp situation but not for a Conference worship.

W. Randolph Abshire
Roanoke, Va.

BYLINES: Lois Teach Paul, formerly of Trotwood, Ohio, presently living in Michigan, has introduced a number of interesting personalities to MESSENGER readers. . . . A pastor's wife and a schoolteacher, **Inez Long** is also a member of the General Brotherhood Board. . . . **Frances Bowman** is the wife of the pastor of the Wichita church. . . . **Dale W. Brown** is a Bethany Seminary faculty member. . . . **Jesse H. Ziegler** is associate director of the American Association of Theological Schools, Dayton, Ohio. . . . **Harry A. Brandt,** formerly managing editor of THE GOSPEL MESSENGER, now lives at La Verne and continues his interest in writing.

Irma Gall crosses "mountain bridge" in Kentucky mountai *by Lois Teach Paul*

So As to Move Mountains

■ To live in Appalachia today is to live astride two centuries. The middle-class outsider, traveling along a twentieth-century highway through the mountains looks across both time and space and is shocked at what he sees: a big, shiny automobile beside a two-room shack, clusters of good-looking, able-bodied teen-aged boys loitering amid disrepair in the towns strung along the valley. He cannot understand the kind of people who would not want to "better" themselves. But understand he must, for we are of the same family.

Mountain people and the middle-class Americans do not speak the same language. The words are approximately the same, but their point of reference is different. This has been true for generations and has made communication difficult. This lack of understanding is the cause of the plight of the mountain people today. It has allowed him to be exploited, patronized, ridiculed, and reduced to a hopelessness that has been made tolerable by his fatalistic "sweet bye and bye" philosophy.

So the mountaineer held close his dignity, retreated psychologically up the hollows, away from the world that hurt him, and pulled a mountain in around him. But occasionally someone comes who is not afraid of mountains, sees them only as hindrances to reaching people who need befriending, and sets out to move them.

A thirty-three-year-old Hoosier farm girl named Irma Gall is such a person. She and her co-worker, Peggy Kemner, thirty-five, who have settled in the valley of Stinking Creek, Knox County, Kentucky, are mountain movers. Let me tell you about them.

Irma's acquaintance with the mountains came almost by accident. When her appointment as a teacher to the American Indians did not materialize following her graduation from Manchester College in 1954, Irma made a trip to the Church of the Brethren's Cumberland Mountain mission at Flat Creek in Leslie County, Kentucky, and decided to stay. She secured a teaching job at the one-room Elisha's Creek school, lived at the mission, and helped in the work there when she could. Near the Flat Creek mission is a Frontier Nurses' station. The two groups of missioners frequently visited and helped one another. Irma became friends with one of the nurses, and they soon recognized in one another a kindred spirit. Peggy Kemner was a farm girl too, from Norristown, Pennsylvania. She had recently graduated from The Johns Hopkins School of Nursing. While in school she had become interested in the Frontier Nurses and had come to Kentucky to see if this work really was for her. She too decided to work with the mountain people and took further training in midwifery. Three years later they decided to team up and work together.

"But we felt our work must have a pattern different from that which is usually thought of in subsidized mission work. We must be self-supporting to show the mountain people what they can do for themselves. We would live with them, do things with the same income and tools that are available to them. We had two skills that they needed, teaching and nursing. We felt that we could begin with those and develop a larger social mission. It would become the Lend-a-Hand Center and would witness to Christ on three levels — physical, mental, and spiritual."

Irma saved every penny she could. The summer after Peggy completed her midwifery training, the girls earned a thousand dollars painting a set of farm buildings near Irma's home outside

Peggy Kemner teaches the art of baking to 4-H Club girls

Syracuse, Indiana. Painting was old stuff to Irma; she had earned her way through school as a painter, and Peggy was a persevering novice. They determined to locate in Kentucky, where the need was acute, so they sought guidance at the Council of Southern Mountains in Berea. The Council is formed of representatives of many agencies at work in the Appalachians and has a comprehensive knowledge of the region. Their inquiries were overheard by a member of the staff of the EUB Redbird mission. He suggested the valley of Stinking Creek in Knox County, just over the ridge from Redbird. The girls were well-acquainted with Redbird mission. It was about fifteen miles up the valley from Flat Creek and had the only high school and hospital in that part of the country. "That valley needs you," their friend told them. "People come across the ridge to our hospital because there is no medical care for them any closer home." Should they choose to serve there, it would be "up the hollow" and really isolated. Other locations were investigated, but Irma and Peggy decided on Stinking Creek, where Irma could get a teaching position and Peggy would operate under standing orders from the doctor at Redbird hospital. Knox County mountaineer school officials were reluctant to hire a teacher who was not native, but the recommendation of the Redbird superintendent and Irma's record in Leslie County reassured them. She chose the Alex Creek school, a one-room school farthest up the hollow. It was two miles beyond the end of the creek bed that served as a dry weather road and could be reached only on horseback. Irma bought warm clothes and a horse.

Now to find a house in which to live and hold clinic. They found the century-old Kinningham homestead empty. It stood in a small meadow on the banks of Stinking Creek, eight miles from Irma's school. The house had been flooded in 1947. "I ain't fittin' to live in no more," drawled Mr. Kinningham, "bu if you think you can use it, you can have the use of the farm fer fixin' it up."

A story is part of worship at Lend-a-Hand Sunday school

When the girls first saw it, the old house was missing par of its roof and windowpanes. The small barn, shed, and old store building that sat close by were dilapidated, and weed eight feet tall threatened to engulf the whole area. Fighting their way through the tangle, Irma and Peggy stepped through the sagging doorway. The floor was covered with three inche of silt and strewn with debris. They armed themselves with hatchets against the snakes and underbrush, shovels agains the dirt, and set to work.

By October first they were ready to open their clinic in one room that they had renovated on the first floor of the house They had established living quarters in the two rooms upstairs While Irma taught, Peggy held clinic two mornings a week and traveled around the valley. Response to the nursing and midwifery services was immediate. The first year Peggy delivered twenty-six babies, saw 390 clinical patients, helped during a scarlet fever epidemic, and managed to visit all ten county schools on the creek. There she weighed, measured, and immunized most of the pupils. At first, people expected more o Peggy than she was trained or equipped to do. "The Lord was surely with us," sighs Peggy. "I almost lost my first mothe and baby. If that had happened, we would have had rea trouble." In her visits in the homes, Peggy learned to know the people, and they learned to trust her. She called on the parent of schoolchildren who needed particular medical attention. Al this was done on Irma's salary. The Council of the Southern Mountains made vitamins available to her for free distribution and furnished planned parenthood materials.

The second year the number of patients doubled, and three new sources of income were forthcoming. Through the Counci of the Southern Mountains, the Sigma Phi Gamma, a nationa philanthropic sorority, furnished Peggy with a grant of money to be used in care of children under eighteen. Peggy has earmarked this money for glasses for children whose parents canno afford to buy them. The second source of financial help was the Appalachian Fund, which is available for medical workers. This fund furnishes Peggy with a new jeep every two years and with some clinical equipment. The Mountain Maternal Health League furnishes a salary for Peggy. The league is concerned with maternal care and planned parenthood. Peggy has neve used the money as salary; she has invested it in equipment and supplies. "We make only a small charge for our services," says Peggy, "for the pride of the mountain people demands that they pay in some way for what they receive. So babies and worm medicine are paid for in money or labor or produce."

With the help of a work camper, Irma lays the foundation stones of the new Lend-a-Hand center

Irma started teaching in Alex Creek school with twenty-four students in eight grades. Attendance was erratic, especially among the boys. There were not enough school books, supplies, or library books; so she bought them herself. She set out to learn to know the families of her students, and she would stop for visits as she rode on horseback each day.

Irma and Peggy spent every spare minute working on their farm. They finished repairing the buildings and then started to clear off the land. They acquired a small tractor as a helper. The following spring, the two called on the Knox County agent and worked with him, using part of their land as an experimental farm, growing diversified crops and using new products. "We put a patch of oats right near the road; it was the first oats grown here for grain. Now it is an important feed crop here in the hollow. We experimented with peanuts, cotton, field beets, different strains of corn and with pest controllers, tree sprays, and fertilizers. These were in constant use in our home communities, but most of the people here were not familiar with them. We demonstrated mulch farming and planted new grasses. During the first summer we planted a thousand baby pines for erosion control and started our 4-H Clubs," Irma recalls.

Financially, the two are frugal. Irma's teaching salary averaged $3,500 a year. Of this they budgeted $2,000 to live on, and the rest was used as resources for their work. They produce most of their own food. "We do our own butchering and have planted fruit trees and a strawberry patch. Blackberries grow everywhere down here. We have cattle, hogs, chickens, ducks, rabbits, a goat, a cat, and a dog. Oh, yes, and a black snake that hangs around to keep away the rattlers and copperheads."

Brethren Irma and Nazarene Peggy began attending the little Baptist church where their neighbors and close friends, the Charles Kinninghams, were members. But the children up the hollow did not come down to Sunday school; so Irma decided to start a Sunday school at Alex Creek. The church people were helpful, and the girls appreciated it. Regretfully, the Baptist group stopped helping when the girls made it clear that they did not plan to change their denominational affiliation and join the Baptist church. One Sunday in December the Kinninghams came back from church early bringing with them a group of children. "The stovepipe fell down at the church," said Mr. Kinningham; "so we brought the Sunday school to you." The Kinninghams, Peggy, and Irma have conducted Sunday school and youth meetings at the Center ever since. The young people worked with the girls to refurbish the old store building near their home and to make it into a chapel. They bought Sunday school materials, songbooks, and other teaching materials. The building was equipped across one end with shelves to serve as a library.

Each Sunday morning, Irma takes their van and Peggy her jeep, and they drive off in opposite directions to pick up children for Sunday school. About thirty children attend weekly in four graded classes. The girls conduct three vacation Bible schools each summer at three locations for a total of a hundred twenty children. "We try to keep the Christian message at the heart of everything we do. Families here grow up closely tied by kinship, but their relationship is one of mutual assistance and traditionalism. There does not seem to be a deep, mutually expressed love and concern for each other, either marital, parental, or sibling. The methods of child-rearing are so permissive that children of five and six are allowed to do pretty much as they please. They don't have the sense of security that parental supervision and discipline brings. They grow up sober, withdrawn, suspicious, and defensive with one another. They lack the basic skills of conversation and communication and have no concept of group participation. See how important it is to help a child raised in such an atmosphere to learn that God cares for and loves him, is concerned with his development and behavior? We try in all our relationships to be loving, accepting, and a true witness to the love of God.

"We have no intention of starting a new church here, only hoping to revitalize their present faith. We must have succeeded to a degree, for four Sunday schools that had given up meeting in local schools have been reactivated.

"In January 1959, we learned how important it is to live on the right side of the creek, the side where the road is!" laughs

Irma. "One evening after a rainy spell a 'tide' (mountain talk for high water) began to wash the doorsills of the house. Hurriedly we piled the furniture on top of tables, carried what we could to the second floor and left to spend the night up at the Kinninghams. At that low moment, we decided to buy the farm if we could, build a flood wall, and demonstrate to the people that it is possible to control a creek." After the water went down, the girls returned home to begin work on their plan. They bought the ninety acres of land necessary to control the creek and studied the situation carefully. Because they could find no engineer to undertake the building of the wall or dike and a bridge, they did it themselves. They rented a bulldozer and supervised the workmen they hired for the construction. Fifteen months later the dike wall was finished and a bridge, set firmly in cement, stood tall above flood level. All the while the people watched, amused. "It'll all go the first big tide," they predicted. In August their work had its test. Irma and Peggy watched as water rose. Along the road groups gathered. "I don't know whether they were praying for us or against us," laughed Irma, "but the dike and bridge remained undamaged." The people left thoughtful. Tides have come and gone since, and the girls have proved their point. However, their old house had not been so fortunate. It was obvious that the foundation had been damaged over the years of high waters and was no longer safe.

Unexpectedly they had an opportunity to acquire the land adjoining their acreage. There was a good stand of timber on it that would help to prevent future floods, Irma felt. They bought it and Lend-a-Hand now owns six hundred acres.

Some of the timber on their new land could be harvested, creating more farmland. It was while she was clearing part of a hollow for a pasture that a tree fell on Irma, breaking her left leg. The doctors were pessimistic about her chances of ever being able to use it normally again. They put her in a hip-high cast for several months. Not being one to waste time, Irma decided to take advantage of her relative immobility to take some additional college courses in elementary education. Her college degree was in peace studies; she had studied under Gladdys Muir at Manchester. That course had shaped her thinking and attitudes but had not equipped her technically to teach in a one-room school. She had spent a year in Germany, right after World War II as one of the first exchange students. This experience had given her a knowledge of farm management that had proved helpful at Lend-a-Hand. Now the gaps were filled, her elementary education requirements completed. As for the leg, "it took three years for it to get back to normal, but I have no problem."

In 1963, after a particularly high tide, the plan for a new Center building could no longer be postponed. Peggy and Irma looked over their land to decide where it should be built. The house must be big enough to house the clinic, serve as a community center for their 4-H, youth, and Sunday school work and be their home as well. About a quarter of a mile above their present buildings, a great boulder jutted out of the mountainside where the creek-side meadow began to climb up the hollow. It was here they decided to build the new Center They would back it up to the mountain beside the boulder so that the flat top of the huge stone could serve as a broad stone-floored entrance to their house.

Irma guides one of her children in leading singing

Irma drew the plans and looked about for building materials She discovered that the best foundation stones for their building would be old chimney stones, so carefully shaped and squared by workmen of generations past. Such chimneys dotted the valley, and Irma searched them out, paying ten dollars a chimney for the stone. Over a period of time, Irma, Peggy, and occasional work-camp crews have hauled a hundred tons of sandstone blocks to the site of the Center. They had a well drilled nearby, and Irma practiced building a foundation for the pump house. She tried her hand at carpentry, building a clapboard pump house on her foundation. Then for almost a year, Irma Gall, mountainmover, literally bulldozed away the side of the mountain where their new house was to sit. Carpenters were hired to do the building, but Irma tackled the plumbing. Everyone pitched in to lay tile. In January of this year, the Center was ready for people — not completed but livable; so the girls moved their family in. The Center is an imposing sight, looking like a modern-day grandson of a mountain chateau. It has fourteen rooms on three levels from the dormitory style sleeping rooms on the upper floor to a very large open room on the main floor for group gatherings, the two-room clinic, kitchen, and living quarters; to laundry, storage recreational, and garage facilities on the ground level. Irma and Peggy have planned well. "A chapel comes next. We have enough foundation stones for it too. We plan to raze the old homestead and reuse many of the timbers."

"We want to help these kids to gain confidence in themselves and others"

Just before school began in 1963, the Lend-a-Hand family began to grow. One of the 4-H club members had had an operation and was not able to walk to school. Unless some arrangements could be made, she would have to drop out. She was twelve-year-old Judy Warren. Irma and Peggy invited her to stay with them. She stayed for the next two years in order to go to junior high school. In the summer of 1963, Judy's mother became seriously ill, her father left home for long periods of time, and her younger brother, Andy, was showing increasing signs of neglect. Judy was reluctant to leave them to go to the boarding high school at Red Bird. Irma and Peggy made room for Mrs. Warren and Andy. When Mrs. Warren died the following spring, Peggy and Irma became legal guardians of Judy and Andy. Judy is completing high school at Red Bird and plans to attend college. Andy, under careful tutoring, has become a good scholar. He is in the sixth grade.

Several other troubled children have found love and care for a time at Lend-a-Hand. This help and concern for school dropouts and troubled children are part of the larger social work that the girls envisioned. "We want to help these kids to gain confidence in themselves and others. We don't stress an education for the sake of a job alone, but because one cannot live in today's world as a productive citizen unless the discipline of independent thought is learned. We hope that they also become aware of their worth as children of God. When we accomplish this, we feel we've moved another mountain."

New things began to happen in the Appalachians in 1960. Suddenly the national spotlight shone on the mountain region, and the plight of the depressed area became political grist. Soon, however, the attention became genuine concern, and government wheels began to turn. The Ford Foundation granted funds for a comprehensive study of Appalachia. The Council of the Southern Mountains conducted it. The report proved to be one of the most perceptive and far-reaching studies ever made of the mountain region and its society. Its publication had a profound effect in Washington.

Regional leaders caught the quickening interest and began to work. In Knox County the president of Union College, located at Barbourville, called together industrial, community, and educational leaders to study their territory and see what was needed to help. It was on a tour of county schools that the study group came to Alex Creek and discovered the work that Lend-a-Hand was doing. When the leaders formed the Knox County Economic Opportunity Council, they invited Irma and Peggy to become members. The experience and accomplishments at the Center that the girls brought to the Council proved most helpful as the group worked to develop a program of assistance for the mountaineers. Irma was asked to become the community action coordinator to help gain broader knowledge through experimental community center activities in order to write up a pilot project for Knox County.

Irma did her work well, the program she outlined was accepted, and she became director of the community center program of the Knox County Economic Opportunity Council. With her change in employment came a seventy-five percent increase in income. She accepted with the understanding that Lend-a-Hand would have first call on her time. She does not find it difficult to do both, for they run parallel.

Irma now has her office in Barbourville about twenty miles from home. She supervises the work of 176 salaried employees; volunteers from VISTA, the domestic Peace Corps; the National Youth Corps; the WET program for unemployed local fathers, students, and others. She has developed a five-point program for Knox County that serves all age groups and is administered by local people in group action. Some one-room schools and other existing buildings, fourteen in all, have become community centers, and the mountaineers are beginning to learn how to express opinions, assume responsibility, and carry out common tasks. The mountain that the loner mountaineer pulled in around him is being moved.

Being on the job twelve months a year means that Irma is away from home a lot; therefore, in the spring of 1965, a BVSer came to Lend-a-Hand Center. She was Carol Jean Cook of Marion, Indiana. She stayed for the rest of the year, and in January of this year, Nancy Bowser of Grantsville, Maryland, arrived. Both girls have proved to be a big help. At present, Nancy is helping with routine chores, 4-H Clubs, the Sunday school, and vacation Bible school program, and is teaching in the adult literacy program. The household budget has been increased very little; the increase in income is going into the Center.

"We have had our successes and failures at Lend-a-Hand, but it has all been rewarding. I believe God leads us to what he wants us to do; it is our job to develop enough sensitivity to hear and follow his lead. We have not failed when we felt we were doing his will, but we have when we didn't give our best." The motto of Lend-a-Hand is "Christlike purpose in living," and their belief shows clearly in the unique quality that both Irma and Peggy possess — a perception that is almost extrasensory when dealing with people and their problems. Their serene self-assurance and optimism come from deep wells of spiritual resources and a genuine love for their fellowmen. The work that they have been able to accomplish in the Stinking Creek valley attests to that fact.

Irma Gall and Peggy Kemner are movers of mountains, and, seeing their joy and unquenchable faith, it is easier to understand Jesus' figure of speech. Faith can move mountains — ask the people of Stinking Creek. ☐

HALF A PASTOR

■ Two pastors met at Annual Conference. They had two things in common: Each was moving to a new parish; each knew the same parish. One was going to the parish the other was leaving. In such a crossroads situation, the conversation was bound to be colorful.

"I notice that the ———————— congregation has over five hundred members," said the one. "Do you think there is any chance that the church will hire additional help?"

Experienced with this particular flock for over a decade, the man had a realistic answer. "I doubt it," he warned. "The church has only piecemeal help at present. I doubt if the people will have the vision to get assistance for pastoral duties."

"How did you get the work done?"

"I had a wife."

This story is repeating itself over and over as Brethren congregations fill up the substantial buildings they have erected in urban centers and as their multiple ministries reach out into communities like fingers on a hand. Who carries the responsibilities for this myriad ministry? Who knocks on the three hundred doors of a five-hundred-member congregation? Who writes the scores of welcoming letters to dozens of new families who move into the area each month? Who plans the strategy; who initiates new program; who elicits the philosophy of church extension for laymen to challenge, refine, and then adopt in congregational meeting? Who plans the worship? Who listens tirelessly while the preacher tests one idea after another in a grueling preparation for fifty fresh sermons a year? Who is the troubleshooter when a crisis looms? Who puts up trial balloons to see if the people will float them or burst them?

Who, but the pastor?

Yet, anyone who has worked in an organization as extensive as a congregation of five hundred members, with its promise of individual help, worship arts, and education for all ages, knows that it is literally impossible for any single man to initiate and bear responsibility for all this. No single person can be the engineer for committees, canvasses, calendars, and classrooms and still minister to people as persons and be creative in the arts of worship and preaching.

Who, then, keeps the mainspring of this gigantic administrative and artistic operation going? Not one person. Two persons. The pastor and his wife.

This answer makes everyone in the church feel tawdry and cheap for two reasons: First, the congregation edges itself into the most despicable of all positions — a place of ingratitude for quiet services given by the pastor's wife with no recompense and little or no recognition. Second, the pastor's wife, working behind the scenes, finds her investments in time and talent recorded in the name of another person — the pastor. She has no identity except through another. She is not a recognizable self. She is not a person, to be addressed forthrightly in terms of her own successes or her own failures. She is not a whole person. She is half a pastor.

She feels like the wife of a missionary doctor who was sensitive enough to see that the eager letters, addressed to her and her husband from the foreign field to which they were soon to return after furlough, were written, line for line, to her husband. The address simply granted permission to her to look over his shoulder. It was he and his skill which the people anticipated. "They don't want me," she said. "They want the doctor. I just happen to be his wife."

Being a wife is enough for any woman who loves her husband, whether he be ship's captain who sails home infrequently after long periods on the high seas or a factory worker with long hours at home or a professional man whose wife develops the independence to arrange her life around the unexpected. Any pastor's wife will settle for that. But something more is written into the unwritten contract between a typical Brethren congregation and its pastor. I was aghast to find that the brochure which introduced my husband to his first parish portrayed and labeled both him and me as "The Pastors." This announcement of two for the price of one came at the time I was expecting my first baby and was haunting secondhand furniture stores to furnish the parsonage on less salary than the average public school teacher earned in that same city.

The installation service for the pastor's wife says it subtly: "Do you promise to be a helpmeet of your husband who is called as pastor of this church?" The helpmeet connotation recalls our rural heritage when a man and woman were partners on the farm, with division of labor which kept a big project going. Yet, a pastor's wife does not enjoy a partnership in the sense that a farmer's wife does. The farmer's wife paints, furnishes, and polishes a house which is her own. She not only plants and weeds the garden, but she serves up the harvest to the delight of those who eat it. After feeding the chicks and raising them to maturity, she counts out the eggs, spends her own egg money, and serves up chicken for Sunday dinner. The products of her heart and hand are celebrated as coming from her. Such recognition gives dignity and worth to her as a person.

Not so the pastor's wife. She may go on hundreds of calls, many of them into homes with children while she hires a baby-sitter to tend her own children. But after the family is received into church membership and the children are secure in the church school, her work goes unseen. She does not have a position. She is never elected in her own right. She is a nonentity, except through the pastor. She is only half a pastor.

This condition is shared by no other layman in the church, no matter how silent his efforts. Always there is a group that appoints him, elects him, thanks him, and encourages him. Yet, the pastor's wife serves, not in her own name, not even in God's name, but in her husband's name. It is assumed that faithfulness is reward enough — faithfulness to the pastor with whom she is privileged to live and faithfulness to God who knows that a good pastor's wife is "the salt of the earth."

But this is not enough. Not any longer, especially when a pastor's wife has a vocation in which she is both trained and experienced. The line of pastors' wives seeking personal fulfillment in vocations to which God has called them as whole persons, not as fractions, is growing. The best educated ones head the line. They say they return to jobs outside the parsonage for financial reasons, such as sending the children to college, but this is usually an easy way, a face-saving way, of telling the congregation that they want to be whole persons.

The counsel of Dr. A. G. Breidenstine, executive secretary in the Pennsylvania Department of Public Instruction, has been sought by many pastors' wives, mostly from the Church of the Brethren because he is a well-known Brethren educator in eastern Pennsylvania. He says that in most instances the wives want to be their own selves, want to be useful in the community, and seek self-fulfillment of their own talents.

"I encourage them to pursue their education and prepare for a vocation only after they have taken the initiative to confer with me," he says. "I don't crusade the issue.

"Why do I encourage them? Quite simply because these wives are persons in their own right and as such seek self-actualization as do other sensitive people. Also, without saying so 'out loud,' I have a conviction that churches often employ a pastor at a low figure and in addition expect an even better bargain by getting work from the pastor's wife as well."

What will a higher incidence of career wives in Brethren parsonages do to local congregational patterns? "Two incomes in the pastor's home will bring more affluence into the family," states Dr. Breidenstine. "Congregations will learn more and more to do without the pastor's wife. They will finally accept her as a member of the congregation, not as a professional person for congregational errands, not as a substitute teacher who can be called at short notice or as a children's director or the daily vacation school teacher or as the women's fellowship leader or as the assistant pastor. It would be my guess, perhaps an incorrect one, that releasing the pastor's wife may help to install the pastor more fully into his role as church administrator. He will be forced to call on many members to do many duties instead of asking his wife to do these.

"Not the least change," concludes Dr. Breidenstine, "will be the change which will come to the pastor's wife herself. Some early signs of the new trend seem to be that pastors' wives, often above average in native endowment, blossom forth as professionals: teachers, artists, nurses, writers, welfare directors, and similiar socially oriented and artistically productive positions. Thus they enter the world in full vocation; a real slice of the world is their sphere of service. In a particular way, the pastor's wife can convey, in intimate fashion, a view of her world to her husband. Indeed, this might be a view which otherwise would never be shared with him.

"As for the wife's special role, I see her penetrate her profession with a frame of reference which is Christian. She may not refer to herself as such, but she cannot escape the fact that she is the wife of a pastor. As a teacher, her principal gives her some assignments he considers peculiarly adapted to her. As a welfare director, she has the special earmarks of Christian charity, not merely the skill of professional talent.

"Beyond all other considerations, however, I see her as a whole person, not as a half, or a third of a pastor." ☐

by Inez Long

The Incredible Helen Keller

by Harold Garnet Black

■ Topping the list of names of the world's ten greatest women living today is that of Helen Keller, according to an announcement of the Women's Hall of Fame at the New York World's Fair on May 23, 1965, the poll having been conducted by over 200 editors of newspapers and women's magazines. Below her were listed such other distinguished women as Pearl Buck, Edna Ferber, Margaret Mead, Margaret Chase Smith, and Helen Hayes.

Well does Helen Adams Keller deserve this place of distinction in the affection and imagination of the American people, for her career has been nothing short of amazing. Despite her physical handicaps, she has become internationally famous because of her indomitable willpower, indestructible courage, and outstanding achievements. Mark Twain declared her to be the most marvelous person of her sex since Joan of Arc.

The story of her early years and its terrific struggles might well be listed among American incredible accomplishments. She was born on June 27, 1880, in Tuscumbia, Alabama, daughter of Captain Arthur H. Keller, land-poor editor of the North Alabamian. She enjoyed normal health for nineteen months when, without warning, she was struck down with a brain fever that left her totally deaf and blind ever after.

In 1886 her father took her to see Dr. Alexander Graham Bell, a leading authority on problems of the deaf, and later, at his suggestion, her parents wrote for advice to the Perkins Institute for the Blind. As a result Miss Anne Sullivan was sent to Helen's home to take charge of her. How to reach this rebellious child's mind taxed all Miss Sullivan's resources. What she accomplished, however, by her kindly patience and unparalleled devotion is a modern miracle.

Until her death in 1936 Anne Sullivan, who later became Mrs. John Macy, was Helen's constant companion. After that Miss Polly Thomson assumed the responsibility which Anne had carried for nearly half a century, giving Helen the same kind of unselfish service for many years. An account of the early struggles of pupil and teacher is fascinatingly told in Helen's book called *The Story of My Life*.

In 1896 Helen went to Cambridge School for Girls and five years later entered Radcliffe College. There she was accompanied to her classes by Miss Sullivan, who took lecture notes and spelled them into Helen's hand.

One of her professors there — likewise one of the writer's when at Harvard — was William Allan Neilson, Shakespearean editor, author, and later the general editor of Webster's International Dictionary. So interested was he in this amazing girl that he learned the manual alphabet so that he might talk with her. Another of her Radcliffe professors was Charles Townsend Copeland, now a Harvard legend, who, since her acquaintance with outside things was so meager, allowed her to take as subjects for her English compositions experiences out of her own life. It was three compositions that formed the substance of her autobiographic *The Story of My Life,* first published serially in *The Ladies' Home Journal,* Edward Bok, the editor, paying her $3,000 for her story. In 1904 Helen was graduated *cum laude* with special mention for her excellence in English literature.

Helen Keller's postcollege life has been spent largely in lecturing on behalf of the world's blind. In 1955 she returned from a trip to the Orient, covering 40,000 miles. Her travels, which took her to Pakistan, India, Burma, the Philippines, and Japan, were under the auspices of the American Foundation for Overseas Blind.

She has written for leading magazines and even covered President Wilson's inauguration for the United Press. Besides being able to speak seven different languages, she has authored several books, all written in exquisite English. Among them are *The World I Live In* (1908), *My Religion* (1927), *Journal* (1938), and *Let Us Have Faith* (1941), some of which have been translated into many other languages. In 1955 appeared her volume *Teacher,* the realization of a dream that she long held to write the story of Anne Sullivan in appreciation of the immeasurable debt she owed her inspiring teacher.

Many honors have been accorded Helen Keller, including honorary degrees from Temple University and the University of Glasgow, the Roosevelt Medal, and the Gold Key of the National Education Association. In 1952 she was made a Chevalier of the French Legion of Honor. Among her friends were Calvin Coolidge, Woodrow Wilson, Herbert Hoover, and Franklin D. Roosevelt. It was Mark Twain, who saw clearly, she said, "how Teacher mended the broken lyre of my life and gave me mental concepts to replace sight and hearing."

Much as Helen thought of Booker T. Washington for his practical shrewdness and skill, she admired George Washington Carver still more and thought of him as a combination of scientist and saint because he was so "Christlike in his unworldliness." For President Roosevelt she had great admiration. Van Wyck Brooks records that when she heard of his death she felt it had left an immense void among workers for the handicapped, for no longer would they be able to have "tangible tokens of his sympathy and counsel." During an interview with President Eisenhower in 1953, she made a special request. "I want to put my hand on your face," she said, "and see your celebrated smile." She afterwards reported, "I felt the courage and thought that have carried him through such great years in the world's history."

Strangely enough, Miss Keller loves organ music. I recall that at the close of her lecture fifty years ago in Boulder, Colorado, she asked the church organist, Professor Chadwick, to play for her. She was thrilled by the great pipe organ tones that fairly shook the building, her enjoyment coming from the vibrations of sound playing not upon her deaf ears but upon her sensitive body. I also recall being introduced to her in Hollywood a few years later and having a brief conversation with her. Her speaking voice, however, though understandable for the most part, has a harsh and mechanical quality and is monotonous and unmusical.

Helen Keller is, nevertheless, a woman of great personal charm and has a sparkling sense of humor. She is also an omnivorous reader, her favorite book being the Bible. As literature it is the everlasting contemporary. "I love it as I love no other book," she declares. "The Bible gives me a deep comforting sense that 'things seen are temporal, and things unseen are eternal' . . . it is the only book that reaches up to the times in which we live."

Elsewhere she writes, "I believe in the immortality of the soul because I have within me immortal longings." In *Midstream* she declares, "I believe that we can live on earth according to the teachings of Jesus, and that the greatest happiness will come to the world when man obeys his commandment, 'Love ye one another.'" That she had a thorough knowledge of the Bible is attested by the fact that she had read parts of her Braille copy so many times that the dots had been rubbed off from many pages!

This incredible woman now in her 87th year — so widely known because of her travels, lectures, books, worldwide interests, and the motion picture called "The Miracle Worker," based largely on her first book — is an optimist and an idealist. "My life," she writes, "has been happy because I have had wonderful friends and plenty of interesting work to do. I seldom think about my limitations, and they never make me sad."

Her general philosophy of life may be summed up in a sentence written many years ago: "I long to accomplish great and noble tasks, but it is my duty and joy to accomplish humble tasks as though they were great and noble; I find life an exciting business, and most exciting when it is lived for others."

Hats off to Helen Adams Keller! □

news

A call for study: Religion and the revolution in sex

Today's crisis in sexual mores requires as radical a call for ministry by the church as the civil rights movement, asserted 600 persons, twenty-six of them Brethren, attending the Second North American Conference on Church and Family at Hamilton, Ontario, Canada.

The conference noted that, because of new burdens put upon families and individuals by the sexual revolution, massive research and broad education are urgently needed.

Charged Stanley Eller, a nineteen-year-old Brethren from Gettysburg, Ohio, and one of the few youth spokesmen present, churchmen "patch up answers" to youthful questions about sex, when "the church doesn't really have the answers."

Estrangement: In addressing the conference, the Manchester College sophomore said that many students arrive on campus with a "puritanical view of sexuality" and a legalistic view "based on faith in the assumption that what has gone before is correct." When young people find that life today has "wider horizons," he said, and that they had received inadequate answers from church leaders, they become further estranged from the church.

Several prominent theologians and sociologists tended to support Eller's view. They added that urban anonymity, the breakdown of puritan ethics, and the unprecedented reliability of new contraceptive methods call loudly for reassessment of religion's traditional stands on family and sex.

"Stress points": The conference spelled out family disintegration, abortion, and homosexuality as particularly difficult "stress points" in need of immediate attention from clinical and social specialists. Similarly, such problem areas of sex as masturbation, premarital sexual relations, adultery, and divorce also were lifted out as matters in which the ethical implications need to be weighed and guidance offered.

To accomplish this study, the conference recommended that churches put their money and efforts where their problems are.

More than physical: One of the biggest traps in the current sex revolution is the view of sexuality as only physical, the conference was told.

"This traps more men than women," said Dr. Mary S. Calderone, executive director of the Sex Information and Education Council of the U. S. The equating of sex exclusively with its physical aspect is a "great disservice" to boys, she said, because it "gyps them of the important 'I-thou' relationship." And, she added, it is one of the reasons girls ask counselors: "Why do boys leave it to us to draw the line?"

In concurring, Harvey Cox, Harvard Divinity School theologian, said there has been far too much time given to discussing with undergraduates "to bed or not to bed."

Religion and sex: According to Dr. Cox, religion and sex are closely related in man's search for love and intimacy and acceptance. "The reaching out to another person for intimacy is very closely related to what religion is all about, and we badly misunderstand sexuality if we confine it to the coital."

On the other hand, "the theologians have overemphasized the spiritual," said the author of the best-selling theological work, *The Secular City*.

Essence of morality: Gibson Winter, keynote speaker and conference chairman said the time is past when churches coul hope to rule the sexual behavior of thei members through laws and precepts.

"Personal responsibility is going to b the essence of any morality of sex in ou time," the professor of ethics and societ at the University of Chicago Divinit School said.

"Rules of the game are needed, but w shall have to seek them as guides an supports for personal responsibility," h said. "Our basic task is to grasp th criteria of personal responsibility in thi sphere."

Love and law: The relationship between "love and law" on matters of sexuality needs rethinking, two other speakers urged. Sylvanus Duvall of Georg Williams College, Chicago, and his wife Evelyn M. Duvall, family life consultant said many people consider the "sex crisis to be potentially as explosive as the crisi in race relations.

"I don't know anyone who suggest that we can dispense with the law i race relations. Love and the law are th two wheels of a two-wheel cart. If one i

Harvey Cox, left, and Pieter de Jong Probing the meaning of human sexualit

absent, we are going in circles."

Feeling, not facts: On sex education, David B. Treat of San Jose, Calif., a public school consultant on family education, suggested that astronaut space walkers, dependent for their life on the oxygen supplied by the "umbilical" linking them to their space ship, provide an analogy that may help children better understand how a baby develops in its mother's womb.

He explained that he employs a "good usable vocabulary" about reproduction — even in classes at the primary age.

He added, however, that the exact amount of scientific information retained by children is less important than their attitude toward the birth process. "We don't care how much the kids remember," he commented. "We would rather give them a happy feeling about the whole thing."

Affluence and idolatry: Another speaker, Alvin Pitcher of the University of Chicago Divinity School, declared that the Christian faith "calls into question the assumptions under which most Christian families operate" in Western society.

One such assumption, he said, is the belief "that money can be spent freely on housing, clothes, cars, and education for one's family because they deserve preference."

From a Christian viewpoint, he continued, it is "crystal clear" that "family life in America nourishes a myopia of vision and an escape from responsibility for the neighbor's family." To Dr. Pitcher, the marriage vows involve not only the needs of each partner and their offspring: "The covenant also involves the Christian community."

"Miracle of grace": In a similar vein Dr. Cox, drawing on firsthand observations of family life in Boston's Negro community of Roxbury, where he has been living for three years, said he was "constantly amazed" at the ability of his Negro neighbors, despite poverty, lack of education, discrimination, and other hardships, to continue to nurture family life. He called this a "miracle of God's grace."

To equate sex with only its physical aspect is to omit the "I-thou" relationship

In the matter of values, he continued, middle-class suburban families may be contributing as much to pathology "by raising up brainwashed little kids into the rat race of affluence and production" as the slum-nurtured Negro families.

Study of scripture: Protestant theologian Pieter de Jong pointed to the scriptures as a source of guidelines on matters of family life, noting the "desperate need for a new living style."

The visiting professor at New York Theological Seminary stated, however, that many erroneous "myths" have grown up around biblical views of sex and family life.

For example, he said, because of the traditional doctrine of the virgin birth of Christ, many people thought the church "could never accept sexuality as a gift of God."

Dr. de Jong explained that both church leaders and secular social scientists could learn much from "the story of Jesus and his relation with his family."

Not despair: Upon outlining its recommendation for broad educational efforts and research by the church on matters of sexual behavior, the conferees said:

"We welcome the ferment of this hour with its inner struggle, its demand for honesty in community, and its reaffirmation of God's creative action."

The family life conference was the second since 1961 sponsored jointly by the Canadian Council of Churches and the National Council of Churches of Christ in the U.S.A. It had participants from forty-two denominations.

Brethren on hand: The Church of the Brethren delegation included:

From Illinois, Kenneth W. Hollinger, Lanark, and A. Stauffer Curry and Miss Norma Peterson, Elgin.

From Indiana, T. Quentin Evans, North Manchester, and F. Eugene Hess and Mr. and Mrs. Wilmer Tolle, South Bend.

From Iowa, Kenneth S. Frantz, Des Moines.

From Kansas, Wayne L. Miller, McPherson.

From Michigan, Conrad L. Snavely, Clarksville.

From Ohio, Stanley Eller, Gettysburg; I. James Eshelman, Trotwood; and Atlee Stroup, Wooster.

From Pennsylvania, Mrs. Gerald Byrem, Camp Hill; Edward L. Crill, Mrs. Nevin W. Fisher, John W. Gosnell, and Roy A. Johnson, Elizabethtown; Mrs. Paul M. Hoover, Windsor; Dr. and Mrs. Philip Hoovler, Holidaysburg; and Mr. and Mrs. Berkey E. Knavel, Johnstown.

From Virginia, Fred M. Bowman, Dayton; Mrs. Leonard Bowman, Fairfax; and Mrs. Russell J. May, Timberville.

To assume new posts

AMONG DEVELOPMENTS in the Brotherhood program have been the naming of two persons to openings in Christian education and several persons to posts in foreign missions.

Wilfred Nolen, youth volunteer who during the past year has coordinated plans for the National Youth Conference, will become a member of the youth ministries staff beginning Sept. 1.

From the Mt. Hermon Church of the Brethren in Virginia, Mr. Nolen graduated from Bridgewater College and attended Bethany Theological Seminary. He also has taken work at the American Conservatory of Music in Chicago.

He formerly was a national youth chairman, a district fieldworker, and director of Bethany Seminary choirs for two years. Last summer he was assistant pastor at North Manchester, Ind.

This June he was married to Joyce Wort Yoder, formerly of North Liberty, Ind. Mrs. Nolen is on the faculty of Northern Illinois University, DeKalb, Ill., where they now reside.

His parents are the E. O. Nolens of Bassett, Va. He succeeds Robert (Bud) Tully, who will enter graduate work at Indiana University.

J. Roy Valencourt, Salisbury, N.C., will become editor of adult publications on Sept. 1.

For eight years he has been a teacher of Bible at Livingstone College and Hood Theological Seminary, Negro institutions at Salisbury. He formerly taught at Manchester College.

He has represented the Church of the Brethren in the Carolinas on the social action commission of the North Carolina Council of Churches, participated in the local chapter of the National Conference of Christians and Jews, and for a year was pastor of a two-point A.M.E. Zion church circuit. He is an ordained minister.

During 1964-65 he was the writer of the *Leader* column, "Exploring the Bible," for three quarters. He also has written an elective unit on race relations to be introduced this fall.

He is a graduate of Manchester College, Bethany Theological Seminary, and Vanderbilt University, having earned a Ph.D. in biblical studies at the latter institution.

A native of Manistee County, Mich., he is the son of Mrs. Perry A. Valencourt and the late Mr. Valencourt. He is married to the former Carol Jean Dunlap, a native of New Paris, Ind.

The Valencourts have four sons, René 13, Joel 11, Keith 10, and Jamie 5. They will reside at Bartlett, Ill., near Elgin.

Dr. Valencourt will succeed Glen E. Norris, who is retiring as adult editor. For the coming year, Mr. Norris will be acting director of peace and social education during the sabbatical leave of Ralph E. Smeltzer.

Mr. and Mrs. Donald N. Link, Mt. Sidney, Va., are scheduled to leave this month to teach at Waka, Nigeria.

Mr. Link will teach agricultural science and Mrs. Link home economics. Both have taught in the Virginia public schools, he the last four years at Fort Defiance. He also was in the army medical corps.

Donald Link attended Bridgewater College and Virginia Polytechnic Institute, graduating from the latter in agricultural education. Nancy Link is a graduate of Bridgewater College.

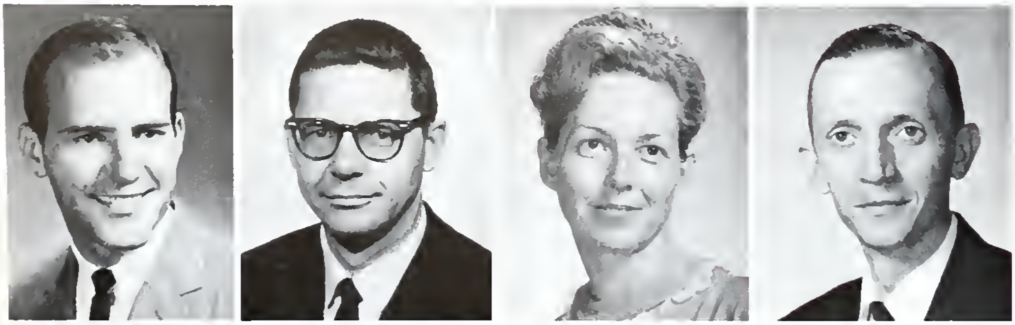
They are members of the Lebanon Church of the Brethren at Mt. Sidney, where their parents reside. He is the son of Mr. and Mrs. Raymond Link; she the daughter of Mr. and Mrs. Ernest Moore.

The Links have two children, Debra Ann 7, and Gary Wayne 6.

Mr. and Mrs. Arthur L. Nickler, Elkhart, Ind., plan to leave this month for the Garkida office in Nigeria for a two-year term of volunteer service.

He is a member of the Elkhart Church of the Brethren and she of St. John's United Church of Christ, Elkhart.

Miss Laura Wine, R.N., Chicago, is returning this month to Nigeria for a second two-year term as a volunteer. She will work at Lassa. She is a member of First church, Chicago, and a former nurse with the Oak Park public schools.



Among appointees (l. to r.): Will Nolen, Roy Valencourt, Nancy and Donald Link

The departing juniors

THE ONCE-OVER-LIGHTLY tour of Europe is out. Live-and-study programs are in. Hence, the continuing growth of Brethren Colleges Abroad, a cooperative venture which on Aug. 18 is dispatching its largest class of juniors for a year's study at Philipps University at Marburg, Germany, and at the University of Strasbourg in France.

The forty-six students approved for the 1966-67 class come from twelve colleges. Their program in Europe will be coordinated by resident director Miriam A. Schlegel, professor of education at Juniata College, assisted by former BCAer Jill Tulman of Great Neck, N.Y.

Counseling BVS and I-W youth on projects this summer are Kathy and Robert Blair (to the right), representing the Brethren Service Commission

By colleges, the BCA students are as follows (M indicating Marburg, S Strasbourg):

Bethel College, Kansas. Larry Lakin, Salina, Kansas (M); Janith Loewen, Brownwood, Texas (M).

Bridgewater College, Va. Beverly Jean Krausman, Washington, D.C. (S); Carolyn Sue Martin, Roanoke, Va. (S); Wayne Lee Miller, Manassas, Va. (S).

Elizabethtown College, Pa. Judith Ann Forst, Hatfield, Pa. (M).

Eastern Mennonite College, Va. James L. Rosenberger, Hatfield, Pa. (M).

Georgetown University, Washington, D.C. Helen L. Henry, Port-of-Spain, Trinidad, West Indies (S).

Goshen College, Ind. Mary Kay Myers, Doylestown, Pa. (M); Gladys Marie Schrag, Lowville, N.Y. (S); Elaine Kay Smucker, Goshen, Ind. (M).

Juniata College, Pa. Jane Ellen Beeghly, Bethesda, Md. (S); George Benigni, Mapleton Depot, Pa. (M); E. James Carter, Huntingdon, Pa. (M); Dorothy B. Cook, Hockessin, Del. (S); Suzanne Copenhaver, Camp Hill, Pa. (M); Louise Fitch, Easton, Pa. (S); Victoria A. Harwick, Milwaukee, Wis. (M); Judith Ann Heberling, Huntingdon, Pa. (S); Carol Anne Hofmann, Linwood, N. J. (S); Anne Elizabeth Knox, Tyrone, Pa. (S); Virginia Karen Lent, Manasquan, N. J. (M); Elizabeth Ann Long, Merion Station, Pa. (M); Michael F. Marzio, Sarasota, Fla. (S); Patricia Ann Reber, York, Pa. (M); Margaret Louise Taylor, Johnsonburg, Pa. (M); Dorothy Ann Thomas, Bethel Park, Pa. (M); Paul Curtis Van Orman, Harrisburg, Pa. (M).

La Verne College, Calif. Kathryn Anne DeVries, Riverside, Calif. (S); Susan Ebersole, Covina, Calif. (M); Margaret Ruth Elliott, Venice, Calif. (S); Kathleen Diana Moran, Woodland Hills, Calif. (S); Deborah Elizabeth Saville, Anaheim, Calif. (S); Stephanie Ingrid Spetz, Klamath Falls, Oregon (M).

Manchester College, Ind. Sharon Sue Baker, North Manchester, Ind. (M); Jeanine Louise Beery, North Manchester, Ind. (M); Judith Ellen Carl, Pomona, Calif. (M); Daniel W. Krall, Cerro Gordo, Ill. (M); Dennis Eugene Metzger, Claypool, Ind. (M.); Judith D. Minnich, Claremont, Calif. (S); Diana Ruth Porter, Polo, Ill. (M); Janet Rhoades, Emerson, N.J. (M).

McPherson College, Kansas. Ronald Ray Adkins, Long Beach, Calif. (M); Marilyn J. Wood, Panora, Iowa (M).

Tabor College, Kansas. Linda Ruth Harms, Hillsboro, Kansas (M).

Wright State University, Ohio. Tina Mae Carmen, Dayton, Ohio (M).

Abrasive minority

A "TREMENDOUS DECLINE" in church membership within a few years has been predicted by a leading theologian.

"And the decline will be the salvation of the church," declared Robert McAfee Brown, professor of religion at Stanford University.

He said the decline may parallel that in Europe, where fewer than ten percent of the population now attend church. It will reflect the fact that "people on the edges no longer will find comfort in the church, while those who remain will know why they're there."

Reason for the development, he said, is that the church is "at last entering the arena of public life – and anybody who likes things as they are will become upset."

As an example of this new social involvement, the United Presbyterian theologian cited widespread church opposition two years ago to California's proposed constitutional amendment, Proposition 14. The measure prohibited passing of laws forbidding a man to refuse to sell, lease, or rent his property to members of minority groups.

"The fact that Proposition 14 passed two to one just showed how ineffective the church was," Dr. Brown said. (A recent California Supreme Court decision struck down the amendment as unconstitutional but an appeal to the U.S. Supreme Court looms.)

Dr. Brown said the new spirit of involvement had been spurred by a "recognition that Christians are no longer a majority in society."

"We've got to realize that we're a minority group, not only in numbers, but in impact," he said.

"Somehow Christianity became equated with morals during the last century – don't dance, don't drink, don't swear, don't play cards.

"But I don't know what all that has to do with Christian life. Christianity has only one rule – love.

"A recognition of that fact is threatening too many people. But that's what Christianity is. And that's the thing that will make us become involved."

Reports from Geneva

NETWORK TELEVISION COVERAGE of the World Conference on Church and Society is in the hopper. The event, held last month in Geneva, Switzerland, marked the first large-scale attempt to examine the Christian's responsibility on a world basis since the momentous Oxford, England, conference of 1937.

Among features planned is a "Look Up and Live" telecast (CBS) Aug. 28.

Through September four "Frontiers of Faith" programs (NBC) will report on developments from Geneva.

A firsthand special report by Kenneth I. Morse is to appear soon in the MESSENGER. Brethren delegates were Roy Blough and W. Harold Row.

The Graham formula: An old mixtur

LONDON — It was the old formula that worked so well at the end of the last century, and many of the songs were identical, from "Blessed Assurance" to "O Happy Day." There was a humorous story about money to call attention to the need for funds. A choir of 2,000 was massed behind the platform; together with the song leader, the pianist, and organist, they brought forth ripples of lighthearted sound. There were soloists whom the audience wanted to applaud, but they were urged instead to shout "Amen!" But most of all there was Billy Graham, who had returned to London after twelve years, holding his Bible high and offering a familiar message that called for making an immediate decision for Christ.

Yet, the old mixture was presented with a new flourish. The American evangelist explained that the many spotlights were necessary because his London meetings were being televised in color for later showing in the States. And even before the London crusade got under way on June 1, at the Earls Court Exhibition Hall, the evangelist had been interviewed by press, radio, and television, so that almost everyone in London knew that he was in town, and many of them, in or out of the churches, had some opinion to express.

Respect and questions: So far as British churchmen were concerned, they had great personal respect for Graham, but quite divided estimates as to what he could do for London. The question many of them raised was this one: Does such a crusade offer the kind of evangelism the church needs in the middle of the 20th century? A number of Church of England ministers, carefully pointing out that they do not agree with Billy Graham theologically, still urged their members to support and encourage the crusade. A few critics echoed the sentiment of an editorial in a church publication that considered Graham's efforts as really harmful to the Christian faith. A listing of the churches that sent groups of twenty or more on one particular evening revealed that, while some local Church of England parishes were in strong support, Graham's chief backing must have come from Baptist churches and independent chapels. Yet it was not accidental that the principal of a theological college read the scripture and the well-known Bishop of Southwark, one of the large London dioceses, offered the benediction.

Stellar attractions: If many London churchmen were indifferent or critical, their reluctance had no effect on the crowds that filled every seat in a giant exhibition hall. This may have been due partly to the efficient preparations for the crusade. Already enlisted by the time the meetings got under way were 5,000 counselors, 3,000 choir members, and 1,000 stewards (ushers). The crowds came to hear such stellar attractions as George Beverly Shay and Ethel Waters, but most of all to hear Billy Graham. He attributed their interest to "a deep spiritual hunger" among thousands in London.

What did Billy have to offer to satisfy this spiritual hunger? During the second week of the campaign he spoke about moral decadence (with special attention to sexual immorality), "the great judgment," "the bad news of the gospel," "how to have a happy home," and "why I believe Jesus is the

The Grahams sailing to England's "most massive crusade" ever

Personal, impromptu approaches highlighted the campaign

a new flourish, a genuine personality

Son of God." His sermons followed a familiar pattern: a brief exposition of a scriptural story, illustrations from personal experience, a few relevant quotes from contemporary writers and commentators, and then a point-by-point prescription that emphasized personal commitment to Christ, turning away from sin, and practicing individual piety.

Prescription for youth: On one night, for example, when half the audience was under age twenty-five, the evangelist described the sex-saturated atmosphere that threatened them and then told them simply to watch their eyes (avoid that second look), their lips, their manner of dress, their amusements, their reading, and their idleness — but most of all they must memorize scripture and have Christ in their hearts.

The climax of each session, however, was the invitation to make a "decision for Christ." The evangelist made it seem fairly easy to join the people walking forward. He emphasized the need for renewing confirmation vows (thus recognizing the fact that most of the respondents were already church members). And come forward they did by the thousands. Billy explained to them as they came that this was but a first step. He admitted that some of them might go no farther, but again he had a prescription to offer that called for reading the Bible and other selected literature, talking to a counselor, and becoming active at once in a church.

To one observer it appeared as if even Billy Graham had some misgivings about this aspect of his crusade. This was its goal, and yet, even though the people came forward by the thousands, had they reached a real turning point? Was this a genuine, lasting conversion? Or did many of them simply respond in the way they thought the likable evangelist wanted them to respond?

It was evident to many thoughtful people in London that Billy Graham's "answers" to their problems of low church attendance, "moral decadence," and other aspects of contemporary life, were rather superficial, oversimplified, and perhaps at best designed to rehabilitate individuals. Some questioned whether the lasting effect of his crusade would be worth the money expended, though others argued that at the very least it would confront the average Londoner with a challenge to his complacency.

The appeal: What Billy Graham has to offer, it seems to this reporter, is not a tried and true formula for evangelism, though it does achieve surprising statistical results, nor any profound answers for the complex problems with which Christians in England, as elsewhere, are struggling. Nor does he have a theology that is particularly relevant to man's existence today. What he does have to offer, however, is himself, a thoroughly genuine personality projecting an honest image of a sincere and dedicated Christian. Therefore, it is not surprising that many world-weary people, sick and tired of more sophisticated pitches for their support, prefer to take their stand alongside Billy Graham. In so doing many of them obviously are also drawn to an abiding faith in Christ. But the question still has to be answered, "Is this the kind of evangelism the church seeks for the 1960's and the years to follow?" — K.I.M.

Some 20,000 Britons at London's Earls Court hear the crusade's stellar attractions, foremost among them Billy Graham himself

"I AM THE WAY, THE TRUTH AND THE LIFE"
JOHN 14 v 6

In Quito, Ecuador, a non-Brethren family, the Cesar Calderons, have long been a host and a help to Brethren, especially to BVSers. They attended the Annual Conference missions dinner which their son, Rene, a Manchester College graduate, emceed

Indonesian visitors in photo at left confer with Elgin staffers Norman J. Baugher, upper left, and Joel K. Thompson, lower right. The guests are, seated, retired Maj. Gen. Tahi Bonar Simatupang and Peter D. Latuihamallo, and standing, Simon Marantika, Council of Churches officials. Their concern: Vietnam

Missions is traffic from everywhere

"'Mission' no longer is traffic from West to East, but traffic from everywhere to everywhere."

This, said Willem Visser 't Hooft, retiring general secretary of the World Council of Churches, heralds a significant development in world missions. Sharing the gospel is no longer the white man's spiritual burden alone; now Christians from far and wide join in the task.

As one result, the coming of overseas Christians to the United States has taken a new tempo. In recent months the Church of the Brethren has had as guests a high-powered team of churchmen from Indonesia, an amiable and obliging family from Ecuador and its own solemn but genial executive secretary from India. Other Christian visitors of recent years have come from Japan, western Europe, and the Soviet Union.

These encounters go beyond fraternal talk. They signify an unfolding partnership within the global Christian community. They give credence to the sometimes vague concept of the church universal. As missions executive J. Henry Long observed, they point to "a unity which is profound – if not always entirely placid."

Mission – increasingly in the times ahead – will become traffic from everywhere to everywhere.

Ishwarlal L. Christachari, center, was greeted at Annual Conference by fellow Standing Committee members Donald L. Stern, l., Nigeria missionary, and Claude Wolfe, North Manchester, Ind., former worker in Ecuador and Bolivia. Mr. Christachari, who is the executive secretary of India's two church districts, was a three-month guest of Brethren in the United States, his travel sponsored in part by First church in Baltimore as a memorial to the late I. S. Long. En route home Mr. Christachari visited in Nigeria

day by day

Did you know that:

Next to air, water is the most important necessity for man?

A healthy person can live no longer than seven to ten days without water?

An average tree takes fifty gallons of water a day from the soil?

If a person eats only bread, three hundred gallons of fresh water are needed for the few wheat stalks which provide the grain for a one-day supply?

The manufacturing process for making the steel in one car requires 40,000 gallons of water?

When all his needs are considered, each American needs 16,000 gallons of water each day to maintain an accepted standard of living?

When Jesus said, "I am the water of life," and the psalmist wrote, "My soul is athirst for God," they realized the importance of water in the life of man. Using it as a symbol, they were saying that fellowship with God is a necessity for satisfying man's spiritual nature.

When we travel and are forced to drink strange water, we drink and drink and are never really satisfied. Likewise, man's spiritual nature drinks here and there (in the world's religions and cults, philosophy, materialism, success, pleasure, and wisdom), but until he finds the wellsprings of God, his creator, he is always spiritually thirsty, unsatisfied and seeking.

DAILY DEVOTIONAL GUIDE

SUNDAY, AUGUST 21
Ps. 42:1-4. Just as the body thirsts for a drink of fresh, cool water, so does the soul of man thirst for fellowship with God.

MONDAY, AUGUST 22
Ps. 63:1-8. Hunger and thirst are signs of life. Dead men do not need food or crave water. Are you spiritually alive and healthy?

TUESDAY, AUGUST 23
John 4:5-14. Has your source of spiritual water come from a surface cistern or a deep well? Tap the eternal inner fountain of Christ's power for daily drinking.

WEDNESDAY, AUGUST 24
Isa. 55:1-6. "See, the streams of living waters / Springing from eternal love, . . . Who can faint, when such a river/Ever will their thirst assuage?" John Newton.

THURSDAY, AUGUST 25
Isa. 55:7-12. God's word is like the rain that waters the earth. Receptive soil will absorb rain and produce growth. How receptive are you?

FRIDAY, AUGUST 26
Rev. 22:14-17. "You can lead a horse to water, but you cannot make him drink; you can send a boy to college, but you cannot make him think." Thirst must come from within.

SATURDAY, AUGUST 27
Isa. 44:1-8. "We thank thee, Lord, for weary days when desert streams were dry/And first we knew what depths of need thy love could satisfy."

SUNDAY, AUGUST 28
Psalm 23. Since mountain streams are often swift and deep, sheep, who prefer quiet streams, will not drink from them. Knowing this, the shepherd guides to green pastures and still waters.

MONDAY, AUGUST 29
Gen. 26:17-22. No need to lock out, push aside, or trample down our brothers. God's love is limitless and ample for all. "Whosoever will may come."

TUESDAY, AUGUST 30
Ex. 15:22-27. Water cannot be judged by its appearance. Though clear, it may taste terrible or contain germs. "Taste and see that the Lord is good" (Ps. 34:8).

WEDNESDAY, AUGUST 31
John 7:37-39. Those who have tasted living water should not hoard it or keep its source a secret but serve as channels, sharing their faith, joy, and love with others.

THURSDAY, SEPTEMBER 1
Prov. 25:21-25. Tradition says at Gettysburg battlefield's Spangler's Spring enemy soldiers drank together after nightfall. Mutual need brings out man's best — or his worst!

FRIDAY, SEPTEMBER 2
Matt. 25:34-40. In seeking to help others a Christian should distribute water and *living* water. Both the body and the soul of a man need refreshment. He is satisfied only when both are fed.

SATURDAY, SEPTEMBER 3
Mark 9:38-41. Do not make the mistake of looking too far for opportunities to do good. In reaching for exquisite fruit blossoms we trample down the violets.

Do we take water for granted?

During a summer pastorate in the great northwestern wheat country where we served the Milk River Valley church in Kremlin, Montana, we learned to use only a gallon of "sweet water" a day. "Soda water" for bathing and washing purposes was a bit more plentiful but had to be carried to the house by the bucketful. Gardeners kept their plots well weeded so all available moisture would go to the edible plants. After one memorable thunderstorm of short duration but heavy downpour, we Easterners were amazed to see local residents busily scooping the water from pathways and puddles. Soon an odd assortment of washtubs, buckets, and basins were standing around filled with muddy water. In answer to our questions, the family explained they wanted to gather the water to use in their garden before it soaked into the ground!

In Ecuador last summer we saw the popularity of the village well, surrounded by people (mostly women) standing in line with their large clay pots waiting to be filled. Missionary-teacher Jean Crouse confessed: "When I see the dirty clothes, hands, and feet of some of the children in our Calderon school, I can't imagine how people can content themselves to live in such filth. But when I realize these mothers must carry every drop of water – some of them three to six miles – I can understand and probably in their situation would do likewise."

How precious is our water! How often we simply take a running faucet for granted! How much of it we waste foolishly!

Why is the "water of life" precious to us? What telltale signs show that Christians many times take their supply of living water for granted? How are opportunities for drinking or sharing this water sometimes wasted?

Water has many uses: Human, plant, and animal growth demand it. All *life* requires it. Water satisfies thirst and refreshes the body. Where water flows and bubbles, no stagnation can develop. Clean living conditions require it. Water provides man with a constant supply of dependable, safe, controllable power.

"The water of life" will do the same things for a person's spiritual nature. If a person does not become thirsty in a day's time, he is sick. Likewise, if a Christian does not want to spend time with God, in fellowship with other Christians, or reading God's Word, he is a sick Christian.

If you feel you can get along with or without the church, that it does not matter if you are an active Christian or not, that the Bible is too "dry" to understand, that sleeping in on Sunday morning is more profitable than studying God's Word in church school, your attitudes reveal a lack of spiritual thirst. The symptoms are familiar and are danger signs.

1. Worldly pleasures lure us from God's wells. Paul wrote sadly of a friend, "Demas, in love with this present world, has deserted me" (2 Tim. 4:10).

2. Self-centeredness can blind us to our need. A person filled with himself has no room for God. "You say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked" (Rev. 3:17).

3. Secret jealousies, resentments, prejudices, and hates can monopolize our lives so that there is no thirst for righteousness.

Jesus said, "Blessed are those who hunger and thirst for righteousness; for they shall be satisfied" (Matt. 5:6). God keeps his promises. If you come to him in repentance, thereby emptying your soul of sin, self, and hate, you will be filled and refreshed and experience the cleansing and life-giving power of the water of life.

A pitcher of water on your worship center or some pictures of waterfalls, quiet streams, or bubbling fountains could serve as reminders of the theme. Perhaps, a family picnic by a creek could be arranged. After eating, the discussion could involve many of the above uses and attributes of water and Psalm 23 could be recited in unison.

In *His Pen in Her Hand* (compiler: Anetta Mow) are the following excellent poems on water: "The Well," by Ruth B. Statler; "Evening, After Rain," by Evelyn Ritchie; "Still Waters," by Myra Brooks Welch; "My Prayer," by Lauree Hersch; and "Power," by Ernestine Hoff Emrick.

EARL AND VIVIAN ZIEGLER

The Wave

What strange atomic force
Compounds your form, your race,
To heave you like a mountain
Moving from its place?

Along the beaches of the world
One sees your constant rising,
Your coming, breaking, curling,
Bursting into showering spray . . .

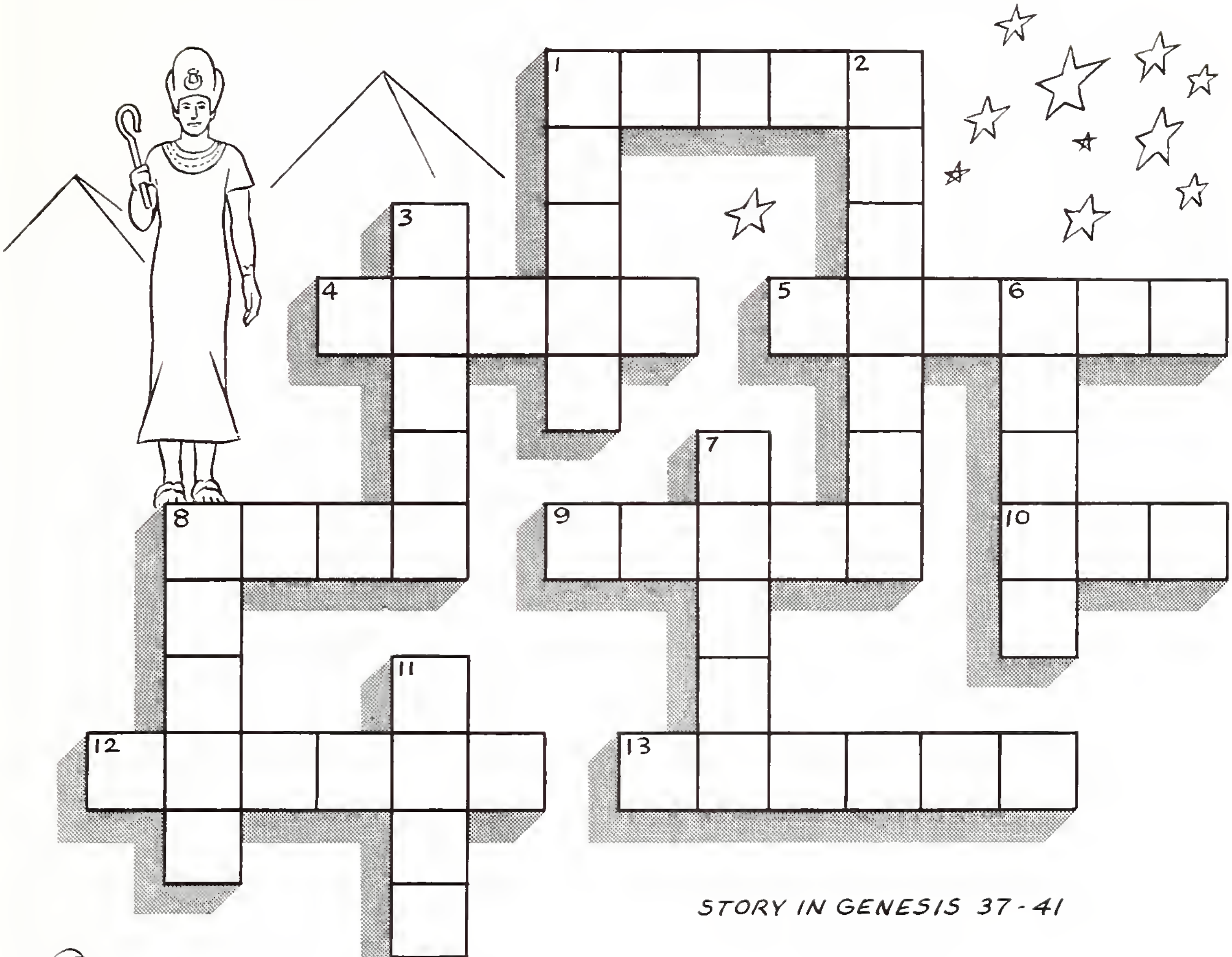
Yet still rushing, madly foaming,
Licking at the battered land,
Grinding up the shattered strand
All so irresistibly!

What glorious elemental power!
And yet, what futile madness
Pounding, grounding on the shores
Of the solid continents!

Is there something you are saying
By your wild eternal moan?
Is the beating of your heart
Somewhat like my own?

Harry A. Brandt

THE STORY OF JOSEPH



STORY IN GENESIS 37-41

ACROSS

1. Joseph dreamed that this brothers' sheaves _____ down.
4. Joseph's father was _____.
5. The merchantmen were traveling on _____.
8. Joseph's brothers ______ him to the merchantmen.
9. Joseph became a ______ in Egypt.
10. Joseph was thrown into a _____.
12. In Egypt he was put in ______.
13. Joseph's brother _____ tried to help him.

DOWN

1. Joseph's coat was dipped in ______.
2. His brothers called him a ______.
3. They ______ Joseph.
6. Joseph was taken to the land of ______.
7. He was sold for a ______.
8. Joseph once dreamed about eleven ______.
11. His father gave him a beautiful ______.

Answer on page 28

FREEDOM FOR MISSION

by MERLE B. CROUSE

■ As the body of Christ, the church exists for mission in the world. When new churches are raised up by mission efforts, they too are born for mission in their world. To be useful in God's vineyard the Christian church must constantly reform and cleanse itself. Bondage to prejudice, fear, self-centeredness, doubt, and pride restricts our freedom for mission and limits our ability to free others for mission. We have a continual maintenance job to keep the church free from whatever trappings that inhibit the communication of God's redeeming love to men. Our use of new vocabulary to state ancient truths, our long deliberations in business sessions, even our private confessions of sin and honest attempts at reconciliation are aspects of our struggle to be free for mission. In our overseas missionary efforts today we are being forced to see freedom for mission in a new and uncomfortable perspective.

Like a bombshell out of nowhere a cheap-looking little newspaper named *Wake Up* appeared last year among the Protestants of Ecuador and exploded. There were extensive casualties. Some missionaries resigned, congregations split off from their denominations, and bitter feelings were aired at many levels. To some people it seemed as though the devil were destroying the fruits of many years' labor and faithfulness on the Ecuadorian mission field. *Wake Up*, a publication of young Ecuadorian Christians, was dividing God's people with nationalistic tirades against North American paternalism, accusations that fell hard on well-meaning servants of the church.

What is the meaning of this movement in Ecuador? Is it saying anything special to the Church of the Brethren in the United States? I think it is saying something special, and I believe we are hearing its message in part – but only in part – and our freedom for mission in the future depends on how well we hear the rest of it. It reflects the spirit of the revolutionary world in which we are trying to do mission work. It was reaffirmed by the Bible-carrying Nigerian who shouted furiously at Leland Wilson during his visit in Africa: "Why does it take time to give the black man equality? Why do you turn dogs on my people?" The meaning of this mood and movement in Ecuador and the rest of the developing world is a deep desire for freedom from many old forms of bondage and for opportunity to be a new kind of humanity.

One special thing it says to us in the United States is that the hour is late for us to realize that we have a perspective on life that is very alien and suspect for the people of the developing world. We are rich, and they are poor. We worry about too many calories, and they worry about not enough. We spend more for the children's toys at Christmas or to feed the dog than the average family wage earner of the other world receives in a year to pay the expenses of a large family. We are pretty well satisfied with life as it is, while he is hoping for change and revolution in any form because his situation can hardly get worse and change gives hope for improvement.

I believe the major liability that you and I carry in overseas missions today is our basic sense of well-being and contentment with life as it is, while the people we want to work with can no longer tolerate life as they have known it. Emotionally, we are the enemies of the revolution which our gospel has helped inspire. As Americans too far removed from our country's colonial period and struggle for independence to know what it felt like, we find it difficult to understand what is happening in Asia, Africa, and Latin America.

Foreign missionaries in our day need a second conversion experience. The first one is the encounter with Christ. The second one is the encounter with the revolutionary man with whom he seeks to work. In other words, we need an acknowledgment of and an identification with the revolutionary reality of the other world that sounds the depths of our innermost emotional selves. The fireworks in the churches of Ecuador have revealed the tragic fact that very few of the four hundred Protestant missionaries there are responsive in a positive way to the revolutionary mood of that country.

We are not fully prepared to work in this new world because we are not really aware of its demands. The Ecuadorian Evangelical community is seeking its authentic selfhood, a truly biblical character with an Ecuadorian relevance. The young church must discover its personality not just by studying church history and looking at the contemporary Brethren or Presbyterian or Bible church patterns suggested by missionaries, but by relating fresh New Testament implications to present-day Ecuadorian realities. The cry of *Wake Up* is a plea to be liberated from any enslavement to denominationalism, alien customs, and inadequate nineteenth-century theologies that spoke for other churches in other times but which do not communicate God's Word prophetically in revolutionary, ex-Roman Catholic Latin America. It is a declaration of readiness to be a responsible partner in communicating the gospel to the world. It is a request to be granted freedom for mission.

Last year, when Annual Conference committed the Church of the Brethren to support the new United Evangelical Church of Ecuador, we were not getting carried away by some grand ecumenical scheme inspired by Geneva or Rome or Elgin. Rather, we were hearing and responding to the longing of the maturing Ecuadorian church to have freedom to be herself, to grow into whatever shape of Christian witness God ordains for her without awkward apron strings attached, to be free for mission to her own world. We thank God for the openness and sensitivity of the church in Conference that has given new respectability and opportunity for growth to the Ecuadorian church.

The churches in Ecuador, Nigeria, and India are, in a sense, no longer our spiritual children. They are now our sisters. To be responsible missionaries now we need an approach of sincere partnership in working with these sister churches. The cry for freedom from the other world is not a cry for isolation from the Christians of our world. It is both a protest of paternalism and a plea for partnership. It is a protest against the high walls of the old mission compound and aloof Anglo-Saxon prejudice. It is a judgment on our notions about Western cultural and moral superiority. It asks for a relationship of giving and receiving, of dialogue, of mutual edification and trust. It is an affirmation that the gospel we preach is really true, that all of us have sinned and come short of the glory of God and now share joyously and equally in a common redemption. Part of the excess baggage that inhibits our work of mission are our prejudices and illusions of superiority. We need to diagnose them for what they are and get rid of them even if it is as painful as surgery. We need freedom for partnership.

Our sister churches need us, and we need them. We have more training, a deeper historical sense, more experience, and greater human and economic resources. They have a simpler and fresher faith. God is not dead in Ecuador and Nigeria. In their fellowship the humblest of believers feels no hesitation in preaching or praying publicly even if he has no education and no shoes. Our overseas brethren have an apostolic spontaneity which our Christianity often thirsts after. We need freedom for partnership with them.

God loves the world so . . . he has sent the church into the world, but once there we see through the glass so dimly. Doubts, discouragements, questions, and unbelief plague our freedom for this mission. We live in an era of many doctrines, philosophies of life, and religious attitudes in the secular world and in the church as well. Rigid legalism, humanism, bland holy Americanism, scientific reductionism, and all shades of syncretism condition our Christian faith and life. We tend to think in terms of secondhand ideas about God and religion delivered to us by various theological schools of thought and provincial ways of thinking.

To be free for mission we need to be free for faith. What does Jesus Christ mean to me? That, finally, is what my Christian mission is all about. Freedom for faith comes as I take God's Word seriously and study the Bible as if I have not seen it before. It means to look at myself, my weakness, my strength, my motives, and my sin and to reconsecrate the entirety of it to my Lord. It means to rediscover my fellowmen — my wife, my children, my Christian colleagues, and my secular neighbor — and to understand them for what they are, accepting and loving them as God's grace works through me to do so.

Is not this what Mission Twelve is leading us to? It is a setting for making renewal begin, for sweeping out the cobwebs of childish, sinful religiosity and cheap grace so that God's righteousness can work through our faith in the world. It is showing us that much of our busyness related to the church has been but play in the fields of the Lord. Now we seek freedom from this false Christianity for faithful Christian mission. After Mission Twelve we are freer for Mission One: God carrying out his purposes in his world through you and me, the church. □

The way need not be overwhelming

■ The other day I overheard a professional person saying, "I'll never make another speech on family life until we get our teenage sons reared." An active church woman in her fifties responded with feeling, "Well, I'm just rather glad I don't have a family to raise in these times." A third person, a mother with a growing family, was lamenting the fact that she had been a part of four different parent-study groups during a three-week period and not one of the four "experts" had agreed on any basic issues. All these remarks reveal the gravity and the uncertainty with which we as parents view our monumental task today. Are there no familiar landmarks for us at all in this strange new age of automation, the computer, the "jet-set," the population explosion, the knowledge explosion, the sex revolution, the possible but unthinkable nuclear holocaust?

Of course, there is no escape hatch for us as parents, no turning back. We must be up and doing. My job is the business of taking care of my family. (You know, the family the more mature woman was rather glad she did not have.) My job is, in the language of Frank Laubach, to "wake up or blow up," "wake up" to the changes that twentieth-century living is bringing to our families or face the ghastly possibility of nuclear "blow up." If we get our often clouded and sluggish eyes open, will we be able to see some of the real dangers that our families may fall victim to? In our stand for certain values, will we have the stamina to stand against certain others? What are the real enemies of the family today? I will try to point out a few that I see and suggest ways that we can deal with them.

One rather obvious enemy is superficial, immature relationships within the family. In our marriages do we have a really growing relationship — in depth, breadth, and height? Is our marriage one in which we are constantly reborn in love, one which keeps us continually maturing, a relationship still full of surprises, wonder, mystery — a deep well of joy and strength? Does every passing year uncover new depths of communication and more shared concerns? Few marriages blossom into life together without the help of a skilled third person. Have you seen a marriage counselor or your pastor in the last five years for a "checkup" on your marriage? Are each of you constantly learning or perfecting new skills in the art of real communication? Or have you settled for "peace at any price," only to discover that the terrible price of refusing to face your inevitable differences as two unique human beings is that you have grown apart, that you have only a dutiful but dull coexistence instead of a real marriage?

And what about our relationships with the children? Are they healthy, fluid relationships, developed in the full awareness that the children are only guests in our homes, with us only a couple of decades at best, and are born to us only to be married to other partners? I wonder if there is any immaturity more infantile than the immaturity of a parent and a child who cannot let go of their stranglehold upon each other. Sometimes we have called this strangulation process "devotion," but it is damning and damnable to give a name like "devotion" to the process whereby a parent continues to manipulate and maneuver a child who is fully grown-up in every area except the one that really counts. Do you remember Sidney Howard's play, *The Silver Cord?* The cord which is a part of the title was really not a physical cord at all, but a psychological umbilical cord. With it the mother had literally tied her sons to her. These sons were like grown men in diapers. Why? That mother skipped the second half of her course in mothering. Lesson one, "Love them," she learned all too well. Lesson two, "Let them go," she simply could not, would not learn. Since birth control today is reliable, a woman ought not to enroll in the costly course of mothering unless she can complete the entire course. The birth cry is essentially a cry of "farewell!" And how many supposedly mature parents still cannot, will not accept this.

But to return to the childhood home — when there has been a relationship of love and trust between parent and child, a preteen child will be given the encouragement, warmth, and freedom to develop his own uniqueness. The parent-teen-ager relationship, then, will give the appearance of an abrupt reversal of the previous intimate relationship. But we must not be deceived; when our teen-ager withdraws from the former close relationship with the parents, he is enabled to do so only because previously we have given him adequate love and freedom to become himself. Out of our love and acceptance he distills courage, enough to begin what for him is a hazardous, lonely journey, the journey into all the perils, wonders, and unknowns of adulthood. Our love is parent to the strength he finds to launch himself out away from childhood into the marvelous and sometimes miserable new deeps of adult being.

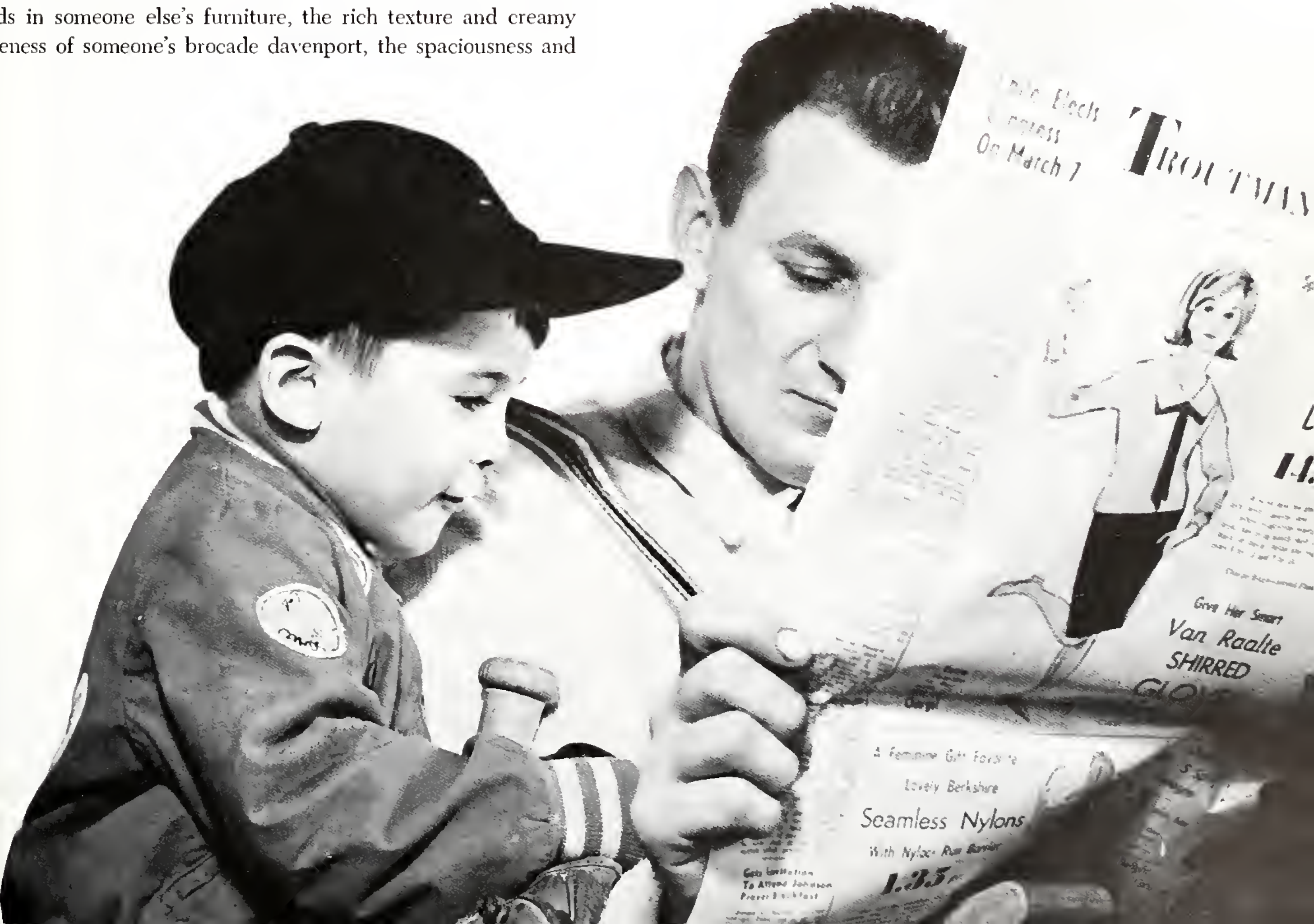
If we can give him strong, firm limits against which to test his youthful rebellion and if we remove the limits gradually as he learns to place his own limits upon himself (this is the definition of an adult — one who can discipline himself), we shall have come full cycle with him. In adulthood he will be able to "return" to us with some of the old trust and closeness which characterized the childhood relationship. And yet, inevitably, fortunately for everyone, the relationship is never the same. Our child, thank God, has grown up.

Two more twin dangers to family life are so bound up together that we may find it necessary to discuss them together. They are the dangers of materialism and of absentee fatherhood (when fathers are absent from the home except for sleeping because of two jobs). The pit of materialism is one we may fall into if our personal relationships are not satisfying. Instead of loving people and using things, a couple with only superficial personal relationships, stunted in the art of giving love to one another and hence deprived of love, reverse the process; they love things and use people. Or perhaps they try to buy love and acceptance with things. "Perhaps if I get a new wardrobe, a new car, a new home, I will be respected," they tell themselves.

I want to share a couple of ideas from my own personal struggle that have spelled release for me from some of the tyranny and slavery to things with which our society is so tragically diseased. First, a statement of Plato has a great deal of meaning to me: "I love to go to the marketplace to see all of the things I don't want to buy." He expresses my sentiments very well, for my life is already complex and there are many things I am very grateful I do not have to select, polish, sort, file, and store. Second, I have learned that I can own many beautiful things which are not my exclusive personal property. I can genuinely admire the color, grain, or finish of beautiful woods in someone else's furniture, the rich texture and creamy whiteness of someone's brocade davenport, the spaciousness and velvety softness of the white rug in someone else's parlor — and then I can leave pictures of them in my mind where I can turn to them again and again when I need inspiration, when I need an experience of sheer beauty. I can return to the reality of my own home with its sturdier, more homespun furnishings, leaving the more fragile beauty of my friends' things unmarred and perfect in my mind's eye. There is no danger that I will leave marks on our children for defacing these lovely things, for they are safely out of the children's reach, but always within mine.

I have suggested that absentee fatherhood may be the unfortunate result of our overemphasis upon materialism. Even

by Frances C. Bowman



when the ownership of certain "things" seems desirable from a cultural or aesthetic point of view, we need to remember that wives need husbands and children need fathers far more than they need a higher standard of living. A so-called "status" home without a strong male figure in it is a pretty shabby, shallow thing — a lopsided, incomplete, impoverished home. A home run exclusively by a woman is a pretty poor place, for it takes the unique flavor of both sexes to create a home where youth can grow up to be strong, virile men or gentle, loving women. Where are the wives today who are telling their husbands, and meaning it, too, "We don't need the new furniture, the new house, a boat; we need you"? And I fervently pray that there are only a few men who would write in their diaries, as did Charles Francis Adams, one-time ambassador to Great Britain, "Went fishing with my son. A day wasted." For that son wrote in his diary the kind of unforgettable thing that haunts you and tears at you: "Went fishing with my father — the most glorious day of my life."

Speaking in the idiom of our day, fathers certainly need to "get with it." They need to be truly present to their families in far more than the physical sense. Being head of the house means an exhaustive job of listening — hearing with an objective but loving male heart what one's wife, one's children, are really saying between the lines. It is a tough job for real men.

Thus we have singled out three enemies of today's family: superficial relationships, materialism which says that things are more important than people, and absentee fatherhood in both a physical and emotional sense. Let us consider a fourth family enemy that we shall call child-centeredness. The Japanese visitor, as he searched for the authority figure in the American home, was forced to turn from the innocuous father, to the exhausted mother, and finally to the children before he discovered who was boss. In our society, obsessed by a cult of youth, it is not just absurd — it is frightening — to turn over authority to babes! Children need parents, parents who love their children so very much that they can accept the child's hostility and say "No!" and mean it. Prov. 13:24 sharply reminds us that "he who loves his son is diligent to discipline him."

In this day when every major city in Russia and the United States has a missile trained upon it, ready and waiting to be fired, there is absolutely nothing we need more desperately than people disciplined in love and understanding, the kind of people you are growing in your home, the kind of people I am trying to grow in mine. Disciplined disciples, we need them all. The world needs youth who have learned boldly to sacrifice, to work, to study, to love. The world simply cannot use flabby, affluent, self-centered, power-made children. The world needs servant-type people. And we are going to have to grow them in our own homes. We shall have to speak to our opportunistic children as a wise father did when he reprimanded them because they wanted their mother to be their private slave: "Children! Your mother was here before you were!"

It is a terrible, cursing, counterfeit love we give our children if we allow them to think they are the center of the universe. If they are stuck on themselves, they will be stuck with themselves, and it may be our fault. By our "softening" affluence, by our unwise shielding of our children from the harshness of challenge, are we making our children like Dead Seas, with inlets but no outlets? We have assumed that merely by loving our children they will learn to love. Well, we have been wrong, dead wrong. Children have to be taught to give love as well as to receive it, and as they learn to give their love, it will be a costly business for them as it has been for us. "Mission" is not just for us oldsters.

The last danger to the family I can mention only briefly: the danger of conformity. We all conform so much that to raise any question about its value is to sound a strange and sour note. What is wrong with conformity? It seems to me that conformity is often insipid and unintelligent. Conformity is never creative; it can be another Dead-Sea, status-quo kind of thing. In my struggle for identity I have discovered that I want to be an "oddball" in certain areas. For example, I am delighted and profoundly, deeply grateful to be a disciple of such unpopular family movements as trained natural childbirth and breast feeding (and I have learned that breast feeding does not need to terminate after the child is a few weeks old). Furthermore, a whole lifetime would not be long enough for me to show my gratitude for a heritage that has given me a profound respect for the beauty, the mystery, the holiness of the human body. Miraculously, somehow, my heritage has spared me from either of two extremes — the extreme of feeling that the body is untouchable, unusable, wicked, and barely tolerable, or the extreme of feeling that the body is just ordinary, common, a "thing" of cheap thrills. And you are really odd if you are not stuck on one side of that fence or the other. I am proud of these areas in which I am peculiar and thankful for all the wise people and institutions that have helped me to become one of these privileged "peculiar ones."

As I sit here in the public library, a book title in stark black letters on a white cover catches my eye: *Naked Came I.* This is the way we as parents feel in this generation. Stripped of many time-honored guidelines of the past, lost in a strange new world we have never lived in, we must struggle not only to find our own way but to guide our youth as well. It is a tough task demanding a stout and rugged heart, but the way need not be overwhelming. □

questions you ask

Q. Does Buddhism condone suicide? If not, why have so many Buddhist priests and nuns destroyed themselves by fire in Vietnam?

A. The suicides in Vietnam have obviously been a protest against the current political situation in that country, and have often been specifically directed against the participation of the United States in the current war. To understand these extreme acts of self-immolation, one needs to know a little of the philosophy and theology of the Buddhist.

Buddhism was established in India by Buddha in the sixth century B. C. Strictly speaking, it was not a new religion, but a kind of reformation of Brahmanism, the prevailing religion of that time in that area. The key to the understanding of Buddhism probably lies in the belief in the transitoriness and vanity of life, which is conditioned by Karma, the fruit of deeds done in countless previous lives.

The ultimate goal of the Buddhist is to reach Nirvana, which is really impossible to define since Buddha himself did not define it. It is a kind of state of nothingness or complete oblivion. The best to be wished for, according to the Buddhist teaching, is to be released from the endless chain of incarnation and reincarnation – to be blown out like a candle.

However, existence cannot be ended before the expiration of many reincarnations, devoted to works of holiness and spent in unceasing efforts to get beyond the craving for existence, which really prolongs the cycle of reincarnation. Since birth and rebirth really result from the thirst for life, together with passion and desire, the only way to reach Nirvana is through the conquering of the lust for life.

While this does not speak directly to the problem of suicide, it does help us to understand that self-destruction might be regarded by the Buddhist as a dramatic evidence of his cessation of craving for life. His willingness to die for a noble cause might be regarded as a special work of grace which will help him achieve Nirvana. Buddhists, therefore, have not had the same kind of abhorrence of self-destruction that is to be found in the Christian tradition. They would not regard suicide as sin in the way in which the Christian would understand it.

Q. Who were Priscilla and Aquila mentioned frequently in the New Testament?

A. Priscilla (sometimes spelled Prisca) and Aquila were husband and wife who were expelled from Rome under an edict of the Emperor Claudius. Aquila was originally from the Asiatic Province of Pontus (Acts 18:2) and was undoubtedly Jewish. Priscilla may have been of Roman parentage. Both names are Latin in origin, indicating Roman connections.

Upon leaving Rome, Priscilla and Aquila came to Corinth, where they practiced their trade – tentmaking. It was through this occupation that they met the apostle Paul, who was also a tentmaker. They evidently worked together with Paul, as he stayed in their home.

Whether they were Christians in Rome or were converted in Corinth is not known. However, they became associated with Paul, not only in his business but also in his evangelistic efforts. They accompanied him on his visit to Ephesus, and, when Paul went to Jerusalem, they were left in Ephesus to carry on the Christian witness there. It was here that they met Apollos, an Alexandrian whom they instructed in Christian doctrine.

How long the couple remained in Ephesus is not known. When Paul sent his first epistle to the Corinthians from Ephesus, he included greetings from Priscilla and Aquila (1 Cor. 16:19). They were known to be exemplary and influential members of the first-century Christian community.

Q. What was the Pseudepigrapha?

A. The Pseudepigrapha is a collection of Jewish writings not included in our Bible or the Apocrypha, which were composed between 200 B.C. and 200 A.D. They were written in Hebrew, Aramaic, and Greek and include mostly legendary histories, psalms, and wisdom literature.

This collection of writings gets its name from the fact that many of the works are attributed to Adam, Moses, Enoch, Isaiah, and other great Old Testament figures, thus being written under fictitious names.

Since not all of them claimed authorship by men who obviously lived in an earlier period, the Roman Catholic designation of this collection as apocryphal is probably a preferable and more accurate designation than Pseudepigrapha.

Q. I feel that the inspirational elements in Annual Conference have been diminished in recent years. How can I register my protest and make my suggestions where they will count the most?

A. Annual Conference meets primarily to transact the business of the church, since it is the highest legislative assembly of the Church of the Brethren. However, inspirational features at Annual Conference have always played an important part in the assembly.

Write your criticisms and suggestions to the moderator of Annual Conference, who is also chairman of the Central Committee. He is Raymond R. Peters, 812 E. Seventh Street, North Manchester, Indiana 46962.

– Paul M. Robinson

Preacher first, novelist second

THE FINAL BEAST, Frederick Buechner. Atheneum, 1965. 276 pages, $4.50

THE MAGNIFICENT DEFEAT, Frederick Buechner. Seabury, 1966. 144 pages, $3.50

JUDGING from the two books which he has published in the last year, Frederick Buechner is a minister (Presbyterian) who likes to write novels. That is to say, he is a preacher first and a novelist second. It is not to say that he is not a competent writer of fiction, but only that his real forte, the genre in which he operates the most unobtrusively, is the sermon.

The Final Beast, a novel, is the story of a man who loves his life trying to lose it. It is the story of Theodore Nicolet, a young Protestant minister whose wife has been killed in an automobile accident, his attraction to Rooney Vail, an unfulfilled but not unmarried member of his parish, and his struggle to be faithful to the faith to which he has committed himself. It is also the story of a host (far from heavenly) of other characters and their various problems as they are related to those of Nicolet. Everything, as the saying goes, turns out all right in the end, but the somewhat unsatisfactory conciliation rises phoenixlike out of the ashes of the fire which consumes Irma Reinwasser, Nicolet's Jewish housekeeper and survivor of a German concentration camp. In fact, if it were not for the adornments with which its author camouflages it, the plot would undoubtedly degenerate into some kind of a theological melodrama.

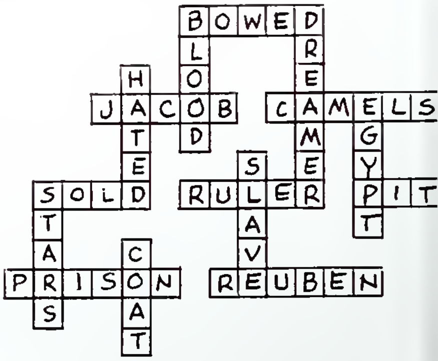
The major shortcoming of the book, however, is its unreality. At least part of the trouble seems to stem from the fact that Mr. Buechner couples a straightforwardness of style that is reminiscent in spots of a Hemingway with the vocabulary of a Thomas Wolfe. It is a style which lends itself quite naturally to many fine isolated, autonomous observations and epigrammatic statements, but not one which is conducive to the suspension of disbelief. It is original but almost too original in that it neglects the commonplaceness that is so much a part of reality. Then, too, the characters, various and divergent as they may be, are all cast more or less in the same mold. They all look at the world in the same humorously philosophic way that one imagines that Mr. Buechner himself looks at it. One character from the mold would be endurable enough – and maybe even refreshing, but a whole book full of them belies the supposition that they are real.

The novel does, to be sure, have certain redeeming qualities. Mr. Buechner has the gift of turning a phrase to make it memorable, and he says several things in *The Final Beast* that are well worth saying. The only trouble is that one cannot help wondering if he really needed a novel in which to say them.

The Magnificent Defeat, a collection of essays based upon scripture and Buechner's first work of nonfiction (he is the author of four novels in all), has most of the virtues and few of the vices of *The Final Beast.* In the eighteen essays of this small but intensified volume Buechner displays the creative mode of expression that was only a latent force in the novel which preceded them. In them he unabashedly asks many of the questions that unfortunately only children usuall ask, and, then, just as unabashedly, h proceeds to answer them. The answer he gives are almost without exceptio fresh and informative. He seems to hav a talent for revamping scriptural storie and episodes in a peculiarly modern wa that cannot help but appeal to man readers.

The book is divided into three sections: (1) The Challenge to Surrender (2) The Triumph of Love, and (3) Th Mystery and Miracle of Grace. All three of course, are concerned in some regar with the underlying theme of the entir volume – "the magnificent defeat of th human soul at the hands of God." It i not a new theme. Almost a century an a half ago Jonathan Edwards was sayin much the same thing. But the leader o the Great Awakening would have to blin his eyes at the unorthodox lengths t which Frederick Buechner goes to reviv it and place it in a contemporary context One of the strangest paradoxes of th paradox-ridden Christian faith is that i must fashion victory out of defeat an hope out of despair, and Mr. Buechne understands and conveys that paradox extremely well. – ANCEL NEUBURGER

Puzzle found on page 21



The Russians Are Coming

Norman Jewison is that rare bird: a Hollywood product with an independence of spirit that has resulted in an off-beat, intelligent motion picture. Jewison, reportedly, managed to get "The Russians Are Coming" produced exactly the way he wanted it without studio interference. "Russians" demonstrates that as a director Jewison still has something to learn about pacing and the handling of his actors, but as a producer his choice and use of a theme are outstanding.

This theme establishes the inanity of attitudes engendered by the Cold War. The plot is kept purposely simple so that attitudes can be explored. All this is done with a humor which is sometimes forced and which pales after the plot can no longer sustain it but which roots out similarities in Russian and American attitudes: fear, suspicion, mistrust, but then eventual knowledge of one another and commonality of understanding.

A Russian sub has gone aground accidentally on a United States island off the New England coast. A landing party is sent to try to find a motor boat to pull them out without arousing suspicion. This, of course, proves impossible, and soon the whole island is panicked into believing that Russian paratroopers along with the whole Russian air force and navy have landed.

Meanwhile, the sub gets itself loose and pulls into the harbor. The captain demands that his landing party be returned (*his* suspicion now turns upon his belief that they are being held prisoners, in spite of what the leader of the party tells him). Tension rises as both captain and police chief refuse to back down, and an analogy of the real Cold War situation begins to take shape. Unfortunately, the device used to end this tension by screenwriter, William Rose, is artificial, although it does lead us to a complete explication of the movie's message: people are pretty much the same.

Mr. Jewison has employed some outstanding comedians, although most of them do not live up to their full potential. Carl Reiner, as an American writer who first encounters the Russians, tends to overact. Jonathan Winters in a small role is too hampered to let his style flow freely. Paul Ford is adequate as an overzealous VFW type — perhaps the most pathetic of all the characters.

John Phillip Law and Andrea Dromm as Romeo and Juliet types, Brian Keith as the police chief, and Ben Blue as a drunk do well. Theodore Bikel is the Russian captain, and about all he does is demonstrate his linguistic ability. Eva Marie Saint walks through her role as Reiner's wife.

But all sorts of acclaim must be reserved for Alan Arkin in his first movie as the leader of the landing party. Mr. Arkin understands his role and lets his character come through with warmth and understatement. This performance will surely be in the front-running around Oscar time next year.

Mr. Jewison has given us a basically funny picture which cuts through a lot of the doggerel about the Cold War. We discover that we are laughing at ourselves; yet, because we laugh at the Russians as well, we are really laughing at all men who are caught up in this crazy, mixed-up world of ideologies. We leave the theater feeling just a bit better about mankind as a whole. — Dave Pomeroy

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in brief

PERSONAL MENTION

A reception for faculty and administration who have served Juniata College for ten or more years honored the newest addition, **Prof. George T. Dolnikowski**, associate professor of Russian. He joined twenty-eight others presently employed by the college. Mr. Dolnikowski came to Juniata as a refugee and began as a janitor. He was interpreter for the visit of the Russian Orthodox churchmen to the Church of the Brethren in 1963.

Dr. D. Welty Lefever, a 1921 La Verne College graduate, was named the college's alumnus of the year. He also received a distinguished service citation from Educare, a support group for the University of Southern California School of Education. Dr. Lefever is retiring after forty years on the university faculty.

. . .

Charles E. Dumond, who recently resigned as pastor of the Elkhart City congregation, Ind., has accepted an assignment to the Chapel Hill Methodist church in Indianapolis, a four-year-old congregation with five hundred members. His address will be 7123 Gillespie Court, Indianapolis, Ind. 46224.

J. Perry Prather, director of Agape Manor, a housing unit now under construction at Agape Acres, Ashland, Ohio, attended the special summer session for training on sheltered workshops at the University of Wisconsin. Mr. Prather is a member of the teaching personnel at Agape Manor and is also a consultant.

. . .

After the close of summer school at La Verne College, **Marna Strietzel** will return to Kenya for another two years. She has been teaching college students in that country. . . . **Dwight Hanawalt** will spend his sabbatical leave from La Verne College in Peace Corps work in Uruguay, South America. Mrs. Hanawalt and three of their children will accompany him.

. . .

On July 15 the **Carl Beckwiths**, recently returned from three years in Nigeria, moved into the Modesto area, Calif., where Carl is now manager of the Modesto Brethren Service Center. He also has some responsibility for the Vancouver and Pasadena centers.

Resignations of two missionary families were accepted by the Foreign Mission Commission at its June meeting; they are **Kermon and Margaret Thomason,** who have been teaching at the Waka Schools in Nigeria, and **Glenn and Jean Shank,** also Nigeria missionaries. . . . The General Brotherhood Board cited **Robert and Joan Lenker,** who have terminated their service in Ecuador, for their outstanding work in the Santo Domingo area, where they "pioneered in the task of training laymen."

. . .

Jesse H. Ziegler, since 1959 associate director of the American Association of Theological Schools and formerly professor of psychology and Christian education at Bethany Theological Seminary, became executive director of the association on July 1.

. . .

Jacob E. Hershman, who resigned as dean of Elizabethtown College this spring, has been appointed education program specialist in the Division of Higher Education with the U. S. Office of Education in Washington, D. C. He will serve as an 'administrator, a consultant, and a researcher, working closely with the development of emerging institutions of higher education.

Larry Marcellus has been appointed to the McPherson College development staff as director of publicity and promotion. During the last sixteen years he has been associated with several Kansas newspapers. With this addition, **Pau Wagoner,** director of public relations and alumni affairs, wil be giving increasing attention to church and alumni relations

On July 1 **H. Gerald Quigg** became director of development at Juniata College. In his new position he is assisting in the promotion of a program of financial support for the college. Mr. Quigg came to Juniata in 1964 as associate director of development and has headed a successful capita gifts campaign in the Juniata Valley, raising $225,642 in the current development program.

THINGS TO COME

Four congregations in Northern Indiana are celebrating thei one-hundredth anniversaries this year. They are Bremen, Elkhart Valley, Pine Creek, and Union Center. . . . On Sept. 25 **La Place church**, Southern Illinois, will mark its one-hundredth year with a homecoming. . . . In September the **Battle Creek** congregation, Mich., will burn the mortgage. Harley Townsend, Mary Burr, and Tina Dean will be in charge o the service.

On Oct. 25 and 26 the University of Kansas School o Medicine is sponsoring a **postgraduate symposium on medicine and religion.** The focus will be on sex and morality, and alcoholism. Cooperating with the university are the Department of Medicine and Religion of the American Medica Association, the Committee on Relations With Religion of the Kansas Medical Society, the Kansas Heart Association, and the Kansas School of Religion. For further information and registration forms write: Department of Postgraduate Medical Education, University of Kansas School of Medicine, Kansas City, Kansas 66103.

CALENDAR

Aug. 18-20	**District Conference, North and South Carolina, Brummetts Creek**
Aug. 18-21	**District Conference, Colorado, First Grand Valley**
Aug. 19-21	**District Conference, Southern Missouri and Arkansas, Broadwater**
Aug. 25-28	**District Conference, Michigan, Wesleyan campgrounds, Cadillac**
Aug. 26-28	**District Conference, Southern Illinois, Champaign**
Aug. 26-28	**District Conference, Iowa and Minnesota, EUB Bible campgrounds, Cedar Falls**
Aug. 26-28	**District Conference, Northern Ohio, Ashland College, Ashland**
Aug. 31	**District Conference, Mardela, Ridgely, Md.**
Sept. 4	**Labor Sunday**
Sept. 9-10	**District Conference, West Marva, Tear Coat, Augusta, W. Va.**
Sept. 16-18	**District Conference, Kansas, Independence**

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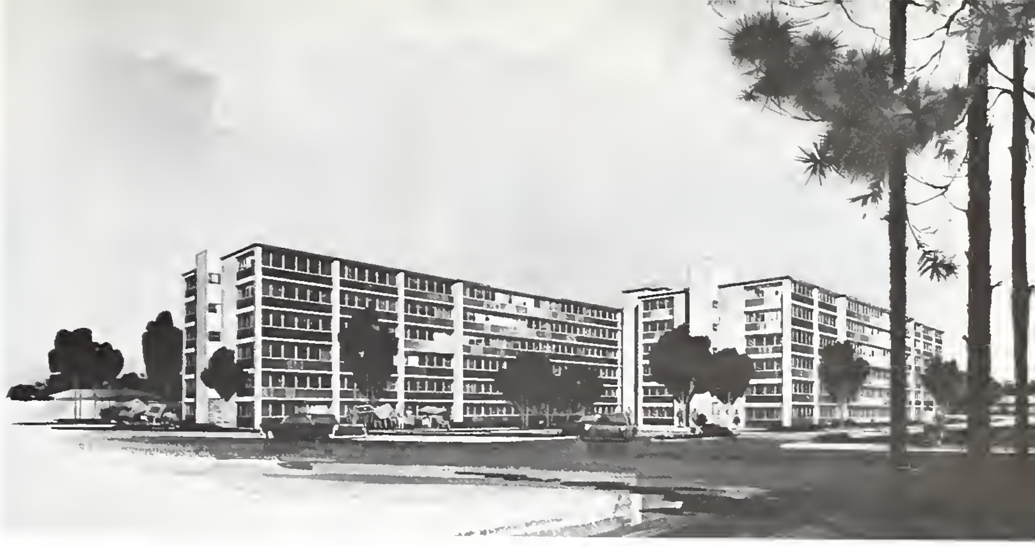

"A major breakthrough in the field of senior citizen housing."

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Long Beach Brethren Manor, a 3.15 million dollar rental retirement facility for people 62 years of age or older who need a home in an atmosphere of Christian living.

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297 apartment units available. All appliances, wall-to-wall carpeting, and draperies provided.

No entrance fees or investments necessary, just pay rent for your own rental-apartment-home.

Rent schedule: Studio (efficiency) Apts. $60.00 to $90.00 per month; One-bedroom Apts. $80.00 to $135.00 per month. Rent includes all utilities and the use of the several spacious lounges, roof garden, and recreation areas.

Excellent food service available in central dining facility on an optional basis (i.e., lunch and dinner, seven days a week, for $53.00 per month).

J. R. Jennings and J. H. Mathis are now conducting interviews with future residents. Approximately one-third of the apartment units have been assigned.

The Board of Directors wishes to convey this information to Church of the Brethren members. A free brochure with complete detailed information and floor plans will be mailed to you by return mail with no obligation involved if you will clip and mail the form provided below.

Mail to: **LONG BEACH BRETHREN MANOR**
3332 MAGNOLIA AVENUE
LONG BEACH, CALIFORNIA 90806

Name ____

Street ____

City ______________________ **State** ____________________ **ZIP** __________

And with the gift: growth

■ Giving constitutes one of life's most joyous and lasting experiences. When love makes its first dawning, the rays begin to seek ways to give: the young man to the girl of his eye; the mother to the baby in her arms; the person to a friend who has listened and understood. The hermitage we know pains for there is no one to receive us, the gifts we have to offer.

Faith inspires giving; perhaps no other act is as continually open to express tangibly our trust in God.

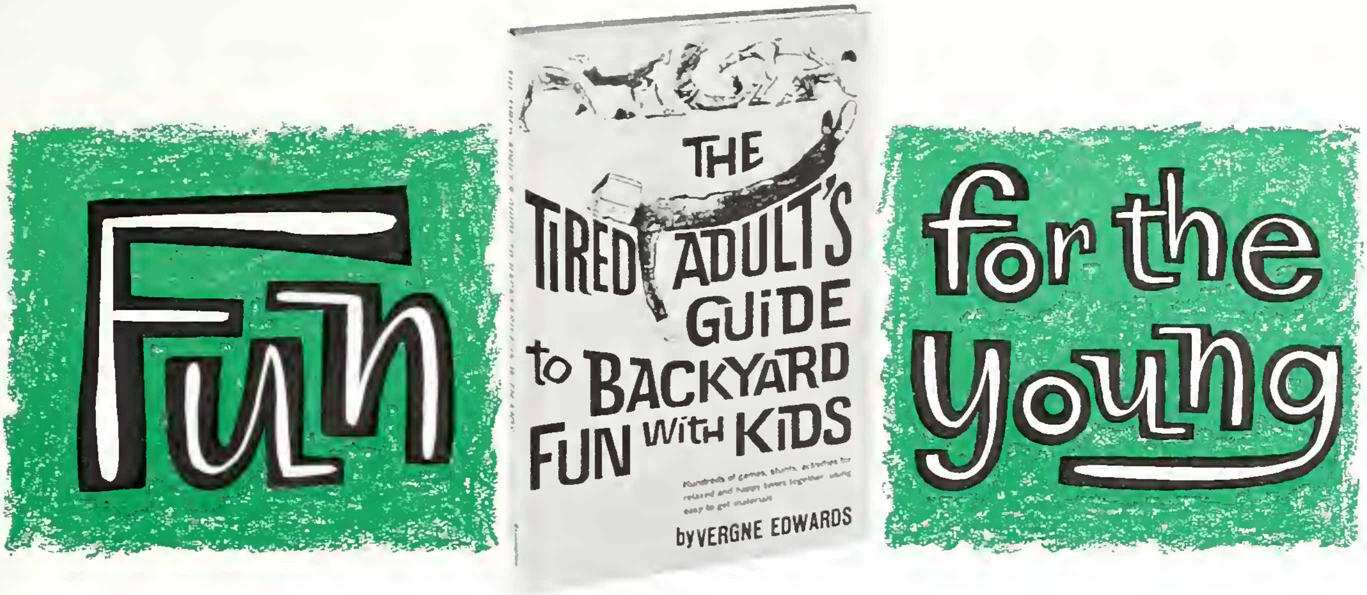
We know the need for a regular discipline in giving to God, though we often shrink in promising and completing the size of gift which vision prompts. The printed page, the preacher tell of the Church of the Savior, where each member must annually recommit at least a tithe, a tenth part – before taxes, before shelter, before groceries – yes, giving to God as a first act. We laud, recognize our own need, but are slow to imitate. Making preparations for gifts, enlisting pledges, our congregations seem hesitant, indirect and casual. Why do they expect so little?

Presenting the gift in worship begins but does not always complete our offering to God. The urge comes to see the gift opened and used. We would go with the gift, participating in God's work that is enabled. Christian literature is purchased and becomes for us a source for teaching and learning. A ministry is supported, not one that we can buy, but one which becomes a shared responsibility. Thus, giving anticipates and initiates both nurture and service.

Still, our giving is not complete when it is discipline only, when we are involved only. God within us moves us to respond to human tragedy as in a neighbor's house burned to rubble, to human development as in a youth's new opportunity for maturing, to human hunger as in India's famine, and to human suffering as in Vietnam's conflict. In seasons of remembrance, wise men give to celebrate the incarnation and redeemed men give to acknowledge the cross. A weekly offering envelope cannot hold it all. Where does giving end? We cannot know; it is beyond our horizon.

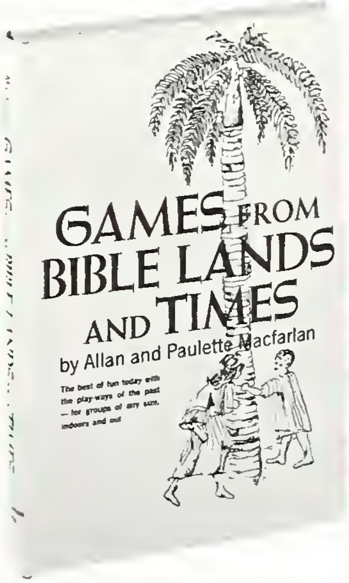
Nor can we always accompany the gift, determining the where and the how of God's activity with it. Asian and African Christians have reminded us that we must also be willing to give the gift and let it go; we affirm, they say, "that Christian giving at its best is an offering which, once made, is no longer within the donor's control. It furthers the work of God's mercy and mission, encourages growth of faith and responsibility, and, in relation to sister churches, is consistent with actual needs approved by them and entrusted to their responsible stewardship." Our desire to string a gift with minute designations and conditions is born not of giving but of seeking; when those strings are cut, giver and gift find release.

Having given, the giver is not the same. He is prepared for further giving. Growing, he knows both the disciplined and the spontaneous gift. He is glad to witness some of his gifts in action and to participate in that action; he is also happy to give to God a gift that he will never see again, willing to entrust that stewardship to his fellow members in the body of Christ. – Leland Wilson, *Director of Interpretation*


Fun
for the young
THE TIRED ADULT'S GUIDE to BACKYARD FUN WITH KIDS
by VERGNE EDWARDS

The Tired Adult's Guide to Backyard Fun With Kids — **Vergne Edwards** — **$3.95**

This book describes hundreds of things to do that rediscover what fun it is for kids and adults to be together — even when the adults are dog-tired. Embracing the 7- to 12-year-age bracket of youngsters in quantities of one to a couple of dozen, the activities range from those reminiscent of long-forgotten childhood idylls to those that are totally new. All are thoroughly child-tested, found to be successful, repeatable — and fun.


GAMES FROM BIBLE LANDS AND TIMES
by Allan and Paulette Macfarlan
The best of fun today with the play-ways of the past — for groups of any size, indoors and out

enjoying the outdoors with children
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Games From Bible Lands and Times — **Allan and Paulette Macfarlan** — **$3.95**

This is a unique, nonsectarian collection of games that transplants to our time and place the kinds of recreational experiences enjoyed by children and young people in Bible times and lands. Practically all of the games can be played equally well by small, medium-sized or large groups, in large or small areas; most can be played either indoors or outdoors.

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The purpose of this book is twofold: to help those who live or work with youngsters to introduce a child to the outdoors and the world of nature, and to help him use and develop his five senses, imagination and ingenuity in the process. The activities are for young children, junior age, young teen-age and many for the entire family. Activities covered are nature study, walking, natural science projects, conservation programs, pets, crafts, collections and hobbies, play activities, games, sports, trip and tours, jobs, camping, cultural as well as esthetic and religious experiences.

Order from Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

So As to Move Mountains. *Irma Gall and Peggy Kemner are mountain movers in Kentucky. Read of their work in their Lend-a-Hand Center.* by Lois Teach Paul. page 3

Half a Pastor *is what many a pastor's wife finds the church expects her to be. But the picture is changing.* by Inez Long. page 8

The Graham Formula. *A special news report on the Billy Graham crusade in London.* by Kenneth I. Morse. page 16

Freedom for Mission. *Foreign missionaries need a second conversion experience — encounter with the revolutionary man with whom they work.* by Merle Crouse. page 22

The Way Need Not Be Overwhelming. *Many parents will not believe that the birth cry is essentially a cry of "farewell."* by Frances Bowman. page 24

OTHER FEATURES include "Day by Day" (page 19), page for children (page 21), poem, "The Wave," by Harry A. Brandt (page 20), "Questions You Ask" (page 27), reviews of two books (page 28), and a film review.

COMING NEXT

"The New Meaning of Work," by Scott Paradise, with comments by four reactors. . . . An evaluation of the Sardinia Project, by Esther M. Ho. . . . A dialog on two roles for a church in a revolutionary age, by Ralph McFadden and Dean Miller. . . . "If Your Child Is Retarded," by Dorothy Garst Murray. . . . And many other features.

PHOTO CREDITS: 2, 4, 6 Magnum Photos; 3, 5 courtesy of the author; 12, 16, 17 Religious News Service; 13 Wallowitch; 15, 18 Don Honick; 21 artwork by Paul Hubartt; 25 Paul H. Schrock

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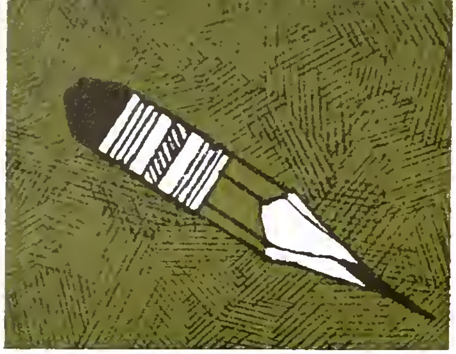
VOL. 115 NO.

messenger
CHURCH OF THE BRETHREN 9/1/66

The New Meaning of Work see page 2

TER JOB?
Work, for the Night is Coming
LOWELL MASON
COGHILL, c. 1860
Work, for the night is com - ing, Work through the
SAVINGS
time
MAN POWER TO NEW JOBS
MONEY
Boating
How you
Computers
Laboratories are turning to central sy
WELFARE
JOBS FOR MEN
The legislation was accepted by the general council of the TUC



readers write

OPEN HOUSING

Being engaged for several years in the real estate profession, I am naturally very interested in the Civil Rights Bill, especially Title IV of HR 14765 and SB 3296.

In the Bill of Rights, Section 5 provides for the ownership of private property. Under proposed legislation of church and state this right would be negated and invalidated by dictum and not by process of law. Therefore, I oppose the paper passed by Annual Conference in session in Louisville, June 20-26, 1966 (titled Resolution on Housing).

At a slack time the moderator asked for new or unfinished business; I asked the floor for two minutes as a personal privilege as a delegate, which required ten minutes to deny. All I wished to say was that realtors are not evil monsters; at least, a majority are not; admittedly some of us are less than perfect and may be regarded as sinners.

Since returning home, I have been heard by my congressmen and senators in Washington saying they . . . would certainly attend to my concern when called upon to vote.

This opportunity was accorded me but I was not heard by my church. I harbor no malice toward the church or the moderator but am convinced that the action taken in Conference is wrong and will be so determined by the legislative process of our civil community.

Stanley B. Keim

Nampa, Idaho

■ While I favor the principle of open housing and the legislation necessary to grant and guarantee members of the minority races the right to choose where they wish to live and favored, in principle, the special Resolution on Housing that was adopted by the recent Annual Conference, I was compelled to vote against the resolution for several reasons:

1. It lacks a "compelling quality" because it singles out one professional group, the realtors, and lays upon them the scorn and contempt for perpetuating discriminatory practices when, in the overwhelming majority of situations, realtors are carefully instructed by the seller being represented not to show or sell their property to peoples of a minority racial group.

The Statement on the Church, the State and Christian Citizenship, also presented to the same delegate body, says, "The authority of the statement [referring to statements of the church or any of its constituted groups] rests on the compelling quality of the statement itself rather than on any claim to superhuman wisdom or majority support."

It is not ethically sound to name one professional group as the scapegoat for the sins of the people at large or to label them as "a remaining stronghold" when there are many other strangling strongholds that impede progress.

2. The resolution proposes toleration of a double standard of conduct by saying, "While the individual may have a right to decide against a prospective buyer because of his race or religion, we do not believe his prejudice should be extended through business which is licensed by the state to serve the public."

To say this is like saying that the individual lay member of the church may have the right to commit fornication but ministers dare not since they are licensed by the church and state to serve the public. It is not ethically sound, from either a religious or sociological standpoint, to require a higher standard of conduct from a person who acts within the framework of a professional group than of a person involved only on an individual basis.

3. Furthermore, if we take a permissive attitude toward the Christian believer's conduct in this matter, how can we demand the general public – many of whom do not claim to be Christian – to conform to this standard? Heaven forbid that civil legislation for goodness supersede and require greater obedience from its subjects than the law of God does from its subjects! While I do not believe in force in religion, I do favor upholding the demands of the Christian gospel as religiously as we do our civil laws and that we be equally presumptuous that people will obey both. The Christian individual does not have the justifiable right to keep and act upon his prejudices when they are in conflict with the law of Christ!

While this Resolution on Housing drew majority support in its hasty consideration by the delegates and while it reflects the wisdom of a group of sincerely concerned and informed persons living in the Chicago area, it lacks the authority and compelling quality for the Brotherhood at large. Therefore, I favor a statement that calls upo all people as individuals or as a realtor c as a landlord or as a member of a financin institution or as a homeowner or what hav you, to deny themselves the injuriou luxury of prejudice toward persons of an minority race or religion.

Charles E. Anderson

Ft. Wayne, Ind.

GREEN BERETS

I feel impelled to react to the opinior of Vernard Eller, "The Green Berets c God" (May 26 and June 9). The readin was accompanied by a bit of eyebrov raising.

To look back and hold back in an ag of "forward in unity" – this seems to be rationalization of the prenatal instinct t remain comfortable, even if it is i bondage to tradition and is perhaps fa from the freedom suggested.

To denounce the pride of others (in the role of *avante-garde* or sophistication c new ideas), and to take the same kind c pride in "leading from the rear" seems further "self-rightness."

And to "knock" liturgy from rationa thought, not from experience, is like th child who, not tasting, dislikes artichoke

In past ages, it seems that being sepa rate from other churches was necessary when the nature of the church itself wa the main issue.

Today, however, the issue is more clearl Christianity versus a maddening secularisr and paganism. It seems to be the ag when we "join hands" or perhaps forsak our calling to be light and leaven.

My negative reaction has as a co-travele a great appreciation for my Brethren back ground, nine years of ministry, and con tinued, rich friendships in the Church o the Brethren.

It comes also from one who takes fresl delight each Sunday in the richness anc variety of prayerbook worship and com munion, and the freedom from personality centered, and often experimental worship

James W. Brumbaugh

Seattle, Wash.

MOVE WITH HIM

More than twenty-five years ago I reac a statement which has stayed with me "For the wisdom of the ages is to find ou which way God is moving and to mov with him." I do not know who first spoke these words, but they seem to me to point a direction for our church for these days.

Two issues at Annual Conference, involvement in COCU and the status of the eldership, were debated with considerable feeling. It is very important, I believe, that we maintain as much unity in our Brotherhood as possible. Because of this I am glad the voting on these issues went as it did.

I do not know all that God is doing in our world, but I know he is moving in our midst, and, if we as part of the body of Christ are determined to move with him, we shall find the right answers to our questions concerning future involvement in COCU and the place of the eldership in the life of our church and to other issues which vitally concern us.

This also will strengthen the unity of our Brotherhood.

Byron E. Dell

Thomas, Okla.

A CONFUSING CONFUSION

We are confused. That's clear. But some of us are confused about what we're confused about.

Is it that we've decided not to be a New Testament church, but not to say so? If so, when did we quit and why? And what are we now?

Is it that we don't know the primary purpose of the New Testament? Are we still trying to save those who are lost without Christ? Does salvation still include accepting Jesus — justification, being born again, and sanctification or growing in grace through the nurture of the Holy Spirit?

Many church groups today are at the point where Jesus was after his baptism. If the devil had succeeded in confusing him, there would be no New Testament. It took Jesus forty days to think his way through this. Some of us may need a bit more time than that.

Roy White

Frostburg, Md.

DISSOLVED RESOLVES

It is gratifying to learn of the Annual Conference decision not to continue the Conference ritual of voting on "resolutions" initiated by a formal committee and issued under the inaccurate guise of membership consensus.

In past years, many "official" resolutions have reduced our church's witnessing effectiveness by reflecting spiritual shallowness, social hypocrisy, political naivete, and economic ignorance.

For similar reasons, perhaps the General Brotherhood Board can temper the rate and content of equally meaningless statements issued by the National Council of Churches.

David C. Ogren

Lancaster, Pa.

WHOSE PEOPLE?

At the recent Louisville Conference, while the discussion of the Fraternal Relations Committee recommendation was going on, one speaker from the floor said, "These are our kind of people. They write the books and commentaries your pastors read. We are their kind of people."

As to being "our kind of people," that is not the question. Seems to me what matters is, "Are *we* Jesus' people?" "Are *they* Jesus' people?" How can we be "Jesus' people" and not follow his commands, especially those of baptism and feet washing, first, and then do or follow his other teachings later? Fundamentals, yes, first, or else not "Jesus' people."

Dan L. Blickenstaff

Muskegon, Mich.

QUESTIONS YOU ASK

In answer to the question that appeared under "Questions You Ask" in the June 23 issue of Messenger, Does the church school really have any value today?" our Sunday school class has a very definite "yes." The word *value* is one of broad meaning and takes in a large area. It has to do with who we are and what we are worth. Value! Where would your Sunday school class fit under this word?

Our class at one time had dropped almost to the bottom in attendance. We were bored with the lessons, bored with the teacher, and, worst of all, bored with ourselves. Over the years this bothered some of us and we decided to do something about it. What can you do to stimulate something that has about had it?

First of all, we knew that we needed God and that one way to get closer to him was to study his Word. Notice I said "study," not to go and listen to, and I quote, "a well-meaning teacher who mostly lectures in an uninteresting way." How could a teacher do all the talking if the pupils had studied their lesson and fired questions out in the open? Seems this would almost surely lead to class participation. . . .

Second, what kind of a room do you walk into to worship your Lord? I'm not talking of having the most modern classroom in existence, but how does it really look? This was something else that was against our Sunday school class — chairs out of order, dingy looking. . . .

Third, we soon found so much interest cropping up that one hour on Sunday morning was not enough for us to study together. So a regular class meeting night was set up each month. We, fairly young married people, like one another's company, and also we gain knowledge as we meet in different homes every month with a covered dish supper and a well-planned program.

A Sunday school hour to us means not just a sermon, but a prefix to a worship experience. . . .

Mrs. K. R. Jarrels, Jr.

Harrisonburg, Va.

EDITORIAL

Thank you so much for the editorial (A Case of Legal Kidnapping, Messenger, June 9).

There is much to think about when we stand by and do nothing when the government takes over a child of young years.

Hannah Broadwater

Postville, Iowa

BYLINES: An ordained minister, pastor of the Lafayette Church of the Brethren, Ind., Ralph McFadden is a candidate for the U.S. Senate. . . . Dean Miller is pastor of the York Center Church of the Brethren, Northern Illinois and Wisconsin. . . . A former associate director of the Detroit Industrial Mission, Scott Paradise is executive director presently of the Boston Industrial Mission. . . . Ida S. Studebaker is a counselor at Mt. San Antonio College, Pomona, California. . . . Rufus B. King is director of development, Manchester College, Indiana. . . . Wayne J. Eberly is at Pennsylvania State College. . . . An ordained minister, Dr. Katherine Kent is on the staff at the Church Center for the UN. . . . Estella B. Horning serves in Ecuador with her husband, Dr. John Horning. . . . Dorothy Garst Murray is the vice-president of the Southeast Region of the National Association for Retarded Children

The New Meaning of Work

by Scott Paradise

■ Once a group of men went to Devil's Island to announce to a prisoner who had spent many years in a tiny cell that his conviction had been a mistake, that he had been declared innocent and was free. They opened the door of the rock-hewn cell and called for the prisoner to come out; slowly a horrible vestige of a human being shambled apelike out into the sunshine. On being told he was free he first looked bewildered, blinking his eyes in the light. Then with a sudden look of terror he retreated into his prison.

Our new technology presents us with the possibility of vast new freedom; some even declare that automation will make the drudgery of production work obsolete. Yet, our usual response to this declaration is like that of the prisoner – we react with horror! This possibility of abolishing work demands such a radical restructuring of our thought and our society that we are terrified and seem to be seeking ways to avoid the freedom offered to us.

One of the most important and controversial points we must settle before this freedom can become a reality has to do with the nature of work. The dictionary defines work as "purposeful expenditure of energy" or "exertion to produce a required end." But we ordinarily use the word in a much narrower sense: exertion to produce *things* to satisfy the material needs of men. In factories I repeatedly find workers suggesting that since I am a minister I do not have to work. In many quarters those who are engaged in effort to satisfy nonmaterial human needs are looked upon as nonproductive parasites, even if it is grudgingly allowed that they may be necessary.

In the past, work – whether seen as drudgery or as a hard challenging struggle – was absolutely necessary for survival. Since it required discipline – self-denial, effort, and skill – it gave the man not only bread and butter but also a certai dignity, a sense of satisfaction, and perhaps meaning to hi life. Work gave a man citizenship; it gave him the right t eat; it gave him an identity; it entitled him to the respect o of his fellowman.

As if these positive values and satisfactions were no enough, since the Reformation we in the West have endowe work with religious significance as well. According to Protestan doctrine, working out our salvation and doing work are looke upon as one and the same thing. For most of us today, o course, this explicitly religious interpretation of work has bee lost, but we still tend to burden our work with the exaggerate importance that the religious interpretation of the Reformer gave it.

While in theory we continue to give immense importanc to the value of work, industrialization has changed the natur of work so that our experience no longer fits the theory. Fo many men the difficult challenge of creative effort has bee replaced by boredom, alienation, and meaninglessness. Fe of us work for ourselves and receive the direct satisfactio of achieving something and enjoying the fruits. The divisio of labor has been carried to such a high degree that th limited tasks we do perform seem unrelated to an economicall significant end. Many are not producing necessities for huma survival but luxury goods and services which, though marketable, are trivial. The result of these conditions of industria work are that many workers are frustrated and bitter. Som seek growth and satisfactions outside their work; perhaps mor settle into a life of apathy.

If this picture is exaggerated, I would at least insist tha the intrinsic satisfactions most men find in their work canno compare to the time we spend in it and the value we plac

on it. In a society of severe economic scarcity such a situation might be tolerable. But in affluent America we do not need to sacrifice our human development in order to meet our vital material needs; we can afford to satisfy both.

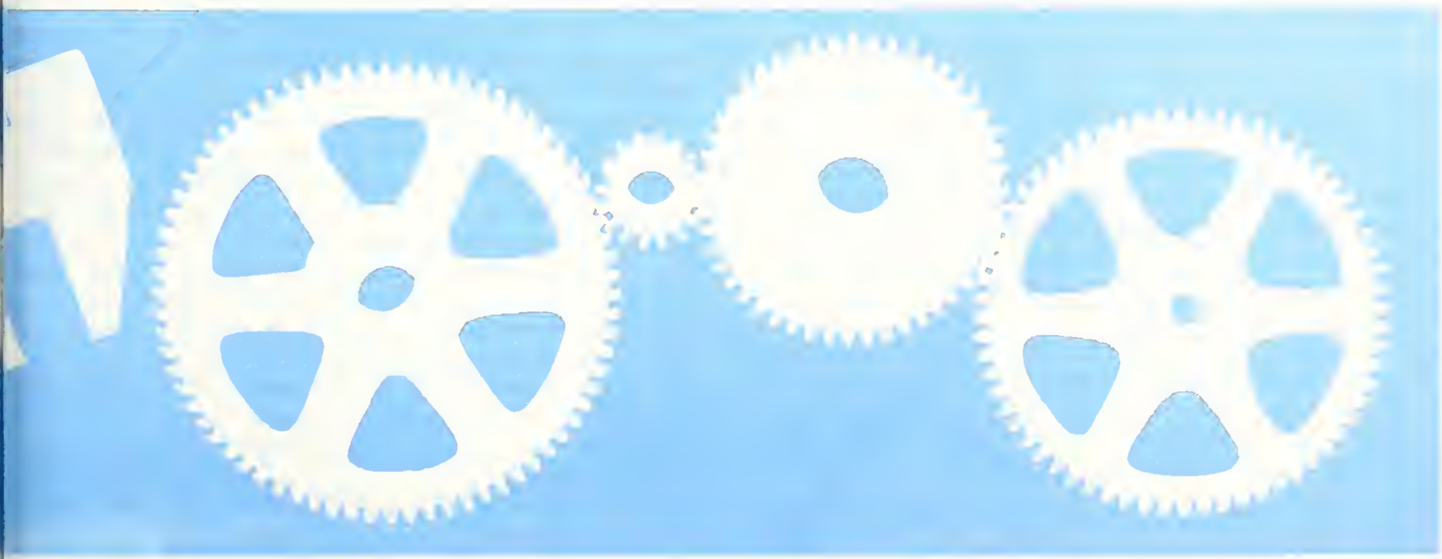
It is at this point that the great debate over automation impinges upon the idea of work and its value. The majority position continues to place a high value on productive work, and sees our national goal as that of providing for every person the opportunity and training to perform such work. While there is disagreement whether automation is destroying jobs or creating more jobs than it destroys, there is general agreement that we must have an expanding economy — ever-increasing consumption, ever-increasing production, and perhaps even increased government spending — in order to insure full employment. With only minor variations, the dominant spokesmen for labor, management, and government officially espouse this position.

In sharp disagreement with this position are those who claim that automation is radically different from anything we have known in the past and that it is displacing workers so rapidly that the hope of full employment is an illusion. This challenge to the majority view implies not only disagreement about the facts of what automation is doing but also a disagreement about values. Automation is seen not as a danger because it eliminates jobs, but, rather, it is valued precisely because it does eliminate jobs. Automation offers the possibility of freeing men from absorption in satisfying their material needs by productive work; it gives them the opportunity to concern themselves with other higher needs. The challengers of the conventional view insist that *life is more than the abundance of our possessions.* They submit that material goods and services are merely the foundation upon which the good life is to be built. If automation can assume more and more of the task of supplying this foundation, let us rejoice that men are freed to put their energies into political, educational, cultural, and social activity.

Those who challenge the majority position recommend a more radical proposal for action. Instead of trying to achieve full employment so that all men may have an income and a place in society, they propose to break the traditional link between income and work, and provide a guaranteed annual income for all. It is suggested that an annual income of $3,000 for each person would free all men from the necessity of working for a living. Persons could then choose voluntarily either to continue work at a job in order to increase their income above the $3,000 level or else not to work so as to pursue significant noneconomic activities.

Putting aside for the moment the question of which side in this debate is closer to the truth, I would like to indicate some difficulties with this particular proposal and go on to suggest an alternative proposal. A guaranteed annual income is an extremely attractive idea. Our society has already moved a long way (albeit grudgingly) toward the position that we will provide minimum support for people just because they are people, regardless of their contribution to society.

But to proclaim a workless society and provide a guaranteed income for all fails to take into account two important factors. For generations we have defined the meaning of life around our work functions. It is hard to imagine how such a deeply ingrained way of thinking could be reversed without profound psychological disturbance. Not only do managers and professional people see their identity and significance in terms of the work they do, but an immense number of unskilled workers would be lost without the discipline of daily work.



Even when men can say nothing else good about the work they have to do, they take some pride in the fact that at least they pay their own way and are supporting their own families.

The second problem is that of incentives. Perhaps there is a psychological and moral value in paying men for the contribution they make to society. This binds men together and to society with material seriousness. It makes us feel valued and stimulates us to act creatively and persistently even in times when we do not feel like it. A few individuals who did not need to work for a living have achieved great things in the area of culture, politics, and human relations, but the history of the world's leisure classes — even those who have received the best of classical and liberal educations — is hardly edifying. Vice, profligacy, and cruel indifference to the needs of society have been more the rule than the exception. Men seem to need the discipline and seriousness provided by economic incentive.

My proposal then is this: Establish a guaranteed minimum income for all, but instead of proclaiming a workless society, enlarge our understanding of work. Our traditional view that work is effort directed to satisfy the material needs of men is no longer adequate. Already an increasing number of jobs in our society are directed at serving the political, psychological, intellecutual, asthetic, and spiritual needs of men. Social work in past generations was a spare time activity of well-to-do ladies; now it is a profession with highly trained personnel. Many functions of paid government workers were in the past performed by men in their free time. In the society that can no longer afford an undereducated populace, to acquire a higher education for one's self is obviously a public service for which one should be paid. To organize or lead a block club or youth work or Great Decisions discussion group or a political precinct organization are all socially significant jobs that in a society of abundance should be considered productive work.

Questions, of course, immediately present themselves. For instance, precisely how are we to distinguish between work of social or cultural importance and other activity? How much and on what basis should men be paid for such work? What kind of machinery could be set up to distribute income so as to keep the disbursements responsible while still encouraging creativity? And equally difficult is the political question. How is the proposed revolution to be brought about? Unless this one is answered, even the best proposals are but utopian wind. To such questions my answer is this: These mechanical and political questions are important and must be dealt with. But *the first challenge is to develop and communicate a contagious vision of the promise of the new technology for human life and of a new kind of work that is concerned more with development of human beings than with production of things.* ☐

Condensed and adapted by Baptist publication, *Concerns for Christian Citizens,* from original article which appeared in *Life and Work,* Detroit Industrial Mission publication. Used by permission

"Life is more a matter of being than doing"

There are many contentions in the article with which one can agree. However, as with all solutions that try to satisfy everyone, there are problems as well. The major reservation I have in the proposal is that, while I agree with his suggested definition of work, I feel that it does not necessarily serve to pull together the two opposing solutions to the modern technological situation. Even if one accepts this definition the debate over full employment and a guaranteed annual wage still remains, as the author himself recognizes. I would also raise several other questions, some minor but some touching on basic points of the argument.

Is his assumption correct that Americans view work "as effort directed to satisfy the material needs of men"? Perhaps I am ahead of the times, but I do not accept this limited definition; nor can I believe that ministers, teachers, social workers, and others have traditionally been viewed as parasites on society by more than a small minority.

Has not Mr. Paradise overstressed the importance of economic incentive? Are not "vice, profligacy, and cruel indifference" to be found almost as fully among the world's poor as among the wealthy? Is economic incentive the difference between vice and virtue, indifference and compassion?

Is not the real problem our dependence on work rather than our definition of work? We find the real satisfaction in living not in the kind of work we do but in the kind of relationships we have. Life is more a matter of being than doing. Our doing is of value only as it is a means of recognizing and expressing our nature as social beings. Perhaps I am only questioning the author's language. However, I understand him to say that we find meaning in life in our work, and, therefore, we must all have a job. Without one we will be lost; the implication that with one we will be saved follows all too easily. I am suggesting that even a minister or a social worker or a poet can be unhappy. The new meaning of work is at most a partial, superficial solution to the problem of finding meaning in life, no matter how necessary or useful a concept it may be. — WAYNE J. EBERLY

"Work is a virtue that rewards a people or a nation"

It is yet to be demonstrated what the effect of automation will be on our society with respect to the opportunity to be employed in a productive way. Technology was a great concern in the depression decade of the thirties. The horrible threat of what technology would do to mankind as prophesied by the concerned of that period remains vividly in my memory. I was then entering the labor market. The future looked dark and uncertain at best.

Thirty years later we are in the age of the computer. Again, it is predicted that we are on the threshold of vast unemployment, leisure time beyond our ability to cope with, and a future of dull, bored existence for those still in the laboring force.

For the moment those who predict this unfortunate situation are stymied. The labor force is the largest ever and many opportunities seem to go begging. Our standard of living and the productive processes of our national economy astound the most astute.

Work is a virtue that rewards a people or nation. It is inherent in the Judeo-Christian position. It can find its finest expression in service to mankind in the hours that one is not working to make a living, but working to live a life. For a small segment of our society these interests merge in one's vocational calling. For the educated and upper socio-economic members of our society leisure time is a dream unrealized and an opportunity that remains elusive.

The problem resides essentially with the lower socio-economic segment of our society. These people need the inspiration of a cause or purpose beyond themselves. It is the mass of the uneducated working class who present the problem. A guaranteed income of $3,000 will only compound the problem unless there is reeducation into creative skills, hobbies, service opportunities, and appreciations beyond routine existence. In a world of vast unmet human need, I have faith in the common sense of mankind that the problems of our technological age will be resolved and to the benefit of the greatest number. — RUFUS B. KING

"The elimination of work is not the answer"

From the comments of Mr. Paradise one gets the impression that the age-old concept of work to produce things is being challenged, and rightly so. However, my contention is that the elimination of work is not the answer, nor is it possible in the present economic and social system, even with automation. Neither is it advisable from a psychological point of view. We have learned in our culture to regard work with respect. We are dedicated to the Puritan ideology that it is a necessity for personal development as well as survival.

Rather than attempting to eliminate work I agree that we should broaden our concept. Let us think of work as any conscious, purposeful activity which serves the material, psychological, social, and spiritual needs of the individual and the community. All who are physically and mentally able must work to fulfill their basic needs. In order to meet his biological needs man must work, and in so doing his psychological needs of self-respect and pride in accomplishment will be met. His social needs will be met by gaining the respect and social approval of his co-workers.

The radical proposal to provide a guaranteed income of $3,000 for each person is unacceptable and unrealistic. It is a serious mistake to attempt to satisfy people by giving them things or money to bring happiness while ignoring their more fundamental needs. It is a more serious mistake to give them things for which they have to give nothing in return. All people have the basic purpose of survival and need to struggle to achieve it. Not to struggle leads to deterioration.

To make the acceptance of this broad concept of work widespread we must depend on education and the mass media of communication. Let us accept the challenge presented by Mr. Paradise. Let us present a vision of work that is more concerned with the development of human beings than with the production of things. Let all social institutions cooperate toward this emphasis. Private foundations could be approached to finance research experiments in this area. Education toward this end is one of the greatest needs of today. — IDA S. STUDEBAKER

ROLES FOR A REVOLUTIONARY AGE

A dialog first presented by Ralph McFadden and Dean Miller to Annual Conference 1966

■ This evening we intend to take just twenty-seven minutes of your time.

We hope that you will listen carefully

and stay awake,

for what we have to say we believe should be of interest to your congregation and to you.

And in case you may have forgotten, many of you do represent your congregations,

and in the coming weeks you will report some of this back to them in one form or another.

This evening we wish to deal with just two ideas

or perhaps two images or two roles.

Yes, that is it, two roles, both suggested in the Bible

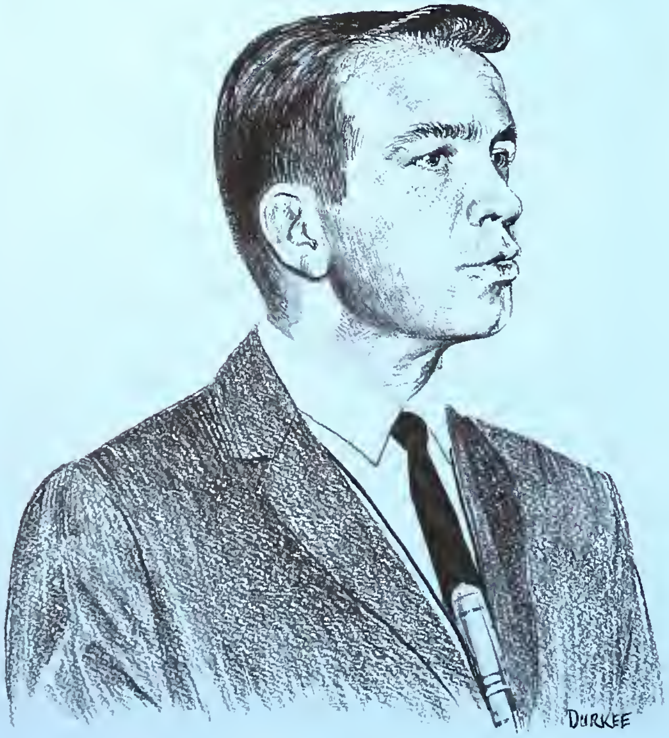
and both having to do with our stance in

and our relationship with the world.

The images are not, as you might have presumed already,

the church and the world,

but, rather, the prophet and the servant.



The prophet and the servant, as caught up in several illustrations in the Book of Revelation.

as suggested in the seventeenth chapter of John, where Jesus says, "My [disciples] are not of the world . . . [but] I have sent them into the world."

These are related to us — today —

now. And these two roles

are roles for a revolutionary age!

John the Revelator has written to a group of churches that are threatened by extinction because the Christians have been placed under the sentence of death,

to be carried out in the arena for public amusement or in the gardens of Nero, where their bodies would serve as flaming torches.

We think some of the ideas the writer refers to in this book are quite important for churches today, for we too are threatened by extinction —

extinction by indifference,

extinction by spectatoritis,

by ignorance,

by innocence,

by blindness,

by prejudice,

by narrow-mindedness.

These ideas refer to a time of crisis

for John the Revelator

and for us.

John, in writing to the church in Laodicea, stated:

"I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth" (Rev. 3:15-16).

The best definition for such a church is simply "complacent."

"Complacent" — the church which in biblical terminology is not in the world and yet is of the world,

neither prophet nor servant.

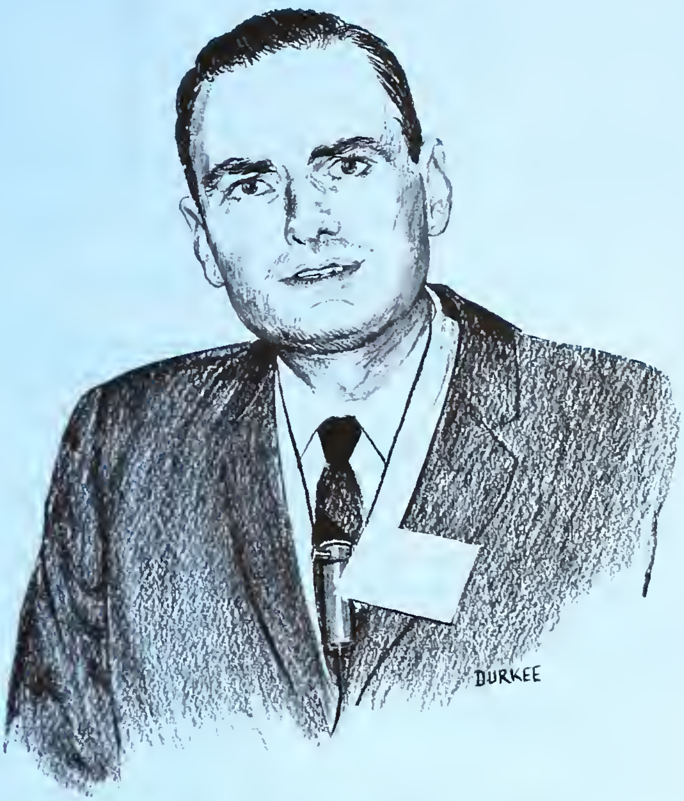
The church which gears itself for the nationally espoused religion so prevalent today, where preachers tell the worshipers that religion means so much while it obviously makes little difference to them;

the church which sees no visible crisis but looks upon life as "a movement toward progress and improvement," as church members say,

"We've made our church better than our parents made it, and we're confident that our kids are going to make it better still!"

Complacent — uninvolved with crucial issues and happy that way,

forever telling the world in the Saturday newspapers that the church is going to meet, but never reporting on Monday that it has met and this is the action expected;



chaplains to the safe status quo. . . . The church today that is really neither prophet nor servant rationalizes its hibernation tendencies by saying,
"Jesus commanded us to win souls, not meddle in civil affairs.
"Involvement in these social and economic issues might shift the church's main thrust from the spiritual to the secular.
"It does little or no good to raise the standard of living of the poor,
'for you always have the poor with you' (Matt. 26:11)."
A man from Chicago recently wrote to the editor of "Renewal" magazine complaining that too many Christians want the poor elevated to affluence with no effort on their part. He suggested that we start telling the poor that it is not going to happen that way despite all that the Johnsons, Daleys, and others may say. He recommended telling slum dwellers that any change in their status must start with effort on their part. He concluded by saying that opportunities for education and training abound, all provided by patient taxpayers.
But the problem of the poor is not solved with the simple slogan, "Fight poverty — go to work!" With eight or more children in the family the decision to work is not an easy one for a mother to make when working full time will likely mean $100 a month less than the present welfare check provides. The persons who are second and third generation victims of the poverty cycle face odds against economic independence that are beyond the comprehension of middle-class Brethren.
And yet, many will say, "This is not the church's problem. Why must the church go beyond its God-ordained jurisdiction and meddle in civil rights and the give-away programs of the Great Society?
"No, our job is to preach the Word." But woe to us if that Word is so shallow and transparent
that it only supports our complacency and our satisfaction with the status quo.
Woe to us if that Word is so nonjudgmental
that we become artificial Christians who have the form of Christianity but lack its power.
Pity us if we complain about the lack of pastors and the poor job the seminary is doing,
but cannot see that our tenacious parochialism is precisely why fewer and fewer men see any challenge in the pastoral ministry.
Almost all life is geared to the space age
except our churches.
Take the areas of transportation and communication —
We struggle to keep two or three churches going that at one time were horse and buggy distance apart,
but now are Ford and Chevy mileage apart.
Forgive us for allowing the sterility of our programs and budgets
and the inflexibility of our rituals and customs
to stifle, yes, completely smother out
the flickering flames of creative ideas,
of outreach and growth,
of being servant and prophet.
"I know your works . . . you are neither cold nor hot"
so because you are complacent I will spit you out.
Let us take a look at the church which plays only the servant role in this revolutionary age;
the image of such a church is caught up in the admonition directed to the church at Thyatira:
"I know your works, your love and faith and service and patient endurance, and that your latter works exceed the first. But I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess and is teaching and beguiling my servants to practice immorality and to eat food sacrificed to idols."
Now here you have a servant role
but no prophetic voice.
The best word to describe this servant-oriented church might be *compromising*.
Yes, compromising — a church that is serving
but has lost its prophetic witness and allows issues to die on the altar of ecclesiastical tranquility.
A church which is in the world but is also of the world,
indeed, so far in the world that it has done a disappearing act.
Though such a church has the outward appearance of reaching into the world
and though the members of this church are sincerely concerned about neighbors close at hand and far away;

yet, like the church at Thyatira, there seems to be a conscious eagerness to avoid the modern-day Jezebels, in other words,
a tendency to play it safe,
to be noncontroversial. As Jeremiah put it:
"They have healed the wound of my people lightly, saying, 'Peace, peace,' when there is no peace."
One of the questions on the interview guide for use with prospective candidates for the ministry in the Church of the Brethren is
"Will you always work for the peace and unity of the church?"
Perhaps in the first century this question would have been answered this way:
It is expedient that this man should die for the sake of peace in Jerusalem.
There are many clergymen today who will continue to oil the waters and keep the churches peaceful and full at any price. Perhaps we should read again the Book of Acts. Frequently the first thing the disciples would do upon entering a city would be to
disturb the peace of the local synagogue.
We have too many churchmen riding out to be St. George meeting the dragon,
but instead of engaging the beast in conflict
they return to their castles as soon as they feel the hot breath of conflict.
It appears to us that, while we should continue our servant ministries of meeting social need,
we should also be naming and combating the structure or person which may have caused the particular problem.
Today prophets are needed to speak against the landlords who gouge, businessmen who exploit, employers who discriminate, boards of education which deprive, politicians who ignore, and newsmen who distort.
These are the forces and shadows against which we struggle in the twentieth century.
No one has to plead with Brethren to collect clothing for the poor in Mississippi and Vietnam;
we are quite willing to paint front porches for the jobless in Chicago and Los Angeles, and when we hear of the Alecs who live in the slums
we want to rush right down to Alec's apartment
with mop and bucket,
hot water, soap, and disinfectant,
supposing that by helping Alec clean up his apartment we shall start a chain reaction that will end the slums.
We limit our response to the "band-aid" approach to social need.
We are reluctant to become a participant or supporter of those revolutionary movements that will change not only the situation
but the attitude and motivation of people as well — such revolutionary movements as
nonviolent demonstrations and creative legislation in social welfare,
economic and technical assistance to other countries. But in church circles we continue to hear
"It's all right for the individual to get involved, but these things should not be debated in the church,"
and the assumption is that if two or three individual Christians are gathered together to protest isolationism or segregated housing patterns in the North or exploitation of the grape pickers in California, then Christ cannot be in the midst of them.
Having grown unaccustomed to controversy over the burning issues of that day, we hear Brethren saying,
"I'll gladly give this coat off my back for relief, but I've had it deeply ingrained in my life that, if you can't say something nice, then don't say anything at all."
"You'll not get me to criticize any Jezebel."
"We'll serve, but don't ask us to be prophetic!"
We are as reluctant to prophesy as an appendectomy patient is reluctant to laugh.
It hurts!
That is the problem of the servant role with no prophetic role!
There are, in comparison, churches in this revolutionary age which pride themselves on wearing the mantle of the prophet,
but they ignore the garb of the servant.
John the Revelator, in writing to the church at Ephesus, says,
"I know your works, your toil and patient endurance, and how you cannot bear evil men but have tested those who call themselves apostles but are not, and found them to be false; . . . But I have this against you, that you have abandoned the love you had at first."
Now we have a prophetic voice
with no servant role!
John seems to be speaking of a church that has developed a solid doctrine,
but unfortunately seems to love the doctrine more than the people.
Such a church seems to use its understanding of the love of Christ and what he taught as a test,
rather than a testimony.
In other words, "If you don't agree with us, we're through with you.
"If you don't perceive things as we perceive them you're obviously wrong.

"We are as reluctant to prophesy as an appendectomy patient is reluctant to laugh. It hurts!"

"You've first got to take the slums out of the people before you can take the people out of the slums."

Such a church seems to be saying to the Alecs who live in the slums,

"If you are bitter about your lot, then worship God, repent, and obey the moral law, then bitterness will be taken away and you can forget your past and how tough it has been."

Here is a church preaching individualized virtues as a realistic quest for urban man caught in the ghettos of poverty and prejudice.

Such a church has an evangelism with easy answers to hard questions;

the prophetic role without the servant role.

The prophet without understanding, who has set ideas of what is wrong with society. Because of his strong feelings about an issue he may write his congressman

and send letters to the editor

and even work on a committee for improvement of the slums,

but until there is walking with the people,

a sharing in the hurt of life –

by whatever method is needed – talking to an ADC mother,

counseling a disillusioned executive or sharing with a teen-age gang,

or serving in the legislative bodies of government –

until there is within him, as Isaiah says, a "groaning in travail,"

there can be no real meaning to servanthood.

The prophetic, apart from servanthood, can be rigid and inflexible,

and it has another danger, the prophet can be ignorant,

And an ignorant prophet, sincere as he may be, is a false prophet.

Malcolm Boyd, an Episcopal priest, visited Watts shortly after the riots of last August. In his analysis of the tragic days of violence he wrote:

"With precious few exceptions, the churches of the community have failed to act morally or to provide leadership in race relations. Good people have been hiding behind a facade of religion devoid of social involvement. Church people have isolated themselves from personal confrontation with oppressed Negroes."

Now, we have talked of the problems, of being complacent and fulfilling neither the prophet nor the servant role,

of being only servant and compromising our cutting edge of prophetic witness,

and of being only prophetic and not accepting the demanding responsibility of the servant.

What's the middle ground?

Well, let us not use that term. Middle ground implies the easy way out.

All right, what is the solution in terms of bringing the two roles together? What do we say to the church that is always servant and never prophet?

We might say that a commitment to social protest, such as civil and human rights, is in the biblical tradition. Moses once prayed that all the Lord's people would be prophets.

Jesus was certainly prophet to the men and institutions of his day who prostituted their religion and exploited the poor.

A riotous mob in Thessalonica said of Paul and his friends: "These who have turned the world upside down have now come here."

The Book of Revelation is one of the sharpest political diatribes ever written.

Paul, Augustine, St. Francis, Luther, Kline, Bonhoeffer – these and many others saw a time to speak against, as well as a time to serve among.

In other words, the prophetic witness is as legitimate a form of action as "giving a cup of cold water."

In the revolutionary world of the twentieth century, the church must be eager to stand against the desecration of beauty,

the betrayal of truth,

the rule of the phony,

the tyranny of trivia.

We need churchmen who have the aggressiveness of Jesus in cleansing the evil systems of our day. We need persons who will have the courage of a Stephen in standing before our infuriated Sanhedrins, of a Peter in confronting the ingrown pillars of our Jerusalem churches, of a Paul in standing on the stairs of our judgment halls.

The mature growth of servanthood requires active opposition to our nonprophetic churchianity and active opposition to those infecting agents of society which cause the sores we perennially try to heal.

The church that moves among men to serve their needs must also move out between the "no longer" and the "not yet" and call for new structures of humanness.

To the church which is always prophet and never has time to stand among the people and serve, what shall we say?

We might suggest to this church that instead of shouting at the world from behind its walls of Christian morality it should stand with the people, dealing with their hungers and sickness,

their hopes and despairs.

Can it be that we take the easy road of condemning the illegitimacy of the inner city ghettos so that we can take our minds off the abortions in our own gilded ghettos?

O you Brethren, who expect to save the world from your

"We shall be driven to unlikely places where God is at work"

provincial ivory towers and curse the darkness from your comfortable churches,

He who has ears to hear, let him hear!

The church must live in life, not remote from it. Never using piety as a clock for ignorance, the church must endeavor to know something of the casualness and bewilderment,

the strengths and inner turmoil of men in this revolutionary century. We must be servants among the people who never seem to make it, whose farms do not produce, whose businesses never show a profit.

We maintain that there must be a balance,

or perhaps it can be said

each must support the other;

the prophet is needed, but so is the servant.

Petitions to support the peaceful roles of the disarmament conferences are needed,

but so are the quiet, unheralded ministries of service workers in Vietnam.

Protest of social injustice is needed,

but so also must the church stand between the poor and the unconcerned. There must be a willingness to go where the poor are, suffer with them, and share their problems.

But what needs to be said to all churches is caught up in one other verse from the Book of Revelation:

"I know your tribulation and poverty (but you are rich) and the slander of those who say they are Jews and are not, but are a synagogue of Satan. Do not fear what you are about to suffer. . . . Be faithful unto death, and I will give you the crown of life."

Of course, John was speaking to a group of people suffering and dying because of intensive, direct persecution.

But there is still a valid point for us. In the servant role and the prophetic role and in the fulfilling of the two,

if we approach this world with concern and depth of conviction,

it is possible that we shall be driven to unlikely places where God is at work.

One of the scandals of Jesus' ministry was his continual suggestion that his kingdom belonged more to the disinherited than to those who smugly claimed inheritance; and, indeed, God did work among the publicans and sinners more than among the scribes and Pharisees of New Testament times.

As Jesus moved beyond the usual provinces of the first century synagogues,

so must we move beyond the monastery walls of our twentieth century churches and even beyond our local communities.

We may be nurtured there, but we shall be forced to go beyond, for injustice is never limited to a geographic area nor is the struggle against it merely the responsibility of those in closest proximity to it. Ours would be a poorer world if Jesus had never left Nazareth, or Paul, Tarsus, or Pope Paul, the Vatican, or Martin Luther King, Atlanta.

The decisions will become difficult as we deal with the ethics of the marketplace and the scramble to make a fast buck;

the problems and answers will not be seen as clearly as they were back there from our stained-glass sanctuaries.

The issues will be cloudy and gray.

We have a clear idea of what Jesus would do in dealing with the sick, the poor, the victims of oppression as he met them face to face;

but we do not have a similar clarity of what he might do at the city desk of a metropolitan newspaper or as a television producer,

as a real-estate broker or a Negro homeseeker,

or as a **delegate to the Louisville Annual Conference,**

or in the executive offices of a corporation where decisions are made affecting the lives of thousands of employees and their families.

We shall long for the security of easy answers and dictated doctrine.

We shall wish we could return to the simple life of reading the kind of material which supports what we already believe,

or listening carefully only to the folks we enjoy listening to.

Out in the beauty and ugliness of labor and management problems and politics, and farms turning commercial rather than family oriented, and businessmen facing bankruptcy for any multitude of reasons, and school boards wanting to build a solid educational base but being fearful of asking for more tax money;

out in the beauty and ugliness of racial injustice, family life breakdown, juvenile delinquency, narcotics addiction, alcoholism, and crime.

out in the beauty and ugliness of this world two roles are called for in this revolutionary age —

to be servant of all, listening, caring, doing,

and to be prophet — discontented, intelligent, courageous,

to be in the world as a servant,

but not of the world as a prophet.

This kind of faithfulness which puts the servant and prophet together in radical action may seem impossible

and at odds

and tremendously demanding

and it is.

. . . it is. □

questions you ask

Q. In the discussion at the recent Annual Conference on the eldership in the Church of the Brethren there seemed to be a great deal of confusion about the role of the elder in the early church. What is the meaning of this office in biblical terms?

A. The word *elder*, as it is used in both the Old and New Testaments, means one who is older and therefore respected for his wisdom and experience. Both the Hebrew and Greek words from which the term is derived have this connotation.

In the Old Testament, in which tradition the Christian use of the word is certainly grounded, the elders were those who by reason of their maturity and ability were regarded as the head of the family or of the clan. There is abundant evidence of their power and authority in the affairs of the family and later in the life of the whole nation. They were the administrators in civic activities, judges in disputes, and the givers of counsel and advice for the whole populace.

In the Christian churches founded by the apostles, elder or presbyter (which is a literal translation of the Greek word) and bishop seemed to be used as interchangeable designations, although not strictly synonymous (Titus 1:5-8). The distinction between the elders and the bishops seems to date from the second century, although scholars do not all agree upon the meaning of these distinctions. While the origin of the office of elder is not recorded, it is evident that the title was used in the very early days of the Christian church. On his first missionary journey, Paul appointed elders in every congregation (Acts 14:23).

While the office in the church was undoubtedly suggested by a similar designation among the Jews, responsibilities of elders within the church seemed to take on increasing importance. They were associated with the apostles in the government of the church and were overseers of local congregations, having in their charge both the spiritual care of the people and temporal administration.

There were obviously often several bishops or elders in a local church. They probably exercised pastoral duties including preaching, but this task was not given to them exclusively.

Whether or not these men were all ordained ministers or bishops is a matter of a great deal of controversy. John Calvin interpreted 1 Tim. 5:17 as authorizing two kinds of elders, first those who both teach and rule and, secondly, those who rule. Thus, in the government of the Reformed churches, the teaching elder is the minister and the ruling elders are laymen. This arrangement admits the laity to the office of elder.

The Church of the Brethren has always regarded the eldership strictly as a ministerial office and has given to the elder the highest authority in the church.

The report of the committee appointed by the Annual Conference to study the basis for eldership summarizes the biblical background of the office very well and suggests a basis for the polity of the early church.

> "As this study in the New Testament develops, it becomes apparent that around each of the five cities of Jerusalem, Antioch, Ephesus, Rome, and Alexandria a different type of church organization developed. The form depended upon the persons who emerged as leaders at these places. Thus it seems that the leaders of the early church were functional leaders to meet existing needs. The function of the elder was a little different at each of these five cities.
>
> "In summarizing the functions of the elders in the New Testament, we see in 1 Timothy 5 that they are preachers and teachers, from 1 Peter 4:10-11 that they rule, teach, and govern. There were many functions of the elder; some of the elders did all of these duties while others did just one or only part of the duties. Thus to teach, to preach, to govern, to withstand error, to lead by example, to admonish, to watch for souls, to anoint and pray for the sick, to lead the way to confession of sins, and to act as shepherds in tending and feeding the flock were the duties of the elders."

It was concluded "that Jesus did not prescribe an exact scheme of organization; but in keeping with the spirit of humility and fellowship which characterized the early Christians, the forms of organization were very simple" and developed according to the functional needs of the congregation.

Q. Are the Passover and the Feast of Unleavened Bread in the Old Testament the same thing?

A. *Passover* is used in the Hebrew tradition for both the Feast of the Unleavened Bread and the sacrifice proper made at this time (Ex. 12:11). In contemporary Judaism, *Passover* is also used to refer to all the observances related to this season. — PAUL M. ROBINSON

You are invited to send your questions to "Questions You Ask." Send them to MESSENGER, 1451 Dundee Ave., Elgin, Illinois 60120. They will be answered by Paul M. Robinson, president of Bethany Theological Seminary.

news

Open occupancy housing: Where is the hurdle?

However pointed toward the real estate industry the Annual Conference resolution on housing may have seemed, the criticism by Atty. Gen. Nicholas Katzenbach went considerably farther.

In testimony to the Senate Judiciary Committee July 19, the attorney general cited intensive lobbying against the fair-housing section of the civil rights bill before Congress an evidence of a "conspiracy" to deny equal housing opportunities.

"And if you don't think that kind of conspiracy exists, I ask you what the real-estate brokers have been doing around Congress for the last six months," Katzenbach asserted.

Relief against bias: He was among those who testified in behalf of proposed 1966 civil rights legislation, particularly the section which called for judicial relief against discriminatory housing practices. In the original draft, favored by the Administration, no longer would any person be banned from the sale, rental, and financing of housing purely on racial or religious grounds.

Testifying on an already watered-down version of the open-housing provision, one which would exempt owner-occupiers of dwellings with four or less units from the ban on discrimination, Katzenbach insisted that the proposal was legally sound, based on the Fourteenth Amendment and the commerce clause. Some other spokesmen contended that neither was applicable.

Less flagrant than the attorney general's castigation, but equally penetrating, was cartoonist Bill Mauldin's depiction of realtors as the "doorstop" blocking open occupancy housing.

"Stronghold": The Brethren resolution (published in full in the Aug. 4 Messenger) alluded to the real-estate industry as "a remaining stronghold of discrimination in businesses serving the public." It went on to acknowledge that discrimination in housing "has widespread support from sellers, buyers, landlords, and tenants alike." To help turn the tide, Brethren were called upon to support the movement for open occupancy, including national legislation, and to apply fair-housing practices in the sale and rental of their own property.

Support for strong civil rights legislation has been heard from a number of churchmen. Representatives of the three faiths appeared jointly before the House Judiciary Committee and called for the eradication of "every vestige of racial discrimination from American society." In a joint statement, they stressed the need for action to protect rights workers and to assure a fair selection of federal and state jurors, items also in the proposed civil rights bill, but they directed their strongest words to the open-occupancy provisions.

The new law, they said, would start a speedier process of wiping out slums. They pointed to ghetto housing as the "costliest" in terms of financial burdens for social services on the cities as well as in wasted human resources.

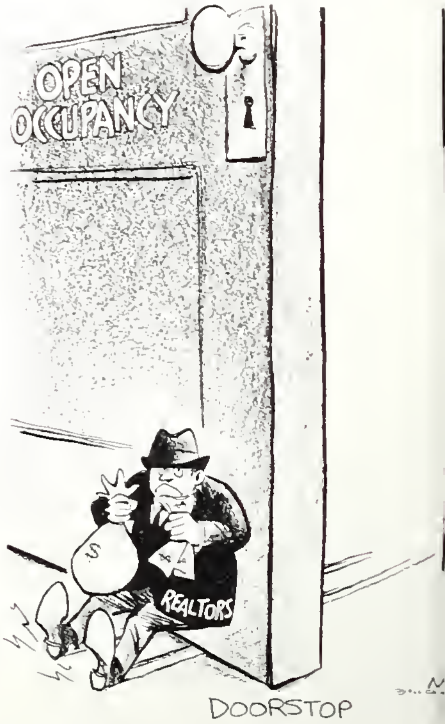
United Church Women, after preparing a coordinated nationwide program of action in support of fair housing, was one of eight of the nation's top women's religious and interracial groups to issue a joint statement backing the proposed legislation, especially the fair-housing section.

The property myth: Among other proponents to testify was UAW's legislativ director, Andrew J. Biemiller, who denie that the law to end discrimination i housing would contribute to a lessenin of property values.

Mr. Biemiller's position was firml based, according to a study reported i *The Progressive* in March 1966. Th findings challenge the seemingly indestructible myth that property values decline when Negroes move in.

To the contrary, painstaking researc by Washington writer and urban sociologist Sherwood Ross revealed that th presence of Negroes not only does no depress property values, but almost invariably results in substantially highe values for the neighborhood.

Over a ten-year period Ross compare values of more than a million homes i forty-seven cities. He found that i Negro districts homes soared 61 percen in value from 1950 to 1960; integrate



neighborhoods showed a 45 percent rise; in areas in the process of changing from all white to all Negro occupancy the increase in value was 42 percent. "The most ironic finding," *The Progressive* commented, "is that in white communities that remained white, property values rose only about 35 percent."

No accord: In negotiations earlier this spring, representatives of the three major faiths rejected signing a fair-housing accord with the National Association of Real Estate Boards because of the latter's "continuing opposition to fair-housing legislation" and "continuing efforts to reverse existing fair-housing laws." The clergymen expressed "grave concern" over the realtors' intentions of implementing open-housing practices.

In sum: The essence of the churchmen's outspokenness on open occupancy was stated by Catholic Archbishop John P. Cody in a Freedom Movement rally in Chicago:

"The sale or rental of a home is not merely a financial transaction. It is a moral decision as well."

The counterview, which undoubtedly is held by many churchmen too, might be represented in the reply of Sen. Everett M. Dirksen to the attorney general: "I see nothing in . . . the Constitution which justifies this kind of invasion of property rights."

The confrontation

ALONG THE MARCH from Tougaloo to Jackson, Miss., three white youths sat on a Volkswagen waving a Confederate flag.

One Freedom marcher, a bearded Negro wearing a SNCC emblem, walked up to the three hecklers and in a quick, decisive motion lifted the flag from them.

Almost immediately another marcher, this time white, approached the startled boys and offered them another flag — the flag of the United States.

Tim Rust, a marcher and Bethany Seminary student who observed the incident firsthand, commented on the dynamics which he grasped were at work.

The SNCC worker had responded with a degree of hatred, hatred directed to the Confederate flag and all it represents. More than this, he had acted out of determination, affirming his personhood as a Negro liberated from fear.

Equally revealing was the reaction of the three white youths, Rust said, in the fear and terror they displayed as they saw their illusionary superiority under direct attack.

The young white who offered the American flag symbolized his understanding of the meaning of citizenship in the "free" American society.

And then added the seminarian from Southern Ohio: "I too was confronted in this act."

How often, he pondered, have we of the church dehumanized the highest creation of God? How often has distrust led us to treat our brothers as less than neighbors, less than human?

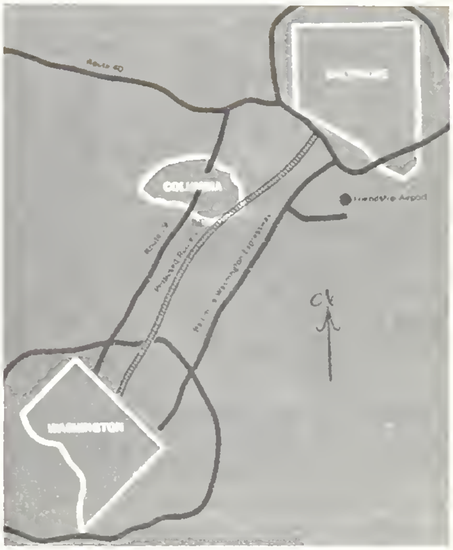
To Tim Rust, these are questions the Negro revolution, in its new mood of confrontation, asks of us all.

Churching a whole city

COOPERATIVE PLANNING in churching the proposed town of Columbia, Md., is taking form. In recent weeks a congress of the Columbia Cooperative Ministry has been established by at least ten Protestant denominations.

Two Brethren, H. Lamar Gibble, Kensington, Md., pastor of the Good Shepherd Church of the Brethren, and Stanley G. Keller, Elgin, Ill., director of church extension, will represent the Eastern Maryland district and the Ministry and Home Mission Commission to the congress, to convene next on Oct. 11. Wilmer Q. Crummet, representing Eastern Maryland, has worked with the advisory Columbia Mission Development Committee for more than a year.

Working together as a task force, Brethren, Friends, and Mennonites have proposed to the congress that the three historic peace churches sponsor a staff person in a cooperative ministry in Columbia, rendering leadership in the areas of peace and social action.



A Columbia Religious Facilities Corporation, formed by the congress, has received pledges of loan funds totaling $1,050,000 from five denominations. Consideration is being given by the Finance Commission, General Brotherhood Board, to invest at least $100,000 in bonds in the corporation.

Stanley Keller is a member of the committee developing the constitution and bylaws for the Columbia ministry. Extreme caution must be exercised, he observed, to avoid a too detailed structure at a point when the actual shape of the ministry is yet undetermined.

The Columbia development, planned between two metropolitan centers, Washington, D.C. and Baltimore, whose outer beltways are but twenty miles apart, is seeking to combine "the best of town and country" for some 110,000 residents.

For the churches, the project is seen as a milestone, Mr. Keller said. Rarely if ever before has thought been given to the task of developing the religious life of a whole community.

Retreating with the Romans

Arriving at a retreat for "Christian clergymen" sponsored by the Roman Catholic Church, D. Eugene Lichty, a Church of the Brethren minister in Southern Ohio, wondered how he would address the priests in the group. The term *Father* was not much to his liking.

One of the first encounters at the retreat house at Erlinger, Ky., was with the head priest of the center. The cleric quickly set Pastor Lichty's mind at ease.

"Just call me Tom," said the host in introducing himself.

The Catholic retreat house was simply furnished, yet comfortable and adequate. Each guest had a private room – a retreat within a retreat – which no one was to enter without the occupant's invitation.

On hand were representatives of a wide spectrum of churchmen, from a Negro Pentecostal preacher to the English Roman Catholic priest who was to lead the retreat.

The latter, the Rev. Claude Leetham of London and one of the sparks in the Catholic retreat movement for the laity, could readily have been mistaken for a saintly Dunkard of a generation ago, were it not for his pipe, said Pastor Lichty. The Bear Creek pastor added that since this was Father Leetham's first retreat with Protestants and Catholics together, he was as ill at ease as were some of the guests. But after a couple of sessions and the praying together of "Our Father" (The Lord's Prayer), the barriers began to tumble.

"We were told a number of times that the purpose of this retreat was not group therapy or even advance of the ecumenical movement, but rather a charge for our individual batteries," said Pastor Lichty. "In a very real sense this purpose was accomplished. Protestants could learn a great deal from our Catholic brethren in the conduct of spiritual retreats."

The final lecture was on "The Church and the World," paralleling the Church of the Brethren theme. The source document was from the Vatican Council.

For Mr. Lichty the crowning event was a collective mass. Hymns were included which were probably more familiar to the Protestants than to the Catholics. Towards the end, the kiss of peace, involving a symbolic embrace, was passed from the participating priests to all the worshipers. "While this was not quite the same as the Christian salutation in our love feast, still the spirit was very similar," said Mr. Lichty.

"I left the retreat impressed that this very wide range of Protestants was able to come together because of the invitation of our Roman Catholic brethren," he added. "Perhaps it is on levels such as this that the church eventually will show its spiritual unity in our generation.

"I understand that approximately 1,000 invitations were sent in order to assure a retreat of forty or so participants! I figured that if the Roman Catholic bishop was brave enough to invite a Brethren, I should be adventuresome enough to go. I would recommend other Brethren respond similarly if they receive an invitation."

Mays to Etown presidency

Morley J. Mays will become the tenth president of Elizabethtown College in Pennsylvania on Oct. 1. He will succeed Roy E. McAuley.

The president-elect currently is vice-president for academic affairs at Juniata College, with which he has been associated for twenty-four years.

A native of Johnstown, Pa., Dr. Mays holds degrees from Juniata College (A.B. *cum laude* '32), the University of Pittsburgh (A.M. '36), and the University of Virginia (Ph.D. '49).

To become the tenth president of Elizabethtown College: Morley J. Mays

He has served his alma mater as director of publicity, instructor in English, and, since 1948, academic dean and professor of philosophy. He also taught at Bridgewater College, 1941-46, and at the University of Chicago.

Dr. Mays is secretary of Annual Conference and chairman of the board of directors of Bethany Theological Seminary. He has been active in Middle Pennsylvania district and Huntingdon area civic affairs.

Son of the William O. Mays, he is married to the former Lucinda Miller of Baltimore and has two children, a daughter seventeen and a son fifteen.

During the summer Dr. Mays visited seven Iron Curtain countries, including the Soviet Union.

Fairs for fair health

A summer series of week-long mobile health fairs in poverty-stricken areas of Appalachia were conducted by the United Presbyterian Board of National Missions. The fairs, held in several states, marked a new approach to a church-sponsored medical ministry.

Doctors and nurses administered immunizations and gave advice on health. Music, games, movies, and banners provided both a sugarcoating for any unsavory pills and a point of attraction for the visitors, some of whom were traditionally shy of modern medical techniques. Information also was offered on sanitation, personal hygiene, family planning, and maternal and child health.

In each of the eight communities, a church or civic group was local sponsor. From more affluent areas local churches or presbyteries sponsored the twelve-member teams. One was sent by the students and faculty of Coe College, Cedar Rapids, Iowa.

Two second-year medical students from Columbia University coordinated the program.

Conciliar leaders. L. to r., front row: Gemmer of Utica, Statler of Kansas, Klotz of Howard County, Phibbs of Toledo. Back row: Host Norman J. Baugher, Jennings of Fresno, Miller of the National Council, Metzler of Idaho, Reber of Pennsylvania

Cooperative Christianity

If the Louisville Annual Conference revealed some reticence by Brethren to seek Christian unity at the doctrinal level, there is ample evidence that Brethren are in the forefront of unity at the functional level, in the realm of practical works.

Numerous cooperative endeavors could be cited as cases in point. One illustrious evidence is the leadership Brethren individuals are rendering in the staffing of the conciliar movement, that is, the councils of churches. This leadership is quite out of proportion to the size of the denomination.

During the past year nine members of the Church of the Brethren have carried major staff assignments with councils of churches from the local to the national scene and from New York to California. They are:

H. Robert Gemmer, executive director, Utica, N.Y., Area Council of Churches.

Joseph R. Jennings, executive director, Fresno, Calif., Area Council of Churches. (Mr. Jennings has just become administrator of the Long Beach, Calif., Brethren Manor.)

Alvin F. Klotz, Kokomo, Ind., executive secretary, Howard County Council of Churches.

John D. Metzler, Sr., Boise, Idaho, executive secretary, Idaho Council of Churches.

J. Quinter Miller, New York City, associate general secretary for services, National Council of Churches.

Myron S. Miller, Richmond, Va., executive secretary, Virginia Council of Churches.

Garnett E. Phibbs, executive director, Toledo, Ohio, Council of Churches.

Jesse D. Reber, Harrisburg, Pa., general secretary, Pennsylvania Council of Churches.

Harold B. Statler, Topeka, Kansas, executive secretary, Kansas Council of Churches.

Still other Brethren serve in specific program areas of councils.

Eight of the nine general administrators, all except Myron S. Miller, met for the first time recently with a group from the General Offices to examine the tasks and problems of council executives. The council heads also assessed the relationship with their denomination and together with the Brotherhood group considered the future of the ecumenical movement.

The assignments of council executives vary widely, as do their assumptions and approaches to the jobs they perform. In reflecting on their work, the conciliar spokesmen noted some of the big questions to be:

In the church as broadly defined, is a council of churches itself an entity, or is it merely the agent of its constituents, the denominations?

Is a council of churches largely a chore boy to service member denominations, or is its greater responsibility to the whole community, to point to unmet needs and to stimulate the churches to respond?

In an ecumenical era, what effect have mergers upon councils of churches? Will growing cooperation with Catholic and Jewish bodies reshape Protestant councils?

On the matter of relating to their own denomination, the executives said they and their families occasionally have felt estranged. Some reside where attendance at a Church of the Brethren is not regularly possible; some have work loads which preclude ongoing active involvement. Still they yearn to be in fellowship with the Brethren and to be as active in the church as possible.

As to the future of the ecumenical movement and the Church of the Brethren in it, the council executives hold differing views, even on Brethren entering the Consultation on Church Union. There is a common feeling among them, however, that the Church of the Brethren has significant values to share with other churches. "There is less dead-weight bureaucracy in the Church of the Brethren than in most churches," one council executive said. "And there is an earnest striving to be creative."

The role of the council executive, said Quinter Miller, increasingly is to be seen in leadership of thought into mission. That, it may be noted, is a far cry from the interdenominational refereeing which council staffs too often have been called to do in the past.

The Big Debat
Excerpting
# of Conference

THE MOMENTOUS DEBATE is over, the debate which determined by a vote of four to one that the Church of the Brethren at this time will not join with at least eight other denominations in seeking to form a new, united Protestant church.

Reactions vary, of course, as to the significance of the Annual Conference discussion on the Consultation on Church Union. Dale W. Brown of the Fraternal Relations Committee commented that the experience was "the most intensive dialogical week in my personal history." He added, "This has been a great year in Brethren history. Brethren have been forced to think through who they are and the nature of the church and their relationship to others as never before in several generations."

Less effusive over the COCU discussion *per se* was Mrs. John D. Long, Lancaster, Pa. Mrs. Long contended in an account in *The Christian Century* (July 20) that in determining the outcome of the vote, "the vigorous debate pro and con was so much time wasted; the delegates might better have spent their time trying to effect the design of and summon support for the proposed but undefined new radicalism" which she saw emerging as a separatist approach to discipleship.

Others will appraise the debate still differently. Certainly with delegates lined up at the microphones twenty-five in number at one point in the six-hour proceedings, the event revealed quite as nothing has before that the matter of Christian unity is a paramount concern among the Brethren.

Because the COCU debate was so dominant, to report the discussion more fully MESSENGER records here in part some of the views in the sequence in which they were set forth. What follows are excerpts (not speeches in their entirety) delivered by a representative number (not all) of the delegates who contributed to the Big Debate of 1966.

On summarizing the Fraternal Relations Committee report: "We do not believe as a committee that the report moves us backward. We think it says more about our ecumenical relationships than has ever been said on the Annual Conference floor or in its business deliberations. To say it another way, we as a committee believe that the report seeks to move us forward. . . .

"The recommendation is that we continue observer-consultant relationship with the Consultation and that we do not *at this time* seek full participant membership. I would not want to underline those words *at this time* unduly except to say that the specific recommendation does say at this time we do not seek full participant membership. . . .

"We have tried to reaffirm our commitments to cooperation with the councils of churches on the local level, the national level, and the world level.

" . . . We have said that we ought to pursue possible merger. We believe the Church of the Brethren needs to come to grip with this issue, that we can't avoid it.

" . . . I submit to you that the report comes out of long agonizing search and struggle. We believe it represents a direction we can go, a distance that we can travel in our pilgrimage toward the reunion of our Lord's church." — NEVIN H. ZUCK, Elizabethtown, Pa., chairman, Fraternal Relations Committee

Not whether, but with whom: "Increasingly I have come to the feeling that the central passage of the scripture is that God is trying to bring his people into a great unity and commitment to him. I think it begins with the Abrahamic promise in the Book of Genesis; it comes on down through the teachings of Jesus, through the teachings of the Apostle Paul. . . .

"On the whole, the issue, it seems to me, is not shall we seek union, but with whom. And I am not sure where the Holy Spirit is going to lead us, but it seems to me that we are flying in the face of providence if we are not willing to talk with anyone and to enter into responsible dialogue. This is in line with the teachings of the scripture, it is in line with the direction in which our church is going across the years, and it seems to me that the results that will accrue to the Brethren will be greater by going in than in staying out." — DEWITT L. MILLER, pastor, Hagerstown, Md.

What about Mission One? And timing? "Mission One does put a strong willingness to meet in dialogue with the world . . . to be open to all truth wherever it may be found. From the standpoint of the sharp question that has been put, I personally think entering the Consultation, being in dialogue, is more consistent with Mission One than would be a position of refraining from that.

"Secondly, you ask me a question as to whether or not this is the time to enter. I would need to say that if the Church of the Brethren is going to enter, the sooner it enters the greater would be the advantage of being there as a participant. . . . The sooner we are in, the more opportunity we have to help shape the direction.

"I personally feel that ultimately the Church of the Brethren must face the merger question. I am 100 percent with our committee's report at this point. I do think it's fair to say that the opportunity will be available probably for years to come." —

SPECIAL REPORT

1966: views egates

Norman J. Baugher, general secretary, General Brotherhood Board, speaking as an individual to questions put to him by Standing Committee delegate Floyd Mason of Virginia. As a member of the Fraternal Relations Committee, Dr. Baugher supported the recommendation not to enter the Consultation at this time.

On baptism, peace: "I think that all of the reasons that are given by the committee for not participating in the church union discussions as a voting participant could be used as arguments in favor of participating in the discussions. They say that the view of baptism long held by the free churches and now finding growing support among biblical scholars who view it more as the rite of ordination to the believers' priesthood than solely as a salvation rite has received little attention in the discussions of the emerging church. I share that concern, but it is precisely because of that concern that I think that we ought to be voting participants in the Consultation. . . .

"It is precisely because of the need for a witness to the peace position of the church that I think that we need to be voting participants. . . . If we must ultimately face the matter of merger, why not face it now? Why not face it when we have an opportunity to influence the larger body of Christendom at this point?" — C. LeRoy Doty, Jr. pastor, Long Beach, Calif.

On "our kind of people": "The people in the Consultation on Church Union are our kind of people. They are the people that have revised the scriptures that we use. They are the people that write the Interpreter's Bible commentary that our ministers use. They are the people that have taught our theological professors and our college professors. They are the people that write hymns in our hymnbooks. Let us not be misled — these are our kind of people. . . .

"And the question before us is, Will we say no to that invitation while seeking another invitation?" — Jesse H. Ziegler, member, Mack Memorial church, Dayton, Ohio

On ecumenicity locally: "The church at La Verne is not merging with anybody, but our church and its ministers and our whole community have already been vastly enriched by being able to consult as we have not consulted before.

"And if the Consultation could do this in a thousand places in our Brotherhood where Brethren are, or even maybe if just in 100 places at the local level, if we could participate in what the Fraternal Relations Committee describes as a heroic effort to break the impasse created by centuries of rigid and unbrotherly division, if we could communicate in such a Consultation, I think it would be nothing less than the blessing of God." — Harry K. Zeller, Jr., pastor, La Verne, Calif.

On the free church stance: "How is it that the Committee can call us away from consultation when the very character of the free church is to enter into consultation. The free church conception is one which enters into dialogue and conversation, and enters with the idea that we have as much strength in our position as the Episcopal Church does in its position." — Donald E. Miller, faculty member, Bethany Theological Seminary

On commitment to merger: "This isn't just a question of whether we are going to talk or not. These churches in the Consultation are no longer discussing whether a merger is a good idea or not. They have dedicated their best efforts to bring on a merger. . . . They have already to a large extent set their direction. If we want to go that direction, well and good, let's get in. If this does not look like the right direction send an observer, keep an eye on things, and, when it does look as if we are ready to commit ourselves, then we are ready to go in." — Vernard Eller, faculty member, La Verne College

On introverting ourselves: The main purpose of the church is the mission and ministry of God in Christ. It seems to me that in introverting ourselves as a church we are going against the whole purpose of the church, that being the mission and ministry of God in Christ." — Rick Share, layman, New Carlisle church, Ohio

On "engagement": "I like Vernard Eller's analogy of entering the Consultation as the engagement complex, that in becoming engaged although the purpose is a real trial period before marriage from which one can withdraw, often the engaged couple feel they must go through with it because of social pressure. . . . If we enter the Consultation we will no doubt feel strong obligation to follow through even against out better judgment if we should become disenchanted. — Clifford R. Ruff, pastor, Empire, Calif.

On openness: "If I understand the free church tradition in which I place myself by conviction, we are saying among other things that form follows process. To set up the kind of conditions that I am now hearing as a kind of prerequisite to

". . . we are flying in the face of providenc
if we are not willing to talk with anyon
and to enter into responsible dialogue.

whether or not we shall enter into fuller dialogue and consultation strikes me as contrary to the heritage that has nurtured me. I would suggest that it is more peculiarly a free church, more peculiarly Brethren, as I sense it, to be free and open for dialogue, allowing whatever forms might emerge afresh out of such dialogue." – Warren F. Groff, faculty member, Bethany Theological Seminary

On the validity of denominations: "I think that one of the underlying principles of those who are in favor of the ecumenical movement is a feeling that all denominations are sinful and that denominationalism is heretical. I am not sure that everything about denominationalism is wrong. I believe there are certain groups and certain denominations which, because of their diversity of cultural and geographical backgrounds, can reach certain groups of people that others cannot reach. I believe, for example, that the Pentecostals can reach certain groups of people which those in the higher, more liturgical churches are not able to reach. Therefore, I am not sure that everything about denominationalism is a scandal and sinful and wrong." – Harold S. Martin, Standing Committee delegate, Spring Grove, Pa.

On the place of scripture: "The ultimate question, it seems to me, is the authority of scripture and the meaning of its interpretation. It is the scripture which ultimately shapes sacraments and ministries, and by the scriptures that tradition, sacraments, and ministries must be reviewed and evaluated. It is the response to scripture that is the crucial question within our Brotherhood in regard to a part in COCU. I believe to enter COCU on a participating basis would be a major alteration in what Brethren have historically believed in regard to God's Word and will for his human children." – James C. McKinnell, pastor, Worthington, Minn.

On readiness: "I think the Standing Committee and our Fraternal Relations Committee have used good judgment in making this recommendation inasmuch as I don't believe our people are ready to make this step. I don't believe that the unity of the church would be enhanced by going into these relationships or these talks in Consultation at this time." – Robert Hess, pastor, Chiques church, Manheim, Pa.

On what is important: "The Church of the Brethren is unimportant. Whenever I hear people who want to preserve it out of a nostalgia for the past or a fear of the future I think the sooner it is dissolved the better.

"But there is a concept which says the essence of Christianity is radical discipleship, and there is a cluster of beliefs which historically has gone with this concept, which is of value. It was this concept which caused eight people to leave the state churches 250 years ago and found what we know as the Church of the Brethren. . . . Arnold Toynbee, the great philosopher of history, has carefully documented the truth that the history of mankind is the story . . . of what he calls 'creative minorities,' little groups of people who get hold of an idea and will not let go. . . . The story of early Christianity is the story of a handful of apostles and disciples who shattered the unity of the religious structures of the day. This is the story of a conscience on war and peace. . . .

"Basically we face one question and one question only. Does this concept that the essence of Christianity is radical discipleship still have value? And, more important, do we have the persistence and courage to wrap our lives around it and make it a living option in our world? Or, has this concept outlived its usefulness, burned itself out? Shall we now head off for a coalition which does not accept this basic concept, taking with us whatever fragments of our ideals remain to see them assimilated, blunted, and, over a period of generations, lost?

"This is the issue. And we need to face it directly and honestly. Because far more than the Church of the Brethren is at stake." – C. Wayne Zunkel, pastor, First church, Harrisburg, Pa.

On merger and ecumenicity: "When confronted last year for the first time with the real prospect of the end of the Church of the Brethren, it was a real jolt. Somehow I had never gotten around to facing this possibility before. Those who move in ecumenical circles all the time and have accepted the end of denominationalism as the ideal goal could not realize the gulf that lies between them and many of the rest of us. . . .

"We have come a long way down the ecumenical road in the first half of this century. But if we are pushed too fast toward the last ultimate steps of ecumenicity a reaction may set in and we may lose what ground has been gained among those who are just considering taking the first steps. Also the peace emphasis would probably never be accepted by the total merger group. Our witness would be reduced to an individual matter the way it is now in the major denominations." – Mrs. Leland Emrick, member, Ashland City church, Ashland, Ohio

On cherished values: "Many of the values we cherish, values which were basic to our founding fathers and are precious to us – such as peace, temperance, opposition to creeds and creedal formulations and our view of the sacraments and sacramental worship – some of these values of our heritage already are denied in the basic principles so far agreed upon in the COCU. It was because of these values that our fathers left the state church of Germany and founded our church. For these values across the years many have suffered, sacrificed, and even

". . . to enter COCU on a participating basis would be a major alteration in what Brethren have historically believed . . ."

died. Do we now look upon them as unimportant, and would we deny or forget them?" — Charles E. Zunkel, pastor, Crest Manor church, South Bend, Ind.

On a similar consultation in Jerusalem: "The remarks I make against the motion (the motion that we not become participants in COCU) are in the context of the Book of Acts. The setting there is a conference gathered for the purpose of unity in the church of Jesus Christ. Threatened by changes in the unique and historic practices of the faith as carried over from the Jewish heritage, the Jerusalem element was set over against the Gentile element, who were eager to open the church to new mission and new opportunity.

"Now there was tremendous risk in the dialogue which took place in that Jerusalem consultation. For those from Jerusalem to accept the brethren who came to talk to them was to accept the possibility that circumcision and other unique expressions would be subject to change from those of different origins. For those of the Gentile world even to go down to Jerusalem was to run the risk of not being accepted at all or accepted only on grounds laid down by the stronger Jerusalem brethren. Now, loaded as that situation was and as explosive as the issues were, the church survived in greater strength because of the action which was taken, and many of us are here because of that early coalition. The resolution of the issues was largely because of giants of faith such as apostles Peter and Paul. . . .

"Now it may be that we are Jerusalem, fearful of what the Consultation on Church Union means to practices which are meaningful to us. . . . But if we are like Jerusalem, then let us fervently pray for some man with the vision of Peter. . . .

"Maybe we aren't Jerusalem. Maybe the Consultation on Church Union is. They are the power structure that dictates to those of us who are smaller and more open to witness and world mobility than they are. Then, you see, we become the Gentiles, hesitant to go down and engage because they might bind us. Certainly the Consultation on Church Union carries that kind of risk. But if we are like the Gentile delegates, then let us pray fervently for a man like Paul in our midst. . . .

"Brother Moderator, if you see some Peter in our midst, call on him, for we need the grace and vision of a man who can stand in the strength of a good tradition and open it for new life.

"Brother Moderator, if you see some Paul in our midst, call on him, for we need the daring energy and vision of one who goes to tradition already set with the courage of dialogue and encounter.

"So Brethren delegates, I commend to you the Acts of the Apostles as they dealt with wide differences in their own Consultation on Church Union." — W. Earle Fike, Jr., faculty member, Bethany Theological Seminary

On the possibility of division: "Now here we are assembled today, saying we are interested in unity when we know from the very beginning that if we were to join the Consultation on Church Union, there would be a line of division go right down through the Brotherhood causing unprecedented division and confusion among us. Some of us do not need to join consultations for us to decide whether we want to merge. We have already made up our minds. . . . We believe the Church of the Brethren can fulfill her greatest role in this troubled age by preserving a New Testament church witness and this can be done best alone." — James F. Myer, White Oak congregation, Eastern Pennsylvania

On conservatism: "Institutional Christianity is in crisis. Many prophets say that we might be going the way of Europe, where they have had a mass exodus from the church and a decline in membership and attendance. And if there is any rosy dream on any of your part that to avoid the withering on the vine among the Brethren you can join together, enlarge your structures, and answer this crisis, I think you will be very much disappointed. The truth of the matter is that the main branch of the church may wither likewise.

"So what is the answer in this context? I have already indicated that I do not feel that it is to be primarily in erecting a conservative, right-wing ecclesiastical structure. And COCU at this particular point is at that stage. On the other hand, I want to say very strongly that the answer to the crisis of institutional Christianity is not the maintenance of the status quo, brethren. . . .

"The real answer is a full support of Mission One in the Brotherhood, and a radical support of new forms of ministry and mission and experimentation in witness. . . . I would like for the Church of the Brethren in the future to become a catalyst in bringing about a free church merger in this country." — Dale W. Brown, faculty member, Bethany Theological Seminary

Next steps: As was indicated at the outset, the above points, presented in the order delivered to the Conference delegates, represent but a part of the total debate. In terms of balance, however, the excerpts form a fair condensation of the overall discussion.

As to next steps on the church union matter, the report which was adopted, while saying no presently to full participation in COCU, does call for a definite exploration and cultivation of ecumenical relationships, including possibilities for merger. The next task is for the Fraternal Relations Committee and the General Brotherhood Board, to whom specific assignments have been given by the Conference, in upcoming meetings this fall to sharpen the issues and directions set by the Annual Conference action.

day by day

Saying good-bye to a son or daughter who is beginning college can be a shattering experience. Frequent parental concerns are: What type of friends will he choose? What type of ambassador will he be for our family, our faith?

After greeting her son who was home from college for Christmas vacation, one mother, who had heard much about the extracurricular campus activities, asked her son hesitantly, "What did you do, son? Did the other kids make fun of you when they learned you were a Christian and you didn't participate in their wild parties?" With an affectionate shoulder pat that was intended for reassurance, her son replied, "Aw, shucks, Mom, you needn't have worried about me. Nobody up at school ever learned I was a Christian!"

Too many diluted, watered-down, compromising, spineless, self-centered, and materialistic church members are confusing the world as to what it means to be a Christian. Rather than being honest, they prefer to "get by" or "make an extra buck." Instead of helping a fallen or misfortunate brother, they pretend not to notice him. Instead of protesting against sin, vice, prostitution, alcoholism, drug addiction, injustice, and war, they attend their office parties and feel they are making a bold witness and a great sacrifice by sticking strictly to ginger ale!

What does being a Christian mean to you?

DAILY DEVOTIONAL GUIDE

SUNDAY, SEPTEMBER 4
Micah 6:6-8. The rules for Christian living are simple. Life gets complicated when we try to mix evil with holiness and hide sins with piety.

MONDAY, SEPTEMBER 5
Ps. 92:12-15. Like palm trees, Christians should stand tall and straight, morally and spiritually, deeply rooted in their faith and in knowledge of God's word.

TUESDAY, SEPTEMBER 6
Psalm 125. Styles, ideas, and customs change but God's laws are unmovable. The code of conduct set by the Ten Commandments is an ageless foundation for human relationships.

WEDNESDAY, SEPTEMBER 7
Eph. 5:1-5. The Christian's weekday walk should match his Sunday talk. Much of the "new morality" of today is plain old sin in God's sight.

THURSDAY, SEPTEMBER 8
Acts 4:13-16. Choose friends carefully, for their reputations, opinions, and influence make imprints on your thinking. To detect those who spend time with Jesus is not difficult. The opposite is also easy.

FRIDAY, SEPTEMBER 9
Matt. 7:21-23. Merely being a church member, wearing a religious garb, or talking in pious terms does not fool God. He knows whose hearts are genuinely repentant and filled with love.

SATURDAY, SEPTEMBER 10
2 Cor. 4:1-7. How tempting to acknowledge compliments for our accomplishments, taking credit ourselves for activities done only through Christ's power. Give him the glory.

SUNDAY, SEPTEMBER 11
2 Tim. 2:15, 19-22. "Have your tools ready; God will find you work" (Charles Kingsley). Are you a cleansed vessel, fit for the Master's use?

MONDAY, SEPTEMBER 12
2 Cor. 6:14 – 7:1. Any organizations, activities, or entertainment which do not help you to become a better person and a soul-winning Christian should be eliminated from your life.

TUESDAY, SEPTEMBER 13
1 John 2:3-6. "The preaching that this world needs most is the *sermons in shoes* that are walking with Jesus Christ." Where he leads you, will you follow?

WEDNESDAY, SEPTEMBER 14
Ps. 19:9-14. The gross, public sins are not major temptations for Christians. You need to purge from your life the secret sins known only to you and God.

THURSDAY, SEPTEMBER 15
1 Peter 1:13-16. Righteousness and holiness are family traits of God's children. Look to Jesus as your example. When in doubt, ask, "What would Jesus do?"

FRIDAY, SEPTEMBER 16
Luke 16:10-13. Small jobs far outnumber large ones. Greater responsibility is given only to those who have completed small assignments well.

SATURDAY, SEPTEMBER 17
Ps. 84:9-12. The rewards of a life of service far exceed the hollow gains of self-centeredness. God surprises us by supplying some of our wants along with our needs!

How to tell a Christian

He is like salt, changing the flavor and outlook of his associates, redirecting the trend of conversations, supporting wholesomeness, morality, and honesty.

He is like a light, permeating the darkest corners, directing men to God. When everyone else sees a situation as hopeless, he still has a source of power; when others are floundering and lost, he has a sense of direction; when others are seeking answers and testing theories, he possesses a firm faith; when others fear future events, he moves on unafraid.

He is like fertile soil, eager to absorb the sunshine and refreshing showers of God's word. Consequently, he attends church regularly and reads his Bible daily. He does not do it because he has to but because he wants to.

He is like a fruit-bearing tree, eager to share his joy with others, giving generously of his time, talent, and money in soul-winnng and pain-relieving endeavors.

How would your friends describe you?

"It pays to be honest," local businessmen advise youth. Perhaps it does, but this is a poor motive for practicing honesty. How much better to determine to be honest because it is *right*.

After a young Chinese Christian had an opportunity to steal a sum of money, he was asked why he did not take it. His prompt reply was: "I would have had to live with a thief the rest of my life!"

The late football coach of renown, Amos Alonzo Stagg, once ordered officials to call back a Chicago touchdown because the ballcarrier, unnoticed by them, had stepped out of bounds. "I would like to be thought of," he explained, "as an honest man." He was — so much so that he was twice asked to referee games in which his own team was playing!

From your own experience, from recent newspaper accounts, and from stories of historical characters, give your children many examples of persons who were honest. Include several stories from the life of Abraham Lincoln, whose nickname was "Honest Abe." Show how many sins, such as cheating, lying, gossiping, stealing, and misrepresentation, are all forms of dishonesty. How can a person be dishonest by saying and doing nothing? Why is it wrong to gamble or to buy chances at carnivals? When a parent does a child's homework, when a student copies in school, who is hurt by it? Years ago a common saying about a member of the Church of the Brethren or a Dunker, as he was nicknamed, was that "his word is as good as his bond." What did this phrase mean? Is it still true? What effect do dishonest business deals, "stretching the truth," and counterfeit piety have on a Christian's witnessing power?

Hymns that can be sung or read as prayers are: "Father, Lead Me Day by Day" (No. 282), "God, Who Touchest Earth With Beauty" (No. 355), and "Now in the Days of Youth" (No. 345). In addition, try learning together the following hymn, "Live We for Christ," by Conrad Wetzel, which incidentally is a former first-place winner in a youth song contest (from the CBYF songster, *Alleluia*, page 2).

by Earl and Vivian Ziegler

LUNAR LAMENT

The man-in-the-moon is leaving town,
'Cause things have changed and his spirit's down.
In days gone by he was rocked with mirth
As he joyfully watched us here on earth.

He ate green cheese and sang a tune
About boys and girls and love in June.
In more serious moments he'd govern tides
And help when he could on midnight rides.

Now, resenting the Palomar Peeping Toms,
He fearfully views our atomic bombs.
He's peevish and moody and quite forlorn
As snooping robots are being borne
By monstrous rockets to the lunar sea
Destroying what's left of his privacy.

So farewell! Old Man-in-the-Moon, goodbye!
You've been our favorite guy-in-the-sky.
We hope you will find in some outer place
A friendlier home for your friendly old face.

Harold L. Kreamer

QUESTIONS AND ANSWERS ON THE UNITED NATIONS

My rightist friends, who call the UN flag "a dirty rag," say that the UN has done absolutely nothing to bring peace in Vietnam, although we asked them to try to settle the trouble. Is this true? If so, why? And doesn't it show that the UN is a broken reed so far as peace is concerned?

It is true that the United States belatedly asked the Security Council to bring about a cease-fire in Vietnam, and that the Council, after many private conferences, dropped the matter.

But we cannot blame the UN. The ground for the failure was laid sixteen years ago when our government decided to keep mainland China and North Vietnam out of the United Nations and when Russia defeated South Vietnam's admission.

The exclusion of these three countries has meant that the UN has never been able to function effectively in the area. Even the Geneva Agreement, the only document on which peace discussions could now be based, was drawn up quite outside the UN by the foreign ministers of nineteen interested nations. Today the United States is faced with this unfortunate fact. She realizes, too, that China and North Vietnam, having been repeatedly blackballed, now insist that the UN is "a tool of American imperialism," and would not respond to UN overtures.

Secretary General U Thant has been working tirelessly in private to find an opening for peace negotiations. But the continuing bombing of North Vietnam, whether right or wrong, is "so bloody awful" in the opinion of at least eighty percent of the nations, that they will not do anything at all to help us find a settlement until the bombing is stopped.

The rightist groups in America are fretful and intemperate. Their solution for our problems is war and more war, even if it means the nuclear destruction of civilization. But a wiser course for our country is to try to make the UN a truly inclusive world organization. We should also listen to the opinion of mankind which it reflects, instead of going it alone. If we do this our children may yet live in a secure world.

Nobody in my town cares about foreign affairs except a few cranks. The rest read the sports page and the woman's page, and sometimes take a mild interest in national politics. Knowing so little, they are easy marks for rightest propaganda, and several have gone over. I would like to do something about this, but where do I start?

The people in your community need to realize how much is at stake in foreign affairs. We are so rich and powerful that the welfare of the people in poorer countries and even world peace depend largely on our policies. How terrible, then, that these policies should in turn depend upon whether millions of voters who are ignorant of the issues turn their thumbs up or down.

Here are a few ways of improving matters:

1. Start a club where important foreign issues are discussed. Get short articles or pamphlets on one particular subject each time. Ask some people to take turns reading them aloud to the club and have others prepared to comment on what was read. Have the meetings in a private house and do not forget the refreshments.

2. Ask your local librarian to have a series of displays of books and articles on important topics: the UN, Vietnam, the campaign against hunger, etc.

3. Put a few pamphlets on foreign policy issues on your church's literature table. Keep interest alive by changing the pamphlets each week.

4. Get the school to have a model UN Assembly on UN Day. This will educate parents as well as children.

Write to the church paper your friends read, asking the editor to give space regularly to problems of war and peace. Christians dare not be indifferent on such matters.

Since Christianity is forbidden and persecuted in all communist countries, I cannot see why all Christian churches do not join the Christian Crusade Against Communism or some other forward-looking movement against atheism.

I think Christianity will fare better in communist countries if Christian churches elsewhere do not start anticommunist religious crusades, but work patiently to break down the hostility to religion which such crusades abet. This is the Pope's opinion too and explains why the recent Vatican Council refused to make any anticommunist pronouncement.

Actually, one cannot generalize about how Christianity fares under communism. Each country has its own laws, and these laws change. In communist Czechoslovakia, for example, the churches are now about where they were in precommunist days. There are eight million registered Christians in a population of fourteen million. The government pays the salaries of all Christian ministers and theological professors. The churches can have Sunday schools and youth groups as well as services of worship. However, they must stick to religion and ethics and not attack the government. Americans would find this restriction hard, but European churches have always been less politically minded and rarely think of "meddling in politics."

Other communist countries have different laws. China tolerates Christianity. But it has required the churches to break off all connection with churches in noncommunist lands. They must be self-supporting, self-governed, and self-propagating.

The peace people's dream of ending all war so that everyone can live happily ever after is a fantasy. If there were no wars misery would continue and get worse. There would be many terrible famines brought on by an unstoppable population explosion. These are already predicted by experts.

It is terrible for people to be killed in war. But think of the increased suffering and destitution assured by the

by Katharine Kent

runaway birth rate which would come with peace. We would be jumping from frying pan to fire.

Your concern over the population explosion is good. Fifty to sixty million more mouths each year and an already inadequate food supply threaten terrible recurring famines, worse perhaps than the world has known.

But I quarrel with your solution. We cannot choose between war and famine as alternate ways of solving the problem. War causes famine as it scorches the good earth, destroys crops, and takes farmers and others from productive work. If we choose war as an alternative to famine, we get both. The black and red horsemen always ride together, as the Book of the Revelation says (chapter 6).

Besides, war simply does not solve the problem of overpopulation. The first half of this century was the bloodiest in history. Over twenty-five million soldiers were killed in World Wars I and II alone. An even larger number of civilians died in the bombings and of disease and hunger caused by the wars. Yet, in this same period one billion people were added to the world's population. Indeed, population explosions, popularly called "baby booms" come in the wake of wars.

What is the UN doing to stop the population explosion, our number-one problem? Already today half the world is hungry! What will it be like in forty years when there will be twice as many people? Our children will, it seems, live amidst constant war and political upheavals sparked by the pitiful cry, "Bread, bread!"

The UN Economic and Social Council has recently appointed a group of experts to advise it on this problem. However, what is needed is already clear in outline. Japan, Pakistan, and U.A.R. have already achieved lower birth rates by teaching and energetically promoting birth control. Other nations with high birth rates should undertake similar programs, as some are already doing.

But direct programs are far more likely to succeed in the very poor countries where they are most needed if ignorance and dire poverty are attacked at the same time. For we know that poor, hopeless, and ignorant people tend to have many children as insurance for their old age, and illiterates cannot be taught to limit their families or even to use contraceptive devices. But as people become better off, they want to have fewer children in order to give them better opportunities. Therefore, the UN and its member nations should redouble their efforts to improve living standards in the poorer parts of the world. This is a real, though indirect, attack on overpopulation.

Another way to help the problem is to increase the food supply. Farmers in poor countries like India raise pitifully little. In their ignorance, helplessness, and misery they resemble Markham's "Man With the Hoe." But if they had what we have, education, agricultural techniques, tractors and other machinery, chemical fertilizers, and good seed, each farmer could easily raise enough for twenty families, as ours do. Then they could feed all their people and more.

The UN's Food and Agriculture Organization is trying to help the new nations develop scientific agriculture. But it takes much money, and we, out of our abundance, contribute little. Yet, fellow Christian, which is more important in God's eyes, to help poor nations achieve a decent life or to beat Russia to the moon?

I think we should organize a Peace Party which would have one foreign policy objective: the ending of the danger of nuclear war. The party should do everything possible and impossible to reach an agreement which would ban all further nuclear tests, prevent the spread of nuclear weapons to every little country in the world, and ultimately eliminate the nuclear capacity of all nations including our own.

Building a new party would be too slow. I think we should try to influence the two parties we now have. Besides, in the past third parties have usually only managed to split the better of the two older parties, thus enabling the worst party to come into power.

There are at least eighteen senators who agree basically with your position (see the Senate debate on foreign policy, June 25, 1965). Why not try to get one of these men nominated for the presidency in 1968 and then work for his election? This would involve joining a political club in your district and working hard in party affairs, since it is the people who are active in a party who control the nomination of candidates.

We church people tend to stay away from party politics until voting time, perhaps because we are too busy working in the church. This is a mistake, especially in such critical times. Everything depends on who is nominated, for we cannot elect a good man with the right ideas if no such man is on the ballot.

International affairs is one field where we ought to just follow the experts and not have everyone making up his mind. The issues are far too complicated.

The experts and so-called experts do not agree. Our job, as Christian voters, is to sift the experts – decide who really are experts and who of these have goals which are right in the light of the Christian gospel. We must also decide how right their methods are for attaining these goals. Rusk, Goldwater, Fulbright, Kennedy, the President – which shall we follow in a particular issue? We really cannot escape deciding, for we are voters, and, if we vote for the wrong man or let the wrong man get in by not bothering to vote, we may deepen the misery of mankind and bring evil on our own country.

Most Christians see this clearly. This is why many denominations have commissions which study international affairs and help the members to reach well-informed opinions.

IF YOUR CHILD IS RETARDED

by Dorothy Garst Murray

■ The subject of mental retardation is such a many faceted one that it is impossible to deal with individual problems or give answers to specific questions within the scope of a brief article. There are, however, certain general observations which may be of value to those parents who have a mentally retarded person as a member of their family and to those individuals who have a concern for the welfare of the retarded.

I write wearing three different hats. First, as the mother of a twenty-one-year-old retarded son, who, having spent the past fourteen years in a state residential training program will soon return to live in our home as a young retarded adult. Second, I write as a citizen who for fifteen years has worked as a volunteer to secure more adequate services for the retarded at a local, state, and national level. Finally, I write as a member of God's human family who believes implicitly in the worth, the dignity, and the inalienable rights of each individual member of society regardless of limitations and in my own responsibility as a member of that human family to help those who cannot help themselves in achieving these rights.

As the mother of a retarded child I must write from the heart. I know the sleepless nights, the agony of spirit, the depth of sorrow through which you who are parents of such children have passed or are now passing. I know, too, that the most disastrous thing you can do for yourself or your child is to yield to the very human temptation of self-pity. For the sake of the child, for the sake of your family and mate, for the sake of your own self-dignity and of the Master who breathed his spirit into your being, avoid self-pity as you would atomic radiation.

The condition of mental retardation is a lifelong one, and many decisions must be made down through the years, decisions which you cannot afford to make while blinded by an attitude which makes your own sorrow and grief of greater importance to you than the welfare of your child. Do not run away from mental retardation — face it. Your problems will only be compounded if you choose to ignore or deny the existence of your child's limitations. Dr. Leo Kanner, a world-known child psychiatrist and teacher in the field describes parent reactions to mental retardation as variants of three specific types: (1) "Mature acknowledgement of the actuality and acceptance of the child; (2) Disguises of reality with search for either scapegoats upon which to blame the retardation or the seeking of magic cures; (3) Complete denial of the existence of any retardation."

Successfully coping with the total problem centers relentlessly about our reaction to the basic problem of acceptance. Early acceptance, early diagnosis, and early training of the retarded are of the utmost importance. If you or your pediatrician have reason to suspect that your child may be retarded, make arrangements for the child to be seen as early as practicable at your nearest diagnostic clinic for the mentally retarded.* Here you will receive a diagnosis as well as prognosis, arrived at jointly by a team of professional persons who will study your child and your family situation from a medical, psychiatric, psychological, and sociological standpoint.

Some few municipal health departments now have public health nurses trained to give assistance to mothers of retarded children. Day care centers and public school classes for the retarded now exist in many urban and some rural areas. As you work with your child at home, concentrate on what he can do rather than on what he cannot do. Amazing results will often be achieved by persistent and patient effort coupled with love and affection.

If I had only two words to say to the parents of mentally retarded children they would be: "Inform yourself!" Healing begins to take place when you can look at your problem with your head as well as your heart. A statement by Elsie Castendyck in her excellent book, *The Handicapped Child,* brought to my attention a fact which should be engraved on the minds of every person with a retarded child: "There is no substitute for adequate factual information and clear scientific explanation as a means of counteracting the tendency to indulge in random emotional concern in this, as in any other, disquieting situation." It is true that mental retardation is a problem about which there are still many misconceptions, a lot of superstitions, a great many unanswered questions. Today, however, there are hundreds of books, brochures, and reprints available to assist parents in learning the truth about the problem.

Although there are dozens of excellent books available there are four listed at the end of this article which I consider to be most practical and most helpful in meeting day-by-day training programs as well as being helpful in the making of decisions. These four should be available in your church or local public library. If they are not, by all means request that they be ordered.

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* For information concerning Diagnostic Centers or other services available in your area write to National Association for Retarded Children, 420 Lexington Ave., New York, N.Y. 10017

One of the decisions which you may have to face at some time is that of whether your child should be placed in some type of residential care. Generally speaking, this will probably not be necessary so long as you are able to maintain your own home and if some type of local training program or day care is available. The time may come, however, when residential care may be expedient for the sake of the retardate as well as of the family. A listing of residential care programs for the United States may be obtained by writing to U. S. Public Health, Division of Chronic Diseases, Mental Retardation Branch, Washington, D.C. 20201, asking for "Listings of Residential Facilities for the Mentally Retarded."

And now, wearing the citizen's hat, could we look at the responsibility of the parent not only to his own child but to all such children? It is the needs of the heart which give impulse to action, but it is the head, the intellect, the will which must be stimulated to plan, to work, to negotiate unceasingly toward those goals of securing needed services for our children.

I think now of three mothers of mentally retarded children. Over a period of years all three have had the benefit of hours of my time either by telephone or by personal visits to complain bitterly against the public because much needed services for their children were not available. The pitiful wail was always the same: "Nobody cares about my problem. Why don't they do something for my child?"

All three have been invited, even urged, to become participating members of the local Association for Retarded Children in order to serve the welfare of all the retarded everywhere. All have declined because they are "too busy," "not well," or "can't afford" the very modest membership fee. All three are gradually developing into embittered, angry people striking out in verbal rebellion against responsible public officials from the governor to the mayor; yet, not one of them has been willing to assume her own responsibility as a citizen to contribute toward the betterment of existing conditions. Let us never forget that in a democratic society such as ours *we* are *they* and if *they* fail in providing for our needs it is partly because you and I as citizens have indifferently avoided our own individual civic responsibility for the welfare of the whole.

Finally, as members of God's human family the parents of retarded children must look long and earnestly within their hearts to determine whether they are thinking first of the welfare of their child and all other such children or whether in truth they are thinking mostly of themselves and of their own suffering hearts and deeply wounded egos.

Initially the agonized cry which goes up from the hearts of most parents of any handicapped child is "Why? Why did this happen to *me*?" Perhaps the question we should really ask is "Why not? Why not *me*?" Are we in any way so special that we should be exempt from pain, from heartbreak, from those problems which have been the lot of humankind since the beginning of the world? I doubt it. Instead of asking, "Why, God, why?" perhaps we should be asking, "How, God? How can I take this thing which has happened to me and make it to thy glory and my neighbor's good?"

Perhaps we would do well to reflect that what really matters is not what has happened to us but how we "happen back." The "why" leads down a road of unanswerable questions and futility toward the inevitable end of an embittered and frustrated life. "How" will lead us to a road of self-fulfillment where in the end we can proclaim with joy instead of sorrow or resignation: "*Ecce Ancilla Domini.*" "Behold, I am the servant of the Lord; his will be done." It will lead us also to where we can truthfully say along with the gifted writer and great humanitarian Pearl S. Buck: "I cannot say that I am glad my child is retarded. That, indeed, would be folly! But I can say, with a full heart, that through her handicap she has brought me into a world of quiet happiness because of renewed faith in human beings."

I write as a mother; I write as a responsible citizen; I write as a member of God's human family who has learned along with Betty Isler that

"It has been difficult and long
To serve this child who is not bright.
Knowledge must inch its tortured way
Into his being, seeking light.
Patience and faith have been the rule,
And love, love, love unending.
But ah! the golden rich rewards
Are all the sweeter for such careful tending."

Books

WHEN A CHILD IS DIFFERENT, by Dr. Maria Egg. John Day Co. $3.75

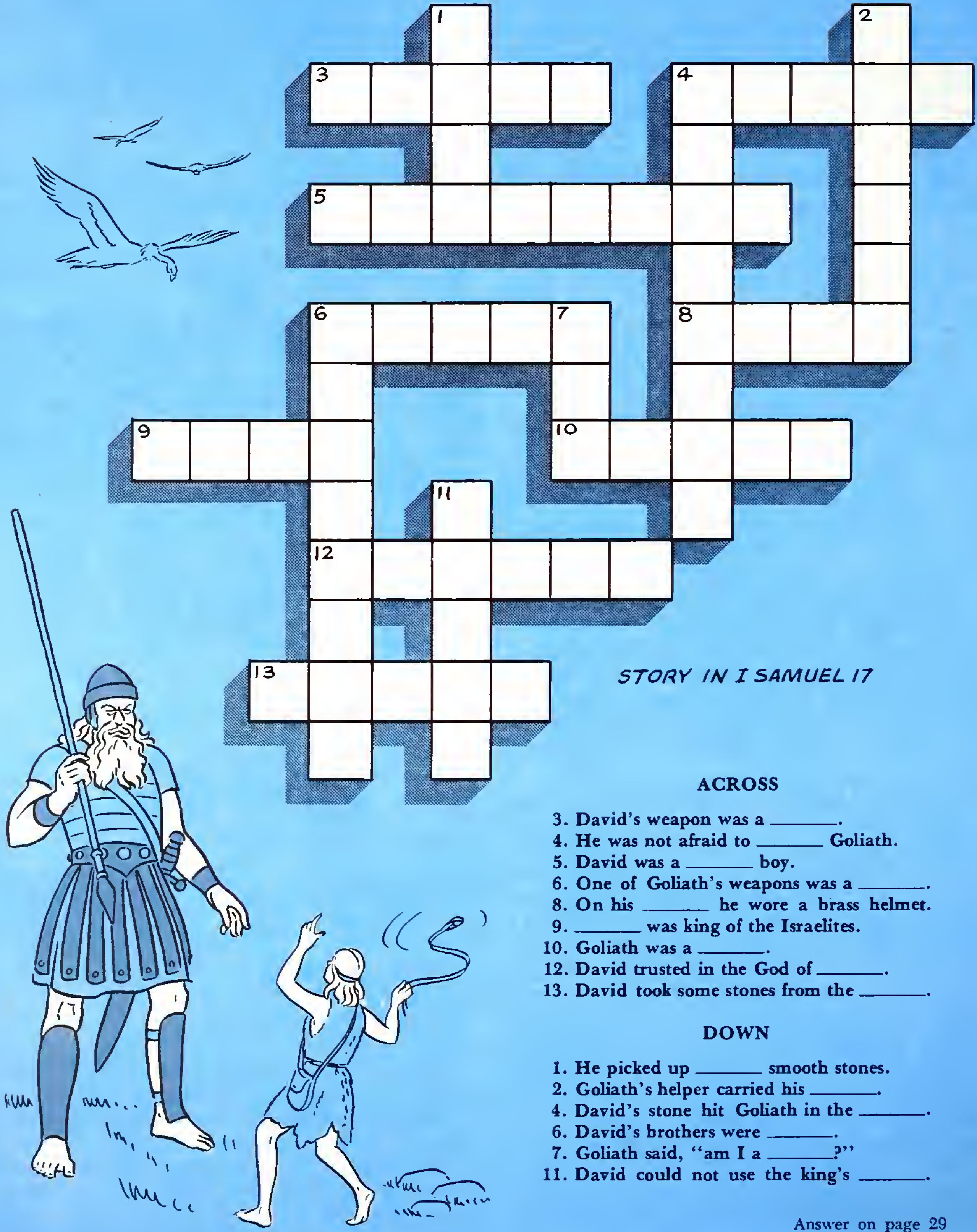
CHILD IN THE SHADOWS, by French and Scott. Lippincott Co. $3.50

YOU CAN RAISE YOUR HANDICAPPED CHILD, by Ayrault. Doubleday & Company. $4.50

TEACHING THE RETARDED CHILD TO TALK, by Molloy. John Day Co. $3.50

My own book, *This Is Stevie's Story,* will be available in a new edition during the winter of 1966-67. Watch MESSENGER for announcement.

DAVID AND THE GIANT



ACROSS

3. David's weapon was a ______.
4. He was not afraid to ______ Goliath.
5. David was a ______ boy.
6. One of Goliath's weapons was a ______.
8. On his ______ he wore a brass helmet.
9. ______ was king of the Israelites.
10. Goliath was a ______.
12. David trusted in the God of ______.
13. David took some stones from the ______.

DOWN

1. He picked up ______ smooth stones.
2. Goliath's helper carried his ______.
4. David's stone hit Goliath in the ______.
6. David's brothers were ______.
7. Goliath said, "am I a ______?"
11. David could not use the king's ______.

Answer on page 29

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Who Is a Missionary?

THERE WAS A MAN, compiled by Carl Philip Anderson. Fleming H. Revell Co., 1966. 107 pages. $2.50

MONGANGA PAUL, by Lois Carlson. Harper & Row, 1966. 197 pages. $4.95

NO GRAVEN IMAGE, by Elisabeth Elliot. Harper & Row, 1966. 244 pages. $3.95

WHAT IS a missionary? What kind of person becomes a missionary? How does one know that he has been called to be a missionary? Who is the God for whom he becomes emissary? What is his work? What is his message? These three books give partial answers to these questions and others.

In this generation the role of the missionary has come under critical scrutiny by theologians and atheists, mission boards and novelists, the peoples who receive missionaries as well as those who send them out. However, probably the most intense and acutely honest scrutiny has been undertaken by missionaries themselves.

The last generation glorified its missionary heroes and identified itself vicariously with their selfless sacrifice by contributing pennies and old clothing to their cause. This generation takes delight in tearing down the image. Novelists point smugly to cases in which hunger for power takes precedent over self-sacrifice, analyze personalities which suffer distortion or mutation as a result of isolation, uncover anthropological ignorance which irreparably damages an ancient culture. Unquestionably they point to dangers which are real.

A refreshingly honest appraisal, neither destructive nor uncritical, of mission and missionary is to be found in two books by women. Both of them were missionaries whose husbands met violent death in the pursuit of their missionary calling.

Paul Carlson, missionary doctor to the Congo, was held hostage by Congolese rebels. In November of 1964, he was killed by the bullets of an anonymous rebel soldier in the moment of rescue, as he encouraged a fellow prisoner to escape over the wall ahead of him.

In her book, *Monganga Paul,* Lois Carlson tells simply the events which led Paul Carlson away from the financial security of a surgical practice in California to an understaffed, poorly equipped mission hospital in the Congo. She describes the concerned thinking which impelled him to remain at the hospital after his family and fellow missionaries had left the area which had been infiltrated by rebel patrols. She pieces together by letters, conversations with those who had been with him during his months of captivity, and dated notes in his pocket Testament which was later returned to her, his sense of God's leading from which there was no turning aside, his constant concern for others, and the assurance and joy and peace with which he faced almost daily the threat of death at the hands of the rebels. For him the path of daily duty, loyalty to the people he had come to serve, and faithfulness to his Lord led inevitably and unpretentiously down the road which culminated in a spectacular martyrdom in our day.

There Is a Man is a collection of tributes to Dr. Paul Carlson by friends, family, and colleagues.

The novel, *No Graven Image*, by Elisabeth Elliot, is fictional in detail but true in spirit both to its cultural setting and to the nature of successes and failures, doubts and assurances, frustrations and satisfactions of missionaries among the Quechuas of the high Andes. Margaret Sparhawk finds herself led to take the good news of Jesus Christ to the Indians of an isolated mountain area. The role she has visualized of teacher, helper, servant, and giver of new life to a needy people collapses as she finds she is the learner and must seek help from the very reticent people she has come to serve. Slowly things begin to move. She finds an opening for the work she has hoped to do. Then suddenly tragedy, in which she is deeply involved, destroys her hopes. Has God betrayed her sacrifice of comfort, family, and friends? Has he despised her offering of years of patient service?

If anything becomes clear, it is that
God is not static. He will not become
confined to our graven image of him
Somehow he is always moving ahead o
us. He is continually teaching his servant
new lessons and using them in new an
unexpected ways. He will not confor
to our programs and projects, howeve
worthy they may seem. Serving him i
still high adventure in which the livin
God chooses to reveal himself. — ESTELL
B. HORNING

REVIEWS / RECORDS

A Potpourri

C. P. E. BACH: MAGNIFICAT (Odeon)
One gladsome thing about LP is that i
has rescued great works like this fro
obscurity. The composer, often dismisse
as a son of *the* Bach or patronized as
precursor of Haydn, deserves to be bette
known. His *Magnificat* of 1749 is transi
tional in style, leaning more to th
baroque than to the classical. It carrie
conviction and is marked by a pervasiv
serenity that makes it quite beautiful
The Geraint Jones Singers and Orchestr
here give it a sensitive performance.

EDWARD ELGAR: THE DREAM O
GERONTIUS (Angel) was first per
formed in 1900. The language o
Cardinal Newman's poem sometime
seems hackneyed, and the imagery is tha
of a bygone age. But there is true feelin
in it, and the music, surely the best tha
Elgar ever wrote, elevates it to a ver
high level of achievement. I have hear
it a dozen times in the now retire
Beecham recording. This new renditio
by Barbirolli and the Hallé Orchestra an

Chorus is its equal in every respect and is sonically superior. The music is sometimes grandiloquent but never to excess. I find it a repeatedly moving experience.

BENJAMIN BRITTEN: CURLEW RIVER (London) is a meeting of East and West. It is a medieval mystery play written in 1964 — a "parable for church performance," not unlike *Noye's Fludde* but based on a Japanese Noh play that Britten saw in Tokyo in 1956. Although in no way imitative, Britten's use of percussion, for example, is reminiscent of Japanese music. On the whole, it is a strange piece of music and not a very inviting one. How it fares as drama I do not know, but as music *per se* there is far too much recitative, too little development. The performance, conducted by Britten in an English parish church, should qualify as definitive.

W. A. MOZART: THE SONATAS FOR ORGAN AND ORCHESTRA AND HAYDN; CONCERTO IN C (RCA Victor). Between 1767 and 1789, Mozart wrote seventeen sonatas for use as interludes between the Epistle and the Gospel at mass in the Salzburg cathedral. The earliest was written when he was eleven years old, and most of the rest date from his twentieth year. All have a delightful vivacity about them and not a hint of worship. They are performed with taste and zest by Carl Weinrich at the chapel of General Theological Seminary, New York, with the Arthur Fiedler Sinfonietta. This release competes with other complete recordings on Columbia and Westminster.

GIUSEPPE VERDI: REQUIEM (RCA Victor). This is the tenth of the currently available recordings of Verdi's bombastic, theatrical *Manzoni Requiem*, and the third from RCA Victor. As the soloists (Nilsson, Chookasian, Bergonzi and Flagello) suggest, this is music for opera lovers rather than music lovers. It is nothing against Erich Leinsdorf that he apparently lacks the right spirit for this sort of work. Giulini's version on Angel remains the most judicious and redeeming of the available performances.

JOHN COLTRANE: ASCENSION (Impulse). The jacket notes give warning that "this record cannot be loved or understood in one sitting." I have sat through it several times and can only report that this is apparently an example of a jazz too saturated with private meanings to communicate much beyond its players. Some of the best younger men such as Archie Shepp and John Tchicai are in action here, but much of the effect is of raw textures which do not form a meaningful pattern of sound. This, after Coltrane's fine work, *A Love Supreme*, is bewildering and disappointing. — William Robert Miller

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CLASSIFIED ADS

BRETHREN: Plan now for Annual Conference 1967. Air-conditioned coach tour to Eugene, Oregon, and after Conference via the Alaska Highway to Alaska; returning through the Canadian Rockies, Saskatchewan, and Manitoba. Inspiration of Brethren fellowship and scenery unmatched anywhere in the world will make this an unforgettable experience. Write: J. Kenneth Kreider, Elizabethtown College, Elizabethtown, Pa. 17022.

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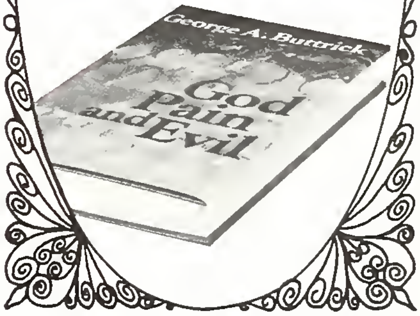
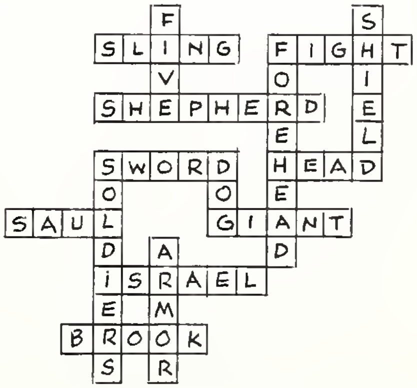


Puzzle on page 26



in brief

NOTEWORTHY

During June, July, and August the Congregational United Church of Christ and the **Church of the Brethren in Kingsley, Iowa,** had united Sunday school and worship services. Deacons of both congregations served communion one Sunday in July. This cooperative endeavor was begun by sharing vacation school and worship services and culminated in November of last year in the shared pastoral services of the Kingsley Church of the Brethren pastor, **David E. Cave.**

. . .

The Interchurch News, a publication of the National Council of Churches, in its July issue excerpted **statements of two Brethren.** The one, regarding the conciliar movement, was by **Joseph R. Jennings,** executive secretary of the Fresno, Calif., Council of Churches. The second, regarding Jesus' approach to complacency and conflict, was from a MESSENGER editorial by **Kenneth I. Morse.** Still other items reported were Manchester College's alumni citation to **J. Benton Rhoades,** executive director of Agricultural Missions, Inc., and a citation from the Ecuador government to **Thurl Metzger,** executive director of Heifer Project, Inc.

. . .

Dedication services have been held for the new educational building at the Barren Ridge church, Va., and for the educational addition to the Elizabethtown church, Pa. . . . The Chapel of the Crosses in the Ladera church, Los Angeles, Calif., was dedicated to the memory of **Clara C. Brock,** who gave many years of service to the Church of the Brethren in Los Angeles before her death in February of this year.

. . .

The Shamokin congregation, Eastern Pennsylvania, recently celebrated its fiftieth anniversary. . . . The June convocation at Camp Harmony marked the one-hundredth anniversary of the District of Western Pennsylvania. **George Detweiler,** district moderator, was the keynote speaker, and appearing with him was **Carl E. Myers,** Mission One coordinator for the Brotherhood.

. . .

During August **James S. Flora** and his family, pastor of the Palmyra church, made a **pulpit-parsonage exchange** with a United Church of Canada minister in Nova Scotia.

Church World Service community appeals are being expanded in the Southland with the appointment of **Edwin R. Short** as CWS representative for the Southeast. Mr. Short, a former Presbyterian minister, will direct activities of the CROP food appeal and the CWS clothing appeal in ten states, from Virginia to Florida, west to the Mississippi River, including Kentucky. His headquarters will be located in New Windsor, Md.

. . .

Of the nineteen courses offered at the **McPherson College** summer school, the one with the largest enrollment was a workshop in reading research. The course, sponsored by the federal government, had an enrollment of 101 students from 6 states. The summer session had its largest enrollment in history – 298 persons.

At the dedication of the remodeled church building of the Dupont congregation **Ray Shafer** was the guest speaker; a former pastor, **Robert Heeter,** also participated.

. . .

Middle Pennsylvania's district camp, Camp Blue Diamond was dedicated on Sunday afternoon, July 24. . . . **Pipe Cree congregation,** near Peru in Middle Indiana, has purchased forty-acre farm which the men will farm. The house on the property will be used as the parsonage.

. . .

On July 24 the **Hartville congregation** honored Grayc Brumbaugh, a member who is serving in Nigeria. Miss Brumbaugh gave a report of the Nigeria church at the mornin service, and in the afternoon a tea gave opportunity for personal conversation with her.

. . .

Two of **La Verne College's** "College Report" programs – "Mark Twain and the Gilded Age" and "What Is Art?" – hav been chosen by NBC to be shown on its nationally televise education series. The first will be shown on Sept. 7 over WRC Washington, Oct. 5, WKYC Cleveland, and Nov. 2, WNBC New York. The second will be telecast on Sept. 15, Washington, Oct. 13, Cleveland, and Nov. 10, New York. The time i 6:30 a.m.

COMING

The **Pennsylvania Theological Discussion Group** (Brethren) wil meet Oct. 20, at 10:00 a.m. in the fellowship hall of Stone church, Huntingdon, Pa. The topic for home study and discussion is "Baptism and Christian Unity."

CORRECTIONS

A MESSENGER story of July 7 reported Bridgewater College' naming of its science hall in honor of three Bowmans, Paul H. S. D., and Warren D. The identification of S. D. Bowma should have been **S. M. Bowman,** a former trustee and benefactor of the college.

In the June 23 issue, in identifying those who attende the advanced pastoral seminar at Bethany Seminary, **Paul R. White** was listed as pastor of the Oak Grove church, Va. He is the moderator of that congregation and pastor of the Ninth Street church, Roanoke.

CALENDAR

Sept. 18	**Brotherhood Fund Achievement Sunday**
Sept. 23-24	**District Conference, Eastern Maryland, Union Bridg**
Sept. 25 — Oct. 1	**Christian Education Week**
Sept. 30 — Oct. 1	**District Conference, Southern Pennsylvania, Back Cree (Brandts)**
Oct. 2	**Worldwide Communion**
Oct. 9	**Laymen's Sunday**
Oct. 14-16	**District Conference, California and Arizona, Pacifi Southwest Conference, Forest Home Conference Center**
Oct. 15	**District Conference, Pennsylvania, North Atlantic, Coventry**
Oct. 16-23	**United Nations Week**
Oct. 20-23	**District Conference, Second Virginia, Bridgewater**
Oct. 23	**World Order Sunday**
Oct. 24	**United Nations Day**

PERSONAL MENTION

Nathan L. Heffley, chaplain at the Federal Correctional Institution at Texarkana, Texas, was elected president of the Texarkana Ministerial Alliance. A Catholic priest and a Negro minister are among co-officers of the group. . . . Two Church of the Brethren ministers, **Albert L. Sauls** of Peters Creek, Va., and **Donald H. Shank** of Elgin, Ill., recently participated in refresher courses in the field of theology at Union Seminary in Richmond, Va.

. . .

Carl H. Zigler, Brookville, Ohio, will attend a seminar at the Pastoral Counseling Institute in Athens, Ga., in September. The institute is a form of continuing education and is designed to help pastors keep alert to current developments in the work of the ministry. Earlier in the year, **Kenneth I. Hartman,** campus minister at Ohio State University, attended the institute.

J. Brisco Dellinger, a member of the Linville Creek Church of the Brethren, Va., and president of the Broadway-Timberville Jaycees for the past year, was given the Key Man award for outstanding leadership and service. He also placed second in the regional "Speak-Up Jaycee" program. . . . **Dee Wayne Messick,** also a member of the Linville Creek congregation, was awarded the State Farmer Degree at the state FFA convention in June. This is the highest rank the state association bestows on its members.

. . .

Among Brethren pastors who have attended the Ecumenical Center of Renewal and Planning at Merom, Ind., during recent months were **Kenneth W. Hollinger, Ammon P. Wenger, Harold E. Kettering,** and **Ross L. Noffsinger. . . . Walter D. Bowman** of Wichita, Kansas, attended the American Institute of Family Relations in Los Angeles during the early part of August.

Mr. and Mrs. Darvin E. Boyd of the Lititz church, Pa., were scheduled to leave for Korea in August, where Darvin will be serving with the American Korean Foundation in the field of agricultural improvement and community leadership.

. . .

A graphic designer and former sales representative for Grit Publishing Company, **Barnard C. Taylor II,** became director of public information at Juniata College on Aug. 1. He succeeded **A. William Engel, Jr.,** who has become director of foundation appeals in the Penn State Foundation. Mr. Taylor will be responsible for the college news bureau and the college publications and literature. His oil painting of the printing of the famous Sower Bible hangs in the L. A. Beeghly Library at Juniata.

Elizabethtown College has announced the appointments of twelve new faculty members. They are: **Stanley E. Walker,** associate professor of education; **Charles M. Graupera,** assistant professor of languages; **Ernest E. Lundy,** assistant professor of languages and director of the language laboratory; **John E. Koontz,** assistant professor of mathematics; **Mrs. Warren Shepler,** assistant professor of English; **Harry L. Simmers,** assistant professor of music; **Jacob W. Ziegler,** assistant professor of business; **Mrs. Eleanor J. Hoffer,** instructor in English; **Robert W. Jones,** instructor in sociology; **Thomas W. Mast,** instructor in business; **Scott T. Swank,** instructor in history; and **Miss Yvonne E. Kauffman,** assistant in women's physical education.

. . .

Joining the La Verne College faculty and staff this fall are **Stanley Bittinger,** sociology department; **W. Donald Clague,** director of graduate studies and professor of education; **Philip L. Cook,** associate professor of history; **Tom Davis,** assistant professor of humanities; **Mrs. Anne Price,** dean of women; **Robert Pucci,** assistant professor of physical education; and **Mary Ellen Town,** admissions assistant.

. . .

Joel K. Thompson, director of mission education and recruitment, was on the faculty of the Midwest Conference of Christian World Mission which convened at Evanston, Ill., in August. The 1966-67 mission study and social action theme, "Affluence and Poverty: Dilemma for Christians," was the basis of the study.

OPPORTUNITIES

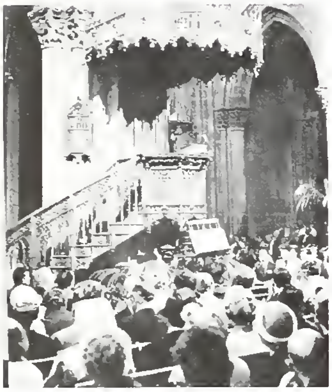
Anesthesiologists, ophthalmologists, otolaryngologists, pathologists, general practitioners, and internists are being sought for Wenatchee, Wash. For information write: Robert M. Kintner, M.D., Medical Dental Building, 19 S. Buchanan, Wenatchee, Wash. 98801.

DEATHS

Anderson, J. H., Boones Mill, Va., on May 24, 1966, aged 101
Bastin, Floyd, Naperville, Ill., on April 30, 1966, aged 65
Blickenstaff, Lloyd C., North Manchester, Ind., on Jan. 18, 1966, aged 72
Bowman, Mary Linnie, La Verne, Calif., on April 23, 1966, aged 84
Clark, Raymond, Fieldale, Va., on March 18, 1966, aged 19
Comer, John, Ft. Myers, Fla., on Feb. 22, 1966, aged 72
Frantz, Lottie M., Lake Oswego, Oregon, on April 17, 1966, aged 86
Geer, Mary J., Ruckersville, Va., on Feb. 24, 1966, aged 81
Heckman, Hannah, Cerro Gordo, Ill., on May 16, 1966, aged 87
Heggenstaller, Edward Thomas, Loganton, Pa., on Jan. 6, 1966, aged 73
Huffman, Homer V., Hartford City, Ind., on March 12, 1966, aged 69
Karns, Grace, Arcanum, Ohio, on March 4, 1966, aged 74
Koenig, Gus B., Long Beach, Calif., on March 30, 1966, aged 69
McDaniels, Joseph J., Morrill, Kansas, on March 31, 1966, aged 85
Magee, Edgar, Hollansburg, Ohio, on April 30, 1966, aged 70
Montgomery, Sallie B., Boones Mill, Va., on Sept. 18, 1965, aged 88
Prowant, Fred, Chadwick, Ill., on March 3, 1966, aged 66
Replogle, Earl, Flora, Ind., March 17, 1966, aged 69
Shull, Jesse C., Homer, Mich., on May 13, 1966, aged 70
Sapcisak, Gay Lea, Pompano Beach, Fla., on May 4, 1966
Steele, Frank, Morrill, Kansas, on April 27, 1966, aged 68
Stewart, Hetty, Nampa, Idaho, on May 8, 1966, aged 47
Swift, William Clinton, Danville, Va., on May 6, 1966
Ulrich, Anna, Huntington, Ind., on April 30, 1966, aged 86
Van den Doel, Eirene, Seroe Colorado, Aruba, Netherlands Antilles, on June 25, 1966, aged 2½
Williford, Aldene J., Kansas City, Mo., on May 8, 1966, aged 73
Wood, Susie, Effingham, Kansas, on May 13, 1966, aged 76

EDITORIAL

The eloquence of an empty pulpit



In July 1536 a young Frenchman, already recognized as a reformer and the author of a major work in theology, came to Geneva, Switzerland, to a city that was early associated with the Protestant Reformation and to a cathedral already converted to worship after the Reformed custom. For thirty years John Calvin remained in Geneva to preach from the pulpit of St. Pierre and to teach the doctrines that are still emphasized in Presbyterian and Reformed churches around the world. According to one historian, in those thirty years Geneva changed from a frivolous town to a city "where all was fire and prayer, study, labor, and austerity." Though the reports may be exaggerated, they do bear witness to the power of Calvin's preaching.

In July 1966, on one rainy Sunday morning, a thousand people filled this same cathedral for a major worship service in connection with the World Conference on Church and Society. In the congregation were many distinguished theologians and clergymen, representing nearly all the confessions associated with the World Council of Churches. The service proceeded as it had been planned, but the pulpit was empty. It was empty because the man who had been invited to stand in John Calvin's historic place on that day had decided that it was more important for him to remain in Chicago, where racial disturbances and rioting had not yet subsided, than for him to fly to Geneva. It was to have been a full day for Martin Luther King, Jr., who had been invited not only to preach at the cathedral but also to address a mass meeting in the evening.

Though the pulpit remained empty on that Sunday morning the worshipers were able to hear the speaker and television viewers could also see him because his sermon had been filmed and taped in Chicago the day before (at our own First church, incidentally). No doubt many of them were eager to see in person the Nobel prize winner and civil rights leader. Certainly, a conference called to confront the most pressing issues challenging church and society would want to hear a contemporary reformer who has frequently reminded the church that it must recover its historic mission and "speak and act fearlessly and insistently in terms of justice and peace." Dr. King could have stepped quite appropriately into the pulpit that Calvin had made famous. But he cabled instead to the conference to say, "I am sure the council will understand the preeminence of my responsibility to society in these revolutionary times." And, therefore, the pulpit was empty.

Empty, perhaps, but still eloquent. For what is it, really, that gives a man the right to be listened to? Is it by virtue of his academic degrees or his ecclesiastical honors that he speaks with authority? Is it professional competence that gives him mastery in his subject? Must his study and research be so thorough that no one can challenge him? These are indeed marks of ability, and they encourage us to give a speaker a respectful hearing, but so often we who listen to the best of preaching may wonder just how adequate the speaker would be if he had to struggle with our own thorny problems or if he were more fully immersed in the conflicts in which we find ourselves. For the same reasons, we lazy listeners perk up and open our ears when a man like Martin Luther King talks about the struggles in which he is such an active participant. Even if we do not always agree with him, we know that he speaks out of the daily experience We expect, therefore, to hear from him an authentic word spoken with authority, whether he fills a pulpit or writes a letter from jail.

We are not advocating more empty pulpits. There are perhaps too many already. But we do suggest that the most eloquent preaching may be found where Christians – whether they are preachers or laymen makes little difference – are ready to act responsibly in the most urgent situations that demand their presence, responding both to their commissioning by God to be his agents and to the immediate needs of their neighbors.

In the sixteenth century a city was changed because Calvin preached from the same pulpit for thirty years In the twentieth century it may require the direct action by participating Christians like Martin Luther King to effect some of the changes that Chicago dare not delay. And if this means that some pulpits are empty because the Christian faith is demonstrated in the streets, then let us give heed to what is happening where God is already at work. We may even hear a summons to join him in that work. – K.M.

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LOOK FOR THESE FEATURES IN THIS *messenger*

The New Meaning of Work. *Labor Day is already taking on new meaning in light of the change in our concept of work.* by Scott Paradise. page 2

Roles for a Revolutionary Age. *A dialog sermon presented at Annual Conference which suggests two roles for the church: the prophet and the servant.* by Ralph McFadden and Dean Miller. page 6

The Big Debate of 1966. *Excerpts from the discussions on the Conference floor on the issue of the Consultation on Church Union form the Special Report.* page 16.

If Your Child Is Retarded. *An informed mother of a retarded child speaks to other parents and persons interested in the welfare of the mentally retarded.* by Dorothy Garst Murray. page 24

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"Original Sin: the relevance of an irrelevant doctrine" by G. Wayne Glick. . . . the story of CO Tommy Cox in Falfurrias, Texas. . . . "The Right Age for Dating" by Paul C. Miller. . . . an article about Carl Smucker of the Illinois Youth Commission. . . . "Money and What It Means" by William Stringfellow. . . . and many other features

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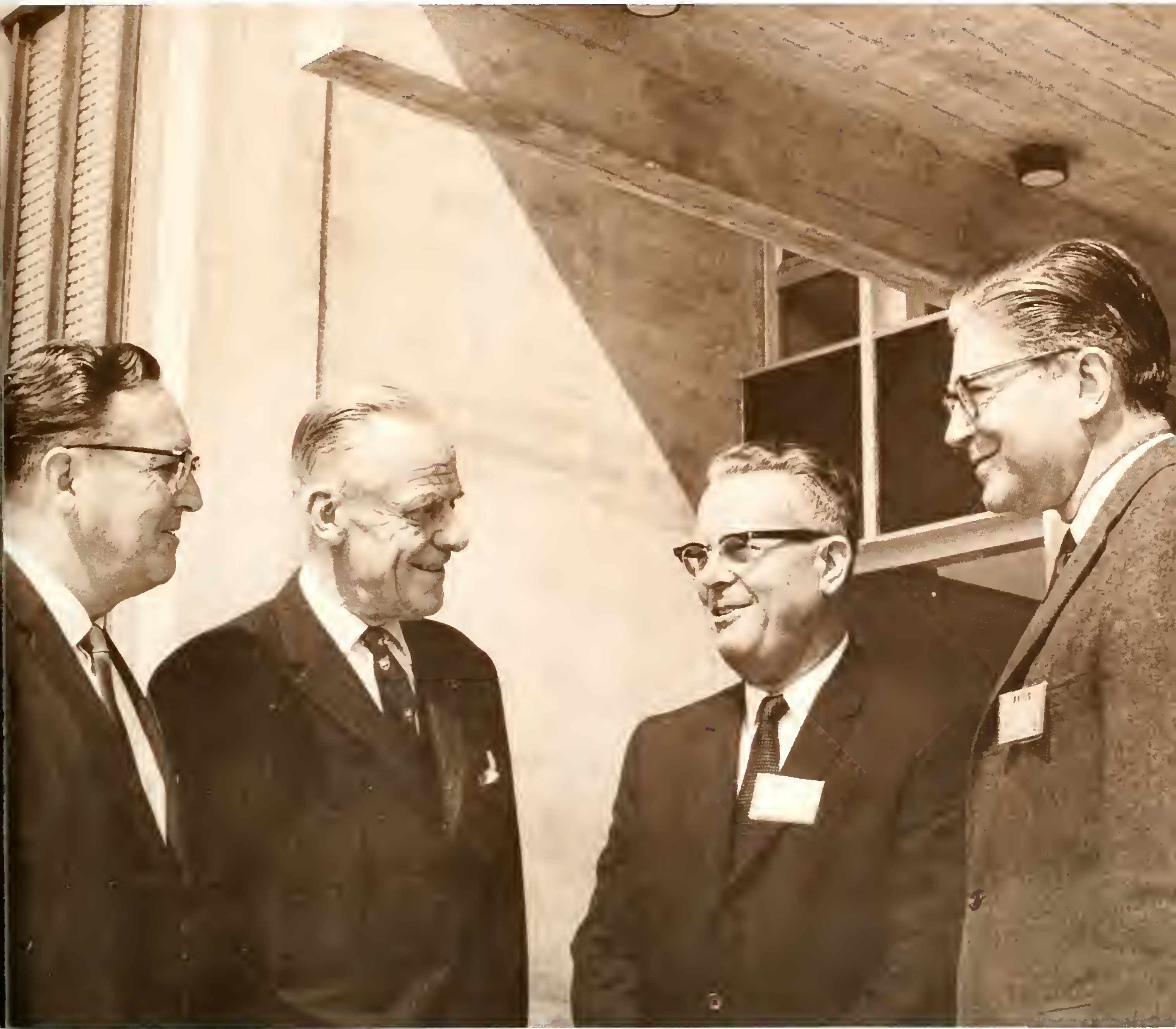
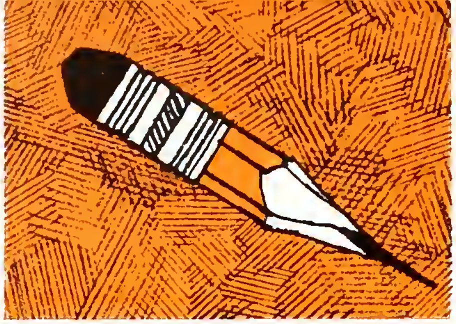
messenger

CHURCH OF THE BRETHREN 9/15/66

SPECIAL REPORT: WORLD CONFERENCE ON CHURCH AND SOCIETY





readers write

THAT WE MIGHT BE SET FREE

I voted against COCU at Louisville. My vote was not in favor of withdrawal from the ecumenical stream but in favor of more vital and creative involvement in it. I did not vote for a return of the good old days but for an honest appraisal of the days in which we are living now. I was not voting against all merger but against this consultation on merger. I was not casting a vote which would enable us to return to the old role of "playing church," but that we might be set free to do the Lord's work in as many and creative ways as possible.

I hurried home from Louisville in order to attend a local council of churches meeting and discovered that there is a lot of homework to be done right where I live. I hereby pledge myself to work harder than ever before.

J. Stanley Earhart
Mechanicsburg, Pa.

SOCRATES OR CHRIST

I want to compliment Brother Haycock (When Children Ask About Death, Messenger, Aug. 4) for helping the readers see the problem of death in a child's mind from several viewpoints.

"The parent who has a deep faith in God, who believes that 'the spirit returns to God who gave it' . . . (Eccles. 12:7), does not coincide with the New Testament writers of what Jesus himself has to say about the dead. In Ecclesiastes is seen threads of Greek philosophy. The Greeks were pagan idol worshipers believing that the soul of man at the time of death was released from the body and floated up to what we call heaven today. The point is: Are we followers and disciples of Socrates or of Jesus Christ? . . .

Heaven is a place and we will not experience that until we are caught up with Christ. It is pretty silly to think that our soul goes to heaven and for a period of time enjoys those portals and then at Christ's second coming is pulled out of heaven and placed into a musty grave so Christ can raise us up again in the spiritual body. No! We are asleep in the grave until the new creation at Christ's coming. One with a deep faith in God believes what Christ has to say about man's body, soul, spirit, life, and death.

Paul M. Basehore
Muncie, Ind.

CONFERENCE ANNUALLY?

It has been my feeling for more than a dozen years that we could skip Conference every other year without too much loss in fellowship and that we would gain a great deal in studying issues and preparing reports.

After Conference is over everyone hurries home to catch up on work which is waiting to be done. Then comes vacation followed by the beginning of the church and school year. So it is usually October before committees have an opportunity to meet. Reports are due in February. With the Christmas season out, this leaves less than five months for committee members, spread from ocean to ocean, to meet, study, and prepare their findings for Conference.

This year I was not at Conference, but reports would indicate that committees handling controversial subjects would have appreciated more time for study and prayerful consideration before pointing the future direction of our church.

It is my hope that the Eugene Conference will again take a thoughtful look at whether or not there is a pressing need for Conference annually.

J. H. Mathis
La Verne, Calif.

"THE COMBO ISN'T NEW"

I would have preferred unemotional, straightforward reporting of the business instead of Mr. Bomberger's confused verbiage such as a towel, Coo-Koo, Combo, Litany, avant-garde, etc. He certainly gave the article an ironical, amusing twist, but definitely distasteful to one who loves good music.

The combo isn't new. It was probably practiced in Africa at the time of Christ, now only in highly emotional religious groups. It is well-commercialized and definitely used to exploit the youth market. Why the Church of the Brethren?

Two things I especially enjoyed in the Messenger (May 26) were "Teach Your Child to Sing," by Helen Eshelman, an the editorial, "How Great the Art."

Galene J. Myers
Cando, N. Dak.

WHO WAS THAT BABY?

The Messenger Special Report on th Louisville Conference is superb, both th articles and the photos. And what a joyou sequel to the Auca tragedy "These Me Succeeded" reports.

Just one little criticism: I think that ou grandson, Stephen Alton McDaniel, son c Alton and Lucille McDaniel, Rocky Moun Va., whose picture appears on page eigh should have been identified even if he di find the Conference proceedings so borin that he went to sleep.

Joy U. Hamstead
Greenwood, Del.

HERESY OR ORTHODOXY?

I believe that this is a time when Chris tians should stand straight and tall for th truths of the Bible and particularly whe it concerns eternal life of the soul afte physical death which is taught by orthodo Christianity, orthodox Judaism, and orthodo practically every other religion. This belie of the ages is of course contrary to th statements made in the article, "The Sou in Solid State," (Messenger, July 21). fail to understand why a man of statur would lash on to a hypothesis and attemp to undermine the faith of the ages. Furthe I fail to understand why such heresy woul be included in a church paper.

Vera Carter
Seattle, Wash.

EDITORIAL

It is always good to see events throug other eyes. For this reason the Messenge editorial (Aug. 4) was interesting, althoug my impressions were quite different. Cor trary to the mood of the editorial, on th

Continued on page 25

BYLINES: Lawyer, lecturer, "controversial writer," **William Stringfellow** is one of th angry young Christian laymen of the present generation. . . . **Paul E. Miller** is associat pastor of the La Verne church, California. . . . A former pastor, **Donald E. Fancher** i now ministerial vocation consultant for the Brotherhood. . . . **Richard Stanley** is staff writer for the Houston Chronicle, Texas. . . . In the spring **G. Wayne Glick,** Breth ren minister, became president of Keuka College, Keuka Park, New York. . . . **Galen L Miller** is the pastor of the Champaign congregation in Southern Illinois. . . . **Lawrenc Clark** served in Nigeria for eight years.

COVER: L. to r., W. Harold Row, W. Visser 't Hooft, Roy Blough, Kenneth Morse

Money and What It Means

by William Stringfellow

■ Right away I might as well admit a certain bemusement in offering any remarks about money and what money means socially and theologically.

A banker might disqualify me from saying anything, just because I do not have money. Yet, I suggest, that those without money know at least as much about the meaning of money as those with it; on that authority, I persevere.

A pauper or beggar might complain that it is gratuitous to speak of money if one is a young, white, Anglo-Saxon, Episcopalian, Harvard attorney, for whom, after all, obtaining a position, accumulating money, and acquiring whatever money can buy takes no remarkable effort. Yet, precisely because it is so simple for some to make money and so arduous for others, the matter arrests me. That, plus the prominence which money manifestly has in the affections of so many Americans, makes money both a societal and a theological issue.

Beyond that, however, for the Christians of America, money has become a perplexing temptation in the practice of the gospel: an imposing encumbrance upon the church in its vocation as an institution and a deceptive stumbling block in the Christian witness within this society.

Still, one is haunted by the impression that for Christians, if not for other men, the issue of money was settled long ago. Is that not so?

The ambiguity of money

No attack is made here upon "materialism" in the sense in which that term is so often juxtaposed with "spiritual" values. In the gospel of Christ there is no dichotomy between "material" and "spiritual." In the gospel, indeed, these do not exist separately in distinction from or in opposition to one another, as the Greeks supposed and as many Americans still vainly assume. In the gospel these are made one, each indispensable to and inherent in the other. The incarnation itself concerns the reconciliation of the realities called "material" and "spiritual." Since the incarnation, for men to persist in thinking and speaking of "material versus spiritual" is not only confusing but false and profane.

Neither is it implied that money is intrinsically evil, for nothing at all common to the existence of this world is essentially evil, so far as the gospel is concerned, though most religions have a contrary view. In the Christian faith, rather, money is one of the institutions of this world which, like all other principalities and powers, is fallen. That means that money has lost its integrity as an institution, exists now in a state of distortion as to its real meaning and function, and is a symbol of the alienation between and among all men and principalities. Money is not inherently evil but fallen; it is subject to death along with everything and everyone else in fallen creation.

By the same token, the owning of money is in and of itself no sin, if that provides any comfort to those who may own some of it. Where sin enters is, instead, in how men and institutions regard money and, hence, in how both use money and how money uses them.

Perhaps the moral ambiguity of money is most plainly evidenced in the popular belief that money itself has value and the worth of other things or men is somehow measured in monetary terms, rather than the other way around, where money is considered only to have value rendered to it by things or men. Whatever the case at earlier times or in other cultures, the view that money has a worth of its own, from which other things or for which persons derive their worth, is by now deeply imbedded in the folk mentality of Americans.

One Christmas, I recall, I gave a book as a gift to a boy of fifteen. He is the son of a family well-known to me with whom gifts are always exchanged on such occasions as Christmas. The family is not wealthy, but it is privileged, having all the possessions — cars, boats, and appliances, often in duplicate — which are assumed essentials to middle-class status in America. Both parents are college graduates. They have a modest library in their household; it is not uncommon for each of them to read and to be observed doing so by their children.

The boy himself attends an academically excellent public school and, while no genius, is a bright and energetic person. He knows that I myself write books, and I once overheard him brag to a friend of his that he knew me, a real, live author, much as he migh boast of knowing a professional baseball player. Any way, I gave the boy a book for Christmas. Later o he asked me why I had given him a book. Why hadn I given him something worthwhile? Why hadn't given him money, instead?

There ensued a long and candid and, to me, fas cinating discussion about books and money. The boy' view was that books are written by people to mak money. Books are read, if required, in school or in job in order, sooner or later, to make money. If on someday has enough money, one might purchas many books, along with other furnishings, and on might even, then, read books for diversion (presum ably to have something to do to break the monoton of counting money). The only book which this bo would welcome as a gift is a bankbook.

I think I do not blame the boy himself, his parent or his teachers for this attitude. I am fairly sure muc more is involved in his attitude toward money tha can be so simply attributed. And it, of course, occur to me that he has seen stupid movies, too, and in host of other ways has heard that money is in itse the only valuable thing.

Nobody has to mingle with the privileged, howeve to learn how fondly money is heeded in America society. One may as well ask the poor about it. Th idea that money has integral value is popular amon the poor and is, ironically, the incentive for much c their own exploitation. Some people, for exampl have for generations profiteered off the Harle Negroes by a macabre traffic in phony cosmetics, pa ticularly so-called skin bleaches and hair straightener Part of the appeal and economic success of suc enterprises has been the very cost of the item. Th notion propagated is that an expensive product mus surely be worth having.

And while the exploitation of racism in the adve tising and merchandising of such cosmetics has no significantly subsided, the practice still survives i the ghetto economy of overpricing goods in order t sell them, relying upon the common belief of cus tomers that price in money indicates value.

In other words, whether among the prosperous o the poor, the same basic notion usually prevail *Money equals value*. What something or someon costs is what something or someone is worth intrins cally. Money can secure status, preference, notoriet

power. Money can open almost any door. Money is all important because, in fact, almost everyone does have a price. Money is due honor because it is the arbiter of value, not only in tangible ways where matters of goods or properties are involved, but also in the intangible realms where prestige and position are at stake. In either case money is the idol.

The idolatry of money

Idolatry represents the enshrinement of any other person or thing in the place of God himself. Idolatry embraces some person or thing, instead of God, as the source and rationalization of the moral significance of this life for, at least, the idolater, though not necessarily for anybody else at all. Thus, men, as idolaters, have from time to time worshiped stones, snakes, sun, fire, thunder, and other incidents of nature, their own dreams and hallucinations, images of themselves and of their progenitors; they have all the Caesars, ancient and modern, as idols; others have fancied sex as a god; for many race has been an idol; some have worshiped science; others have idolized superstition. Within that pantheon money is a most conspicuous idol.

The idolatry of money consists of imputing to the possession or control of money the present moral worth of a man. The acquisition and accumulation of money itself are evidences of virtue. It does not so much matter how money is acquired — by work or invention, through inheritance or marriage, by luck or theft. The main thing is to get some. The corollary of this doctrine is that those without money are morally inferior — weak, indolent, or otherwise less worthy as men. To be poor is a sin where money is an idol.

This is a crude idea of justification and one without any merit biblically. In the gospel no man is saved by any works of his own, least of all the mere getting of money. Moreover, the New Testament is redundant in citing the possession of riches as an impediment to salvation when money is regarded idolatrously. At the same time the notion of justification by acquisition of money is empirically absurd, for it oversimplifies the relationship of the prosperous and the poor and overlooks the dependence of the rich upon the poor for their wealth.

In this world men live at one another's expense, and the affluence of the few is proximately related to and supported by the poverty of the many. Americans are tempted to forget that fact since so many Americans are prosperous. But it remains the case in the modern day, as it was in earlier times, that vast multitudes of men are consigned to poverty for their whole lives without any serious prospect of change. Their hardship allows the comfort of those who are not poor; their poverty maintains the luxury of others; their deprivation purchases the abundance Americans take for granted. Let any who would vainly account for American prosperity by simplistic rationalizations about individual ingenuity, free enterprise, the favor of God, or those who credit their own wealth merely to their own diligence remember how dependent, practically, investments are upon labor made cheap and plentiful by the prevalence of poverty in Africa, Asia, Latin America, and, for that matter, Alabama.

The idolatry of money has its most grotesque form as a doctrine of immortality. Money is then not only the proof of the present moral worth of a person but also the means through which his life gains significance after death. If a man leaves a substantial estate, death is cheated, if not defeated, because the money he leaves will sustain the memory of him and his fortune while the poor die and are at once forgotten. It is supposed important to amass money not for its use in life but as a monument in death. Money thus becomes the measure of a man's moral excellence while he lives and the means to purchase a certain survival after death; money makes men both moral and immortal: That is the most profound idolatry of money.

But all ideas of immortality, just as all other notions of self-justification, including those associated with the idolatry of money, are anathema to the gospel. The gospel is concerned not with immortality in any sense but with the resurrection from death; not with the survival of death either in some "afterlife" or in the memorialization of life but with the transcendence of the power of death here and now within the common life of men of this world. The gospel recognizes and exposes all forms of idolatry as the worship of death. The gospel discerns that idolatry of money is false because it preempts the place of God himself and futile since money and anything that money can buy or build, like the men who lust after or gain money, die. The gospel is concerned with the resurrection — that is, with the available power of God's grace to emancipate men in this life from death and all idols of death, even money.

The sacrament of money

Christ offered the rich young man in the parable freedom from idolatry of money. Money is not inherently evil; neither is the possession of money, as such, sin. The issue is only whether a man trusts money more than Christ and thus relies upon money for assurance of his moral significance rather than grace.

The church nowadays is so much in the position of the rich young man that it seldom has standing to preach to prosperous Americans, not to mention the poor.

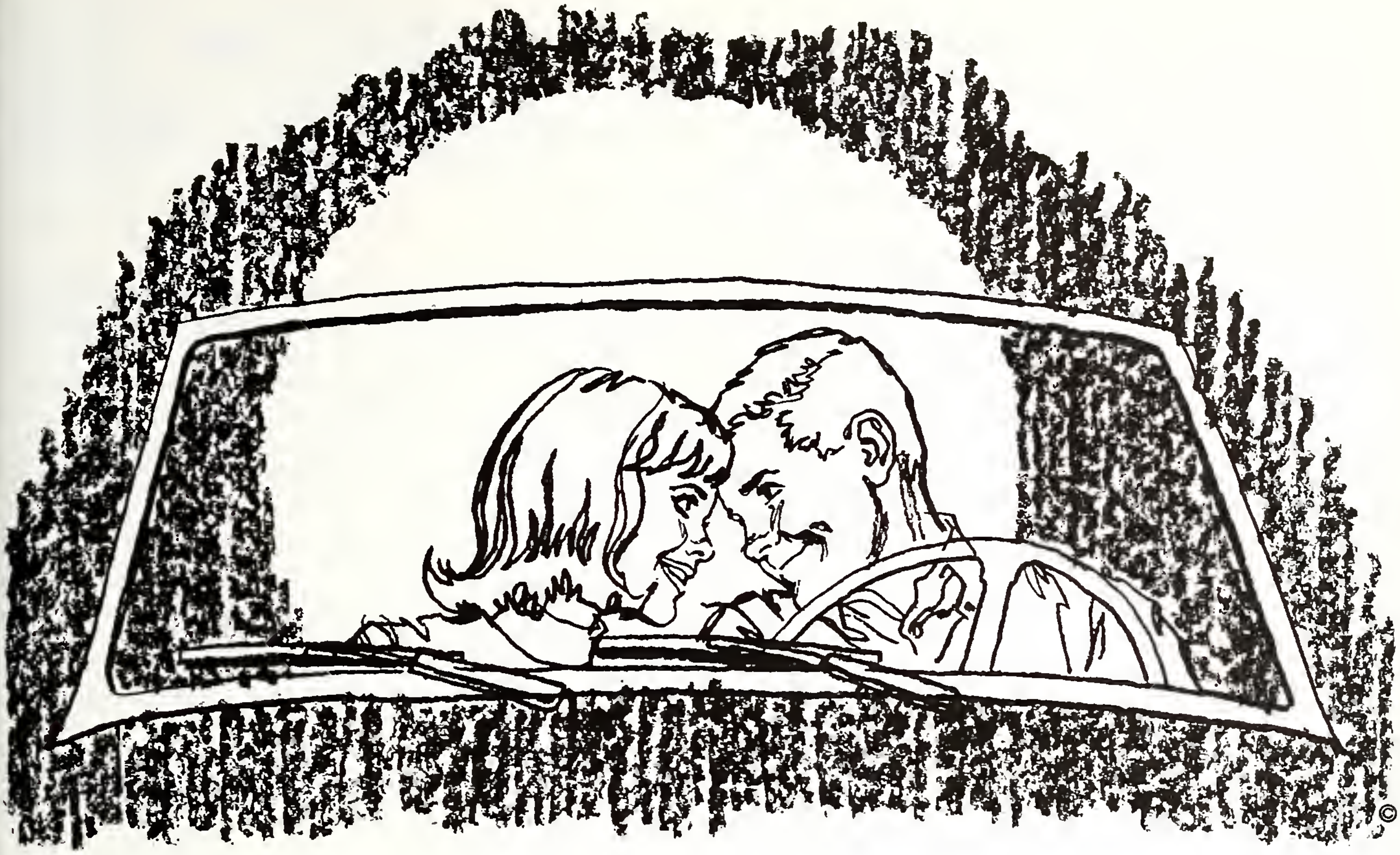
Freedom from idolatry of money means that money becomes useful as a sacrament, as a sign of the restoration of life wrought in this world by Christ. The sacramental use of money has little to do with supporting the church after the manner of contributing to conventional charities, and even less with the self-styled stewardship which solicits funds mainly for the maintenance of ecclesiastical salaries and the housekeeping of churchly properties. The church and its mission do not represent another charity to be subsidized as a convenient benevolence, as a sombre religious obligation, or in order to reassure the prosperous that they are either generous or righteous. And, as the history of the church has shown, donations for the upkeep of the ecclesiastical establishment too often really mean the sale of indulgences. Appeals for church support as either charity or maintenance end up abetting the idolatry of money.

That is weekly dramatized in the offertory when it is regarded as "the collection" and as some intermission in the worship of the congregation. Actually, the offertory is integral to the sacramental existence of the church, representing the oblation of the totality of life to God. No more fitting symbol of the involvement of the Christian people in the everyday life of the world could be imagined, in American society at least, than money. Nearly every relationship in personal and public life is characterized by the obtaining, spending, or exchanging of money. If, then, in worship men offer themselves and all of their decisions, actions, and words to God, it is well they use money as the witness to that offering. Money is, thus, used sacramentally within the church and not contributed as to some charity or given because the church has any need of money.

The sacramental use of money in the formal and gathered worship of the church is authenticated in the sacramental use of money elsewhere, just as all sacramental churchly practices are validated in involvement of Christians sacramentally in the common life of the world. No end of ways exist in which money can be sacramentally appropriated and spent, but, whatever the concrete circumstances, the consistent mark of such a commitment of money is the freedom of a person from idolatry of money. That includes not simply freedom from an undue affection for money but, much more than that, freedom *from moral dependence upon pursuit, acquisition, or accumulation of money for the sake of justifying himself or his conduct, actions, or opinions either to himself or anybody else.* It means the freedom to have, use, and spend money without worshiping it, and thus to do without money, if need be, or, having some, to give it away to anyone who needs it.

The charity of Christians, in other words, in the use of money sacramentally in both the liturgy and in the world, has no serious similarity to conventional charity but is always a specific dramatization of the body of Christ losing its life in order that the world be given life and, hence, for a member of the church, always a particular confession that his money is not his own but belongs to the world.

No doubt, some will think this imprudent, impractical, and, in any event, difficult to practice and likely to be unpopular. But the answer to that is that fidelity to the gospel is not measured by the affluence of the church but rather by how the church loves and serves the world in deploying and spending its wealth. And, for an individual Christian, the answer is that, though money is a beguiling idol which is easy to reverence, money has yet to justify a single human being or secure for him the freedom to be a person, while there are many men who, having feared that money is a god, have found it worthless except as evidence against themselves. □



What Is the Right Age for Dating?

by Paul E. Miller

■ "In *my* generation, a young lady did not go out with a young man until she was sixteen and then only under supervision of interested adults. I never went out alone with a boy until I was nineteen years old."

"Grandma, I don't know how you kept from being an old maid!" And so the conversation continued.

Generations look at dating habits differently. The youth wants to belong, to do what she thinks all of her friends do, and to be allowed to date when she can get a boy interested in her. The older generation has difficulty in keeping up with the changing times, is often critical of new patterns, and does not sense the modern situation. Yet each generation wants youth to meet on the most wholesome basis in which they can understand and know each other and thereby make possible the finest homes of the future.

How can we make it possible for this to happen?

Our nation puts a premium on beauty — Miss America, Miss Universe, Miss Wool, Miss Queen of the Furrow, the homecoming queen. First and foremost, she must have a beautiful face and certain figure proportions. Unless she performs well in bathing suit, high heels, and an upswept hairdo, she cannot win. We set her up as some kind of goddess.

If the beauty takes a bow toward their products, advertising men are elated and make use of her time and name. In fact, they are the ones who pawned off this idea on us in the first place.

We express the uneasiness of many persons when we say, "Is this the real beauty in life?" Is not this rather a form of idolatry that few have said anything about? A deeper question should haunt us: Does this experience fit a girl for her future role as homebuilder and mother?

While we would not want to climb on the bandwagon of the prophets of doom and say that all is lost in the search for beauty of form, we would say there is danger in values so out of proportion that girls are so bitten by diets, fads, styles, sex, and the trinkets of life that they have trouble finding the deep meanings to life.

The young man is also caught up in a superficial set of values as evidenced by the modern "playboy." He is cool and unruffled, he drives the right car (sports), he listens to the right hi-fi records, he reads the right books; in fact, he is somewhat withdrawn from life itself. His relationship with girls is on the casual basis. They are a kind of leisure-time activity, desirable and indispensable, yet a passing fancy which can be forgotten with no real involvement after a one-night fling.

The dates between Miss America and Mr. Playboy are destined for many pitfalls before they have hardly started. If they get as far as the marriage altar, the future home of these two has a good chance of ending in divorce while the search goes forward for another Miss America or a Mr. Playboy.

Equally devastating is the idea that anything goes as long as the couple "love" each other.

How is love measured? Surely not by a short, shallow relationship that leaves both parties unhappy. It cannot be measured by just an intimate relationship. Perhaps youth are thrown together alone before they are ready or able to handle all the privacy we allow them.

Love at its best is measured by respect, by caring, by understanding, by maturing together in the everyday relationships that life brings.

Modern society grants much freedom in dating practices. This can be for the good of both boys and girls if, along with the freedom to see each other, they assume responsibility to treat the other person as one to be understood and the relationship as something sacred.

At this point there is a great deal in favor of the practice in some European countries of restricting "two-by-two" dates until after youth have gone in groups for several years or long enough for two individuals to feel sure they understand and know each other well enough to plan their lives together. This practice would also seem to have advantages over that of the countries where mates are chosen by the family without opportunity to know much about their partners as individuals.

Perhaps the Pennsylvania Dutch are saying what we want to say about freedom and responsibility when they "tie the horse loose." Responsible youth are disciplined, but are free in the joy of their discipline.

Knowing some of the pitfalls of too great freedom may help us to avoid them. Much as it may sound old-fashioned, experience shows that when alcohol and dating are mixed, there is often catastrophe. For while alcohol supposedly makes one "feel good," it causes a person to have "dimouts" that make good decisions quite difficult. Youth need to be aware of the rise in the rate of venereal disease, especially among younger youth and of the consequences of this plague. Finding some wholesome recreation or entertainment in preference to the back seat of a car on a lonely road will help escape some pitfalls.

An honest attempt to promote greater understanding between parents and youth, between parents and other parents, between youth and other youth in an open forum in which some of the problems would be discussed frankly should be of some help. Questions for discussion would need to be proposed by both the youth and their parents. Some probable ones might be: What kind of social and recreational activities are provided in the community by the town, by clubs, by the schools and the churches? Are these the type of activities that youth and their parents would both approve? Is supervision needed, is it adequate, and, if they are called upon, are all parents willing to give of their time to help make these activities wholesome and fun?

At what ages should youth be allowed to pair off for the best interest of all – those who want to pair off and those who do not or are not invited to? Can we set a time for curfew, and, if so, are all parents and youth willing to abide by it? Do youth feel better if their parents are interested and set down some reasonable and creative limitations about their activities? Should parents or other persons be chaperons? If other persons, what can the parents do to help? If parents question some activity or practice, are they snoopy if they consult other parents to try to reach a better understanding? (Sometimes the statement, "Everyone else is going," is not true, and, even if it is, it may not be the best thing to do.)

With guidance youth can develop a deep respect for each other as persons. They may inspire each other to live out the highest expression of their ideals. They will recognize that the pleasure principle must not be their highest motivation as they share together. They will realize that sex is not a commodity but a means to a deep spiritual union that binds husband and wife together to the enrichment of both. Assured that sex is not a dirty word, they will find it a natural part of the life of a home, realizing that human life and its relationships are sacred. Beyond this, adults will trust youth to handle their freedom.

What is the right age for dating?

The variation in time at which youth mature and a difference in customs make it difficult to put down an age and say, "This is it." Let us encourage our youth when they become interested in the opposite sex to keep up group activities rather than couple activities for several years, during which they have time to feel confident of themselves and at ease with the opposite sex. This will no doubt mean providing opportunities for them to be with groups at home, church, school. Then, with continued openness between all parents and children, let us encourage dating to proceed at reasonable times and places.

Dating is the practice that makes it possible for youth to become acquainted so that new homes can be established on mutual understanding and mutual trust. Youth who come from homes where there are true love and respect, openness and sharing, and a wholesome approach to life will find dating falling into the same pattern. Parents and youth searching together will help set up new homes in a natural way. □

CARL SMUCKER: FRIEND OF TROUBLED YOUTH

by Donald E. Fancher

■ John dropped the shell into the shotgun and snapped it shut. The sudden noise startled him. He listened. The only sounds were the normal nighttime creaks and groans of an old frame house. He brushed the hair out of his eyes. His chin, still untroubled by any heavy beard, quivered only slightly.

Carl Smucker

He ran mentally through his plan for the umpteenth time. His foster father would be returning from a business trip about 2:00 a.m. When Mr. Williams walked into the house, he would hang his topcoat in the hall closet, probably loosen his tie. Then he would walk through the darkened house to the hallway. When Mr. Williams stepped into the hall, John would shoot him!

John gasped sharply. The front door was opening . . . and closing. He could hear the jingle of coat hangers in the closet. Now the thud of footsteps came from the living room. Any second now . . .

The roar of the gun rocked the house. John calmly set the gun down in the corner of the hall and walked out into the night.

Mrs. Williams ran stumbling down the stairs, tying her housecoat as she came. She stopped, one foot in midair. Unbelieving, her hand to her mouth, she stood not even breathing. Her eyes were glued to the crumpled figure of her husband. A red stain was slowly spreading over one shoulder. He moaned. He tried weakly to raise his head.

Mrs. Williams catapulted into action. She grabbed a pillow from the sofa and gently eased it under her husband's head. He seemed to be breathing rapidly, but regularly.

She ran to the telephone and made two frantic calls. The first was to their physician. The second was to Carl Smucker.

Within a few minutes after receiving the call, Carl Smucker was on his way to the Williamses' home. When he arrived, right after the doctor and ahead of the police, he had already outlined in his mind what he must do. First, he must find out exactly what happened. Then he had to find John, talk to him, and learn why he had done this. Then he would take John to the sheriff's office in the crumbling old courthouse.

But the real job would come later. Smucker must work out a plan that would help John. And then he must convince the courts that his plan is wise. This is not always easy to do.

"Unfortunately," says Smucker, "our laws base sentence on the crime and not on the criminal. Often there is no attention paid to *why* a crime was committed or *what* can be done to prevent another."

A former Brethren pastor, Carl Smucker is a probation counselor with the Illinois Youth Commission. At fifty-one, he seems almost youthful. His grey hair is kept close-cropped. The most noticeable wrinkles are those around his eyes. Two years ago he took up golf. Last year he began playing tennis. (Ten years ago he was involved in an automobile accident, and the physician said he would never walk again.)

His meandering conversation is difficult to follow. At times, he seems to end every sentence with a question mark. His voice is always quiet. Occasionally one of Smucker's teen-age charges mistakes this quietness for softness and tries to take advantage of him. Then Smucker's watery-blue eyes become frosty. And the adolescent is jolted by some very "unministerial" toughness.

Carl Smucker's day typically begins at 5:30 a.m. He may spend an hour rebuilding a player piano in his basement or fashioning a stone fountain in his backyard. At 6:30, Carl and his attractive wife, Verda, have breakfast together. Then both leave for work. Verda is personnel director at Rockford Memorial hospital.

Carl spends all morning in the seventh floor offices of the Illinois Youth Commission. During the forenoon, he talks with a nineteen-year-old from Wisconsin who wants to be paroled to that state so that he can live at home. He arranges a job for another young parolee. He talks by telephone with the relief agencies to secure food for the family of a man imprisoned in the county jail. He talks by telephone to a family in Florida. Carl is the legal guardian of their son, and he is eager to see the family assume responsibility themselves rather than letting someone else do it for them.

Between telephone conversations — and Carl seems to be always talking on the telephone — he works on case histories and the inevitable paper work.

A probation officer who goes out on a limb for juvenile offenders

At 1:30 p.m., after three abortive attempts, he leaves the office. In a shabby restaurant he bolts down a sandwich. Then he drives (too fast) to Freeport, Illinois. There he works out arrangements with the Mental Health Association for an upcoming program on juvenile violators. After picking up a local pastor, he drives south of town to interview the family of one of the boys under his supervision.

At home for supper — an hour late — Carl enjoys an hour of relaxed conversation with Verda, interrupted by three telephone conversations.

At 8:00 o'clock Carl meets with a group of citizens working on a special school for dropouts. At 10:30 he is finally home again. He may read for an hour and a half before retiring. "He seems to get by on very little sleep," says Verda, "and he tends to be impatient with people who can't do the same thing."

Carl Smucker's career in Rockford began in 1940. That year he became pastor of First Church of the Brethren, while commuting to Chicago to attend Bethany Seminary. During the seven years Carl served the congregation, he became increasingly involved with youthful lawbreakers. Convinced that there was need for an organization to aid such persons, Carl was instrumental in establishing Protestant Welfare. This agency today has a staff of six professional social workers operating out of its offices in a huge, old, newly remodeled residence.

In 1947, Carl was appointed county court probation officer — the first such in Winnebago County. He set up the program and was its director until four years ago. For eight years, beginning in 1954, Carl also served both as county court probation officer and as a probation counselor for the Illinois Youth Commission, the position he still holds.

Carl Smucker wages war against the idea that the best way to deal with juvenile offenders is to "teach them a lesson." "There are three different motives behind our penal codes," he says. "One is revenge. The second is detention. And the third is rehabilitation. We have tried the first two. But we have never really tried rehabilitation. All our programs so far have been just first steps. They are good. But they are just a tiny beginning."

Carl Smucker is eager to give his young charges every opportunity to become useful, productive citizens. "Prison is usually just a graduate course in crime." Therefore, he has developed into an art the practice of getting around the rules (This makes him exceptionally valuable in his profession. Bu it makes him the despair of every organization of which he is a member, including the church!) An example of Smucker's skill at cutting through red tape is his work with Harry.

Harry was nineteen years old. When he was fourteen, he had been convicted of burglary. After serving his probation Harry had gotten a job and had not been in any trouble. When the matter came to Smucker's attention, Harry had been in the county jail for eleven days, charged with auto theft. Since he could not post bond, he could expect to sit in jail for three months before having his trial. Then, even if he were acquitted he would have lost his job, he would have gotten behind in payments he was making on an automobile, and getting another job would become increasingly difficult.

Smucker talked to Harry for some time. Convinced that he was not going to run away or commit some serious crime, Car went to the judge. In a few minutes he arranged to have bai reduced, posted it himself, and had Harry back at work the next morning. This willingness to put himself out on a limb has earned Carl the respect of the police and the trust of the prisoners.

"There are some people who must be confined to jails and prisons for the protection of society," he told one group of ministers. "But usually time spent in [our county] jail does more harm than good. You take an adolescent who is searching for an identity, put him in jail with hardened, professional criminals and you have helped the young fellow discover who he is You've given him an identity, but it's the wrong one."

For Carl Smucker, the work he is doing is not different from his ministry. It is his ministry. ☐

The Cost

I heard a small boy sobbing cry,
"Someone killed my butterfly."
But now with deadly gun in hand
they send him out with stern command,
"Go kill
not one or two but all you can.
You know we count the cost per man."

But have they failed to estimate
the cost to sear a boy with hate
before he hardens hand and will
to kill?

by Elizabeth H. Emerson

NOT A SERMON BUT A STEPPING-STONE

by Willard E. Dulabaum

■ Children ask many questions which probe deeply into the mysteries of life, and puzzle, if not provoke, their parents. For as a child stretches his horizons he is continually at work weaving his observations about events and experiences and overheard conversations into a view of life. The end product is a veritable piece of art that is truly his own. But there are many loose threads along the way where information is lacking or impressions are conflicting, and each of these results in the asking of a question or two or three.

There is a category of challenging questions for which no definite or precise answers exist because they relate not so much to facts as to faith. It is the difference between "How far away is Mars?" and "Why did God make Mars?" While factual, objective answers can be unearthed by one who will search appropriate resource materials, questions dealing with faith and theology call for the additional resources of a personal faith and some basic theological understanding. And here is where every parent becomes a theologian, voluntarily or involuntarily and even though an amateur.

A child needs the security that comes from leaning on a more fully developed faith

What do you say when a young, quizzing mind confronts you with questions like these: "Who made God?" "Can we go visit Jesus?" "Where do we go when we die?" Many parents find themselves puzzled. To point out some clues and cues by which we might be better prepared to deal with questions of personal belief let us look first at the nature of faith and how it develops in a child.

What really is faith? Every parent, though often unaware of it, makes a basic decision as to how he will regard faith, both his and that of his child. From this choice follows the general approach he will take. The option is this: One's faith is either a finished product or a continuing process. The parent who believes it is a product will look for final answers to religious questions and regard whatever answers he has as final. He will then seek to impart these "products" to his children or students much as he would pass on a family treasure, expecting them to receive them and hold on to them "as is." In such a static approach to faith, religious truths are seen as objective facts, and doubting is considered a threat to truth and, therefore, bad.

A more satisfactory point of view is that faith is a continuing dynamic process – a pilgrimage more than a destination. And each of us must make the journey of faith personally. Therefore, an answer is only an answer when one has accepted it as such for himself and not merely because it has been handed to him as fact by another who has found it to be his own answer.

No one religious answer can claim to be the truth because truth, by its very nature, is not that certain among us mortals. Such an answer is, in fact, a personal testimony of the faith of the one who sets it forth, and it deserves to be considered along with other such witnesses. The voice of the church, of course, would seem to carry more authority because it is the witness of not one individual but of a long succession of believers over the centuries, reaching back to the original faith events.

We see faith, then, as a process or a journey which each believer must complete. The younger child will naturally lean more heavily upon the faith and answers of adults. He needs the security that comes from leaning on a more fully developed faith. For us to withhold from him our trust and the helpfulness it offers might be considered a sort of a spiritual neglect just as devastating as any physical neglect, such as the lack of food or warmth. But as a child grows he draws less and less support upon the authority and the view of life held by adults. The weaning process begins early, in which the youth becomes increasingly independent and needs to be allowed gradually to stand unsupported by adults. Maturing toward adulthood, he takes on responsibility, becoming "of age" and self-supporting.

In the area of faith this means he must find his own answers, borrowing here and there but taking only that which he can weave into his own piece of cloth. To deny a youth his own faith would be on par with the denial of any other adult role in the world. Therefore, each question is an attempt to lean upon the faith of an adult but at the same time a move toward one's own faith. This is the pilgrimage of which we speak, and it makes a difference in the way we answer those seemingly small yet very great questions that come our way.

Here, then, are some guiding principles, otherwise known as "cues and clues."

Make your answer a statement of faith — not a "fact." The smaller children will not know the difference, perhaps, but you will begin laying the groundwork for them to go "on their own" when the proper time arrives. Children need the security of having our faith to lean on; do not deny them your best answer. But at an earlier age than we think they also need the freedom to begin their own journey. Dr. John Oliver Nelson speaks of the typical three generations of religious experience. The grandfather once had a dynamic religious experience going down the "sawdust trail" at the revival, and from this he prayed fervently at mealtime and read the Bible. His children never had this experience but saw the sincerity in it, and out of respect for the real thing they would pray and read. But by the third generation the grandchildren are merely told to read the Bible and pray, and the best they have is respect for the respect for the real thing. If you want the child to come one day to his own beliefs, help him to get the idea very early that these are your answers and not *the* answers. They are his to borrow until he can develop his own but never to be forced upon him as a static endowment.

A prompt answer keeps the process in motion. This may make Mother out to be something of the family theologian. She may find this responsibility to be awesome and wish she had married a theologian or at least a seminary graduate. Forget it, Mother! For you will still be the only parent home when most of the questions are asked, and there is value in prompt answers, particularly for younger children. It makes the child less self-conscious about having stirred into a big truth. Sometimes a major family conference may be good, calling in Dad and resource findings and perhaps the pastor, but it could tend to make too much out of a simple question and frighten poor Johnny out of asking the next time.

Specific questions usually call for specific answers. Here recall the tale of little Jimmy asking, "Where did I come from, Mommy?" And after a blushing, stammering Mommy had heroically trodden around among the birds and the bees and doctors and anatomy, she was even more embarrassed at Jimmy's reply, "Well, I just wondered because Johnny said he came from Arizona, and I didn't know where I had come from." Again, there are times particularly with older elementary children and on up when general briefing and elaboration has its place. But the younger child and at times all of them are looking for a specific answer. They will straighten out the loose ends later with still more questions.

Answers must convey religious thoughts in terms understandable to the questioner. Here is where skill can be helpful, but common sense will go far. Children at different ages are capable of varying levels of understanding. Parents can tell at what levels a child thinks and should work diligently to teach faith on these terms. For example, consider two ways of seeing Jesus: as a loving teacher and friend or as the Good Shepherd. The former is a true-to-life portrayal which can be comprehended by the youngest of children. The latter is a figurative and more advanced concept, for Jesus was never actually a shepherd with a sheep in his arms. This is a symbolic way of pointing out his love for the least and the lost and might be used perhaps from the fourth grade. Faith must be introduced to a child in words and concepts that are determined by age and readiness, and different concepts become appropriate at varying ages.

Even simple, incomplete answers should be theologically sound as far as they go. Most of us have been burdened by theological concepts that have turned out to be not only inadequate but just plain wrong (if we can speak this absolutely). Wrong learning requires unlearning and then relearning, and the journey of faith is hampered by it. With a little effort and thinking we can avoid passing on concepts that will be liabilities rather than assets to our child's faith. The idea of God as a physical person is one such concept they can do without. They will assume he is because of the way we speak of "him" and because this is the most secure way for a small child to picture God. Yet, can we not drop little hints along the way, such as that God does not eat food as we do, or, if a child asks to visit God or Jesus, can we not point out that there is no one house such as ours where God can be visited? An answer such as "God just isn't like us in that way," while leaving unfinished business, may, nevertheless, help lay the groundwork for a later faith that "God is spirit, and those who worship him must worship in spirit and in truth." Answers to small children will often be incomplete but can still be theologically correct as far as they go, which suggests the next point.

Leave an open door for more questioning. Do not let those loose ends or unsettled matters frighten you. These will only provide food for thought in a small churning mind, leading to a further question a day or a week later. Also, you will help to convey to the child something of the mystery that surrounds God and that resists our best attempts at understanding him. The psalmist said, "Who can comprehend him?" The parent or teacher who has "all the answers" may inspire awe in the child toward this smart adult but will hardly lead him on a pilgrimage of faith in God.

A five-year-old recently asked, "Daddy, is this the eye through which God looks at the world?" She was pointing at the all-knowingness of God, a sound theological concept. This needs to be encouraged in simple yet sound terms. But while the idea of God is a good one, this "eye" is hardly an adequate concept of his omniscience. Perhaps neither a "yes" nor a "no" answer would do the job well here, but an encouraging, supportive, "I don't know. Is that what it looks like to you? I think God must have an even bigger way to see the world. What do you think?" Who knows what might follow? But whatever follows will be the start of a journey, and the foundation is being laid for a more adequate concept of God later on.

An honest "I don't know" is sometimes the best answer, particularly if from that point you pursue an answer together. Somehow in our age of science and facts our children seem to learn that it is a shameful thing not to have an answer to a given question. But a parent or teacher who can honestly and unashamedly say, "I don't know, but this is something for us to think about. What caused you to think of this?" will do much to help a child learn the nature of faith and the importance of such a pilgrimage. (And, incidentally, a not-so-positive-of-everything parent may be more approachable in such a moment of questioning and, in fact, in the entire parent-child relationship!)

Use the faith of the church as a resource, especially where your own faith is unsettled. This may seem to contradict some earlier suggestions but need not if it is done in a seeking, not-so-final way and if the child is at an age where he is growing accustomed to studying things. Johnny asks about the Holy Spirit, "Is he really with us to comfort us?" Johnny's father, perhaps not the world's greatest mystic, is nonplussed. He may stutter (or sputter) a bit, feeling inadequate to pinpoint for a young lad his own experiences of the Holy Spirit. Yet, behind him are twenty centuries of Christians who have testified to the reality of God's presence and work in the world and in the church. Could he not then say, "The Holy Spirit is really just God as he comes to us today. And the church believes that God is with us and guides us and brings comfort"? The important thing, it would seem, is to remember that having fallen back upon the church and its answer has not yet fully answered the question. Nor will it be answered for Johnny until he can conclude for himself that God can be real in the world. At this point the father might turn the question back to Johnny and, in fact, join him in the pilgrimage of faith.

In summary, suppose little Gary asks, "Mother, who made God?" If Mother can say in an unassuming yet enthusiastic way, "Why, Gary, that is what's so special about God. He's the only one who did not have to be made! He just is," she will achieve several values. See how many you can pinpoint.

Among other things, at least, these qualities would seem to be present in Mother's answer: She has come out with a faith-answer of her own, lending security and support to little Gary as he struggles for faith. She has pointed to God without using words that might at the same time limit her son's understanding. Her answer would seem to be correct as far as it goes, steering away from concepts which might later require relearning, and in doing so she has laid a foundation for Gary to develop one day the very mature notion of God as the "Ground of All Being" or as the one who is beyond all our living. (Here Mother has both the Bible and contemporary theologians on her side!) And by leaving her answer somewhat unfinished Gary's mother has implicitly testified to the mystery that shrouds God, and she has answered in such a way that will stimulate more thought in an eager, seeking mind. Some might feel she should say more; I say let her drop it unless another question is popped. After all, little Gary was not asking for a sermon, just another stepping-stone for his journey in faith. □

Russell steers planning for nationwide emphasis

If you want to do
your family a disservice . . .
Die without a will

As a nationwide emphasis on the making of wills is launched by Protestant churches this fall, slogans such as the above may be seen with increasing frequency. The effort is intended to alert church members to the importance of exercising responsible stewardship over their entire resources, including estates, for both practical and spiritual reasons.

Harl L. Russell, one of the most peripatetic of Brotherhood staff members and a top stewardship leader in National Council of Churches circles, is chairman of the NCC's twenty-nine-member Committee on Wills and Special Gifts which has planned the emphasis. At least twenty communions, including church bodies in Canada, plan to participate.

Congregational helps: Printed materials produced by the committee will enable local congregations to inform members on the means of drawing up wills. A "Wills Emphasis Materials Kit" has been released containing two filmstrips, one on procedures for making a will, the second on the importance of a will for adults of all ages.

"You do not make things the least bit easy by not making a will," one of the messages points out. Without a will, assets may be liquidated at less than the real value, legal proceedings and audits may prove costly both in terms of dollars and delay, and the actual disbursement of the estate by law may reflect neither the intended wishes of the deceased nor the actual needs of the survivors.

Where to begin: The beginning point in making a will, one of the filmstrips suggests, is to identify your responsibilities: "What are my objectives for those I love and who depend on me?"

And for most persons, the first will should be but the first of a series of wills, the presentation notes, for as circumstances change wills need to be revised.

Other materials will point up means of remembering the church and its ministries not only in wills but through other types of giving as well – cash, property, annuities, life-income agreements, trusts, and special agreements.

At the helm: In chairing the sponsoring committee, layman Harl Russell brought to the planning his inevitable and irreparable humor, of course, but also a compelling, lifelong commitment to the church and its causes. He has been in denominational stewardship work for nearly twenty years, prefaced by twenty-two years as a district insurance manager and salesman at Marshalltown, Iowa. He has been chairman of the Department of Stewardship and Benevolence of the National Council of Churches and president of the Church Pensions Conference.

As director of special gifts for the General Brotherhood Board, he is in charge of a program which last year wrote annuity agreements totaling $178,000 and which received bequests on behalf of the board totaling $151,000. In a second assignment, as executive secretary of the Pension Board, he helps administer and promote a pension fund which now enlists 1,058 ministers and missionaries and totals more than $5,500,000.

Timely: To the church at large, as to Russell and company, the coming wills emphasis is timely. For half or more of the members of churches have yet to heed its theme:

For all you love . . .
make a will

WILLS
EMPHASIS
MATERIALS
KIT

Planners of the forthcoming wills emphasis include, from l. to r., Alf W. Jorgenson, American Lutheran Church; James R. Reed, Christian Church; Committee Chairman Harl L. Russell, Church of the Brethren; and Gilbert G. Stout, The Methodist Church

India's long road to union

The long pursuit that is required in arriving at wide-scale church union may be seen in developments in Northern India and Pakistan. Seven church bodies there have been working at the matter since 1929.

In recent developments the struggle to achieve an inclusive united church moved a step nearer with the approval of the revised plan of union by the Calcutta Diocesan Council of the (Anglican) Church of India, Pakistan, Burma, and Ceylon.

The revised plan of union has also been tentatively approved by the Methodist (British) Bengal Synod and by the United Church of North India, itself a merger of Congregational, Presbyterian, Reformed, and Moravian interests.

The Church of the Brethren in India is among the parties engaged in the negotiations.

In 1963 the Brethren in India voted not to accept the proposed union scheme. Since that time the Brethren have remained full participants in the consultation and have helped in the development of the new proposal. India district conferences will be voting on the new scheme within the next three years.

Still other bodies involved in the union talks are The Methodist Church of Southern Asia (related to The Methodist Church in the United States), the Baptist Churches of Northern India (British), and Christian Churches (Disciples of Christ).

Since the union negotiations in North India and Pakistan began with the Round Table Conference of Lucknow in 1929 and the first edition of the Plan of Church Union was developed in 1951, the approach has been drastically modified to take account of the many criticisms and suggestions.

The current plan is the fourth edition, issued in March 1965. Churches participating in the negotiations have been asked to give their final decision on this plan by the end of 1969.

The plan now being voted on holds the Bible to be the decisive standard of faith for the proposed United Church and accepts the Apostles' and the Nicene creeds as witnessing to and guarding that faith.

According to the plan's provisions for the ministry, all ordained ministers of the participating churches may become ministers of the United Church by a mutual laying on of hands in which the spiritual heritage of each body is shared.

At the outset, no forms of worship or of ritual will be imposed on any congregation. It is expected that eventually a common prayer book and forms of worship will be devised.

The proposed new church is expected to have full communion with all the churches to which it is organically related and with the Church of South India.

Computerized democracy

"Few technological developments are formidable enough to mark turning points in human history. Two such phenomena have occurred in our time: the atomic bomb and the computer."

With this introduction *Saturday Review* (July 23) opened a special issue on the potentiality of the automation revolution. A series of reports made clear that ultimately no area of human life will remain untouched by the computerized age. "A complete new environment will exist," commented one writer.

Among the nine authorities contributing to the special issue, including scientists, communicators, educators, and journalists, was Church of the Brethren pastor Vernon F. Miller. The magazine identified him as "a student of public opinion and social action" and "minister of the Goshen City, Ind., Church of the Brethren."

Under the theme, "The Town Meeting Reborn," Pastor Miller projected means by which ingenious experiments in opinion sampling may increase individual involvement in mass democratic government.

"Contemporary mass media have been accused of creating a mass culture in which the individual is lost in a depersonalized society of unrelated persons," Mr. Miller wrote. "But reversal of this prospect is possible. Mass media can be the vehicle for individual involvement in modern life. If we combine contemporary mass media with modern computer systems, we will have the means to help restore responsibility to the individual and a new sense of community in our society."

The writer delineates procedures by which individuals in a studio audience, in homes, and in neighborhood groups may respond to opinion surveys on vital issues and, in effect, reestablish the town meetings of a former era. Once again personal involvement and evaluation "by the people" would occur.

He particularly commends response by means of neighborhood groups. "A person is really never sure how fully he believes an idea until he has expressed it in his own words to another person," he said. "In the give-and-take of conversation he can correct errors and be open to new insights. A group can come out with a creative new concept that no one person had at the beginning."

Pastor Miller has been minister at Goshen since 1963; among his earlier pastorates were Fresno, Calif., for eleven years and Valley View church, Whittier, Calif., for five years.

He is secretary of The Brethren Journal Association, a graduate of Manchester College and Bethany Theological Seminary, and father of four. His interest in computerization, he told the Messenger, issues from a belief that technological devices can be resources for creative life. An electronics impulse can be as holy as the germ of a seed in soil. It depends on how you look at things. The church has often erred in condemning new forms. His interest in community life and government was stimulated by a major in history under Dr. Andrew Cordier at Manchester College.

Three who had led

THREE WIDELY KNOWN LEADERS of the Church of the Brethren died in recent weeks, one an educator-preacher and two prominent laymen.

C. Ernest Davis, former head of the Brotherhood's Christian education program, former president of two Brethren colleges, and Annual Conference moderator in 1941, died July 21. A memorial service was held July 31 at his home church at La Verne, Calif.

His death, which came unexpectedly at the ranch of a son at Pagosa Springs, Colo., occurred in a log cabin, just as had his birth in Tennessee seventy-three years earlier. In his early boyhood his family had migrated ahead of the railroad to the California frontier as part of a program of Brethren "colonization," settling in the high, timbered plateau country along the northern border. For high school, he went 600 miles southward to Lordsburg Academy, later La Verne College, a college of which he was president from 1938 to 1948 and from which his five children graduated.

He also had served as president of Mount Morris (Ill.) College from 1929 until its merger in 1932 with Manchester College. From 1948 to 1958 he was executive secretary of the Christian Education Commission of the General Brotherhood Board.

Since retirement in 1958 he and Mrs. Davis were engaged in interim pastoral assignments at Fresno and San Francisco, Calif., had been chaplain on a cruise to the South Pacific, and conducted many preaching missions. He was a minister in the Church of the Brethren for fifty-five years, his forceful, colorful preaching sometimes reflecting the homesteading era of his boyhood.

Among the deceased . . . C. Ernest Davis

In June 1965 he and Mrs. Davis, the former Grace Heisel, commemorated their fiftieth wedding anniversary. Survivors include the widow, the five children, and seventeen grandchildren.

Leonard Clyde Carter, Bassett, Va., industrialist, civic leader, and churchman, died May 8 at age sixty-three. He had been hospitalized for four years.

In 1955, yielding to a compelling urge, Mr. Carter gave up his industrial management posts with Bassett Furniture Industries, Inc., of which he was a vice-president, to devote his remaining life to volunteer lay work in the church. Within a year, he became ill.

He was co-founder and deacon of the Bassett Church of the Brethren, much like his father who had established a church at Selma, Va. He also had a salient role in the development of Friendship Manor, the church's retirement home at Roanoke, Va.

In his illness, editorialized the Martinsville *Bulletin*, Mr. Carter "refused to yield to adversity, pain, and discomfort and lived on with the same determination that had characterized him all his life and with the hope that he could be of some further service to his church and fellowman."

Survivors include the widow, the former Gladys Stone, a son, and a daughter. The son, Clyde, is pastor at Midland, Va.

Ray M. Petersime, Gettysburg, Ohio, an industrialist and humanitarian as well as a church leader, died July 24 of leukemia.

Foremost among his wide-range contributions was his personal hand in resettling more than 1,000 displaced persons and his leadership in relief ministries.

He was a pioneer in Heifer Project, Inc., one of his farms having been used as a collection center. Similarly he was a leader in the Christian Rural Overseas Program, in prison visitation, and, recently, in the Child Care Foundation for Haiti. For thirty years he was a trustee of Manchester College and had served on the boards of Bethany Seminary and Bethany Hospital. He was one-time Prohibitionist candidate for governor of Ohio.

With his father, Ira, he was co-inventor of the rotary electric incubator placed on the market in 1922. The Petersime Incubator Company has representation and manufacturing facilities in nearly sixty countries.

The widow, the former Bernice Bigler, four children, and seven grandchildren survive.

OSU's campus ministry

A UNITED MINISTRY to students at Ohio State University at Columbus this fall will include Church of the Brethren participation.

Kenneth I. Hartman, formerly pastor of the Emmanuel Church of the Brethren, Dayton, is one of the six university pastors staffing the new United Christian Center. Other participating denominations include the United Presbyterian Church, the United Church of Christ, and the Evangelical United Brethren Church.

Mr. Hartman's assignment is to share in a united ministry within the total life of the university, relating to students, faculty, and community. Brethren students will share in united Christian worship, seminars, and service and growth opportunities. All members of the staff are available to any student for counseling.

The center facilities, to be dedicated Oct. 16, were built by the United Presbyterian Church and the United Church of Christ. Included are a chapel seating 300, offices, conference rooms, lounge, dining rooms, and guest rooms.

Representing the Church of the Brethren on a joint board of directors are C. Albert Guyer, Dayton, Dean L. Farringer, Columbus, and student John Bradshaw.

For support of the initial year's campus ministry the Southern Ohio district is investing $10,547; the General Brotherhood Board, $2,000; and the Northern Ohio district, $350.

Mr. Hartman is meeting frequently with the Brethren of the Columbus church, which since June has not had formal worship services but is continuing occasional fellowship meetings while seeking to determine directions for the future.

Free church center to open

A NEW GRADUATE CENTER for Reformation and free church studies will open this fall at Chicago Theological Seminary.

The center will offer research and study at the doctoral level, specializing in the history of the Reformation and the development of free churches. Free churches are defined as those stressing the voluntary and disciplined membership of adult believers in a gathered church, essentially congregational rather than hierarchical in pattern of authority.

An interreligious group of scholars will serve as consulting associates for the center. Among them are Franklin H. Littell, president of Iowa Wesleyan College in Iowa, and Donald F. Durnbaugh of Bethany Theological Seminary. Other associates come from Chicago's Loyola University (Catholic), Mennonite Seminary, Elkhart, Ind., and Earlham School of Religion, Richmond, Ind. (Society of Friends). Clyde L. Manschreck, director of research at the Foundation for Reformation Research in St. Louis, will direct the program.

Commented Dr. Durnbaugh: "The significance of the center is that there is a great quickening of interest in the concerns of the free church as classically established by such movements of the radical reformation as the Mennonites and later groups (like the Brethren). Many of the experiments in church renewal are picking up ideas of the earlier groups such as emphasis on laity, disciplined church membership, house churches, and free ministry."

One pastor's farewell

THE SEASON of congregational good-byes has reached its peak. The annual exodus of pastors and of laymen soon will subside.

To the Bakersfield Church of the Brethren, Calif., a warm, prophetic farewell sermon was delivered by the pastor of nine years, Ralph E. Click.

The minister spoke of what those nine years meant to him, to his family, and to the congregation: the obvious physical changes in the parish and in the parishioners, the abiding joys of close personal sharing, the growth which he sensed had come to others and to himself.

"We came with uncertainty. Perhaps you had similar feelings," he said. "Certainly I had doubts, not so much about you, but about the ministry, about my vocation. Yet here we were, ready to begin to work together. . . .

"Both of us have grown to the place where we are ready for a new adventure. For you it will be a stimulating time under a skilled, experienced, talented new pastor, Edward K. Ziegler. For me it will be just as exciting in my new, challenging field of study and service with the Menninger Foundation. The future is filled with excitement for us both."

In pointing to the future Pastor Click was specific. He addressed the young families and the newer members of the church by urging them to a more significant financial commitment. He addressed the established homemakers and older members by urging openness to change. And he addressed the "liberal-conservative cleavage" within the congregation.

"There are those who feel the gospel is personal and individual and not social," he noted, "that society and change come not through direct action, but only as individual lives are changed. . . .

"Others feel that the gospel must have direct social applications to problems like war, poverty, racial justice, crime. A gospel that does not relate itself directly to these human problems is not the gospel of Jesus Christ, but a shallow imitation. . . .

"I would remind you that both of these dimensions of the gospel are essential, that alone neither is whole, and that one without the other will soon grow sterile and stale. It may be that some of us are so created that we must emphasize one or the other but that does not mean that we can get along without both.

"If this problem is to be solved nationally, it must begin at the grass roots, in the local church and community. The question is: How will we deal with it? Will we gloss over and ignore the differences, pretending they don't exist? Will there be a conspiracy of silence? Will we fight over them, each trying to convert the other, each believing down in his heart that the other is wrong?"

In the visionary manner of the prophet Joel Pastor Click concluded: "I too have a dream.

"I have a dream that someday in this valley, in this community farmers and farm workers will sit down together to work out their common needs. . . .

"I have a dream that someday the liberals will see the need for greater stability and that the conservatives will be willing to adapt to the future.

"I have a dream that within this congregation people will be accepted more fully even though they do not come from a Brethren background.

"I have a dream that you will find new, exciting, different ways to serve this community, ways that none of us can now even visualize but which God has awaiting you. . . .

"I have a dream that each of you as one of God's most precious children may continually feel his presence, his love, his prodding in your lives. For only then will you become that person which God knows you can become."

Brethren delegates W. Harold Row, l., and Roy Blough, r., with chairman M. M. Thomas of India and director Paul Abrecht of the World Council

Economist Barbara Ward: "We did give .03 of our GNP . . . "

Among 400 participa second from l., who h

SPECIAL REPORT

A plea for a radica

From the start of the opening session – when a dark-skinned Asian, Prof. M. M. Thomas of India, called the assembly to order – it was evident that the World Conference on Church and Society, convened at Geneva in July, would be no ordinary conference. Not only would it be notable for the timely themes it tackled – technology, revolution, peace in a nuclear age, and the churches' role amid rapid social change – but the qualifications of the participants were such that, unless they missed the mark completely, they would have something significant to say to the churches, if not on behalf of the churches.

Even in its composition the conference was different. Earlier world conferences had been overweighted with theologians and professional churchmen. This time more than half were laymen, men and women with a Christian perspective who had been chosen by their churches because of their competence in various fields. They came from eighty nations – the chairman observed that the absence of participants from China left a serious gap. Almost for the first time in the history of such world conferences, nearly half of them represented so-called "developing" nations. For example, there were almost as many from Asia as from North America, almost as many from Eastern Europe as from Western Europe.

If an observer took into account also the differences in social background, the various ideologies represented, not to mention the range of language and cultural traditions, he would be amazed at how much unanimity prevailed. Yet it was evident at once that the conference was prepared to speak, sometimes rather tentatively but at other times with authority, as relevantly as it could to urgent questions confronting the world today. Specifically the conference was asked to help churches begin a radical reorientation to the world of revolutionary change.

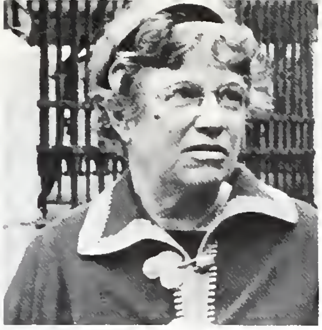
Man's new confidence: Prompting rapid change is the new technology. Whether people live in developing or developed nations they are bound to be affected by scientific and technological advances which seem sometimes to threaten, sometimes to benefit mankind. Not many of the participants were as optimistic as Dr. Emmanuel G. Mesthene of Harvard University, who emphasized the liberating power of technology. He regards technology as a tool which gives man the ability to control his environment. Therefore, modern man is experiencing a "recovery of nerve," giving him new confidence and freeing him from the tyranny of physical nature. The Harvard professor insists that man no longer needs religion as a crutch since he no longer fears the unknown. The church, in order to be relevant, must then cease to do what machines now can do and should rather guide men in setting worthy goals for society.

Other speakers gave more weight to the problems that technology poses for man and for society. Prof. Jacques Ellul of France argued that technology can neither be controlled nor stopped. It offers an environment that is entirely new for man. The role of the church is not to adapt itself to this contemporary trend but, rather, to provide a stable point of reference amid changing circumstances. Robert Theobald, a free-lance socioeconomist, insisted that man's wisdom has not kept up with the pace of technological change. He said the scientific revolution requires the adoption of religious values in order to survive, but he was skeptical of the readiness of society to make the radical changes needed for survival.

Technology . . . for whose benefit? Even if you underline only the promised benefits of the new technology – for example, the prospect that man can at last provide enough to eat and a decent life for all the world's population – you face some tough problems. Several speakers pointed out that the applications of technology usually add to the wealth of the rich nations and do not necessarily benefit the poor nations. Technology tends to support the status quo and may actually serve to widen and deepen the "poverty gap" that already divides much of the world.

The conference attempted to face up to the meaning of this gap, but even to discuss it was not always easy. Speakers from the new nations were quick to point up that most of the terms now applied to them – "the third world," "the underdeveloped countries," "the poor nations," or "newly awakened peoples" – reflect a patronizing attitude on the part of the

Orthodoxy's Father Juvenali,
to the Church of the Brethren



Anthropologist Margaret Mead: How does one love one's neighbor?

From the left, Martin Niemoeller of Germany, Z. K. Matthews of Africa, Gen. Secy. W. A. Visser 't Hooft, Eugene Blake

w look at the world

older, affluent nations. But no matter how it may be described, the poverty gap is so real that it must be faced not only in terms of economic emancipation for the new nations but also in the light of the political dynamics that are at work among them. Mr. Bola Ige, a young Nigerian lawyer and political leader, voiced rigorous criticism of the United States and Russia, charging that no peace is possible as long as they "arrogate to themselves the monopoly of directing the future of the world and the other nations." He also criticized many of the attempts to give economic aid to newer nations because they fail to recognize the desire of the people in these nations to have a part in planning and executing the schemes for their well-being. He asserted that the problem is not the poor of the world but the rich.

"Sorry, Lord": While many of the spokesmen from the new nations (in Africa, Asia, and Latin America) suggested that only a revolutionary movement could provide the direction they wanted, Barbara Ward, British economist, insisted that Christians around the planet could be a lobby that might stir the more affluent nations to share the resources in their hands. She said, "When we come before our heavenly Father and he says, 'Did you feed them? Did you give them drink? Did you clothe them and did you shelter them?' and we say, 'Sorry, Lord, but we did give .03 of our gross national product,' I don't think it will be enough."

One frightening result of the "poverty gap," if it is allowed to widen, is the development of hostility, no longer between East and West, but more likely between the North and the South. Dr. W. A. Visser 't Hooft, general secretary of the World Council, observed that "unless a profound change takes place in the thought and action of the developed nations the world will become increasingly divided between a Northern part getting richer than is good for its soul and a Southern part which will be plagued by poverty and even by famine." Since many of the new nations of the Southern hemisphere were well represented at Geneva, it was not surprising that some of this hostility was expressed in their repeated convictions that only a profound revolution could bring about the changes for which they could no longer wait patiently.

How revolutionary? "Revolution" is a word all too easily spoken. As a means toward reaching understanding several leaders tried to define and distinguish its meanings. Prof. H. D. Wendland of West Germany observed that the present revolution is total and worldwide in contrast to a political revolution, which may result only in a change of rulers, or a social revolution in which people who have been oppressed manage to get the upper hand. A professor from France distinguished between the speeding up of evolutionary changes and the kind of revolution that sought quickly to break up old structures and build new ones.

Mr. Bola Ige, an articulate spokesman for revolutionary groups in the new nations, was critical of Christians who are tolerant of revolution as it may express itself in demonstrations and protest marches but who still want to hold on to a constitutional system. This attitude he regarded as "reformist" rather than revolutionary. He wanted a revolution that would "completely knock out all existing suffocating constitutions, systems, and the powers that keep them going."

Prof. Roger Shinn of Union Theological Seminary urged the conference to distinguish between "authentic revolution" and what he termed "pseudo-revolution." He also called for a theology of revolution in place of a revolutionary ideology which has a "dangerous tendency to deify history." And Denys Munby of Oxford University asked the participants, "Where is God at work in the world today and where is the devil at work?"

Violence an ultimate recourse? Even among those who called for revolutionary action there was disagreement as to whether Christians should resort to violence in their efforts to effect radical changes. Some speakers urged exclusive reliance on nonviolent action, but others agreed with Prof. Richard Shaull of Princeton Theological Seminary, who claimed that there may be some situations in which only the threat or the use of violence can bring about needed changes. The question emerged whether the violence which sheds blood in planned revolutions may not be less evil than the

Archbishop Alexis of the Russian Orthodox delegation on the podium

Brethren economist Roy Blough, New York, and Egbert de Vries, Netherlands

Z. K. Matthews, WCC's Inter-Church Aid Secretary for Africa; W. H. Row, Brethren delegate

violence which, though bloodless, condemns whole populations to perennial despair. A final report allowed for the possibility of using violence as an "ultimate recourse," justified only in extreme situations.

Perhaps the most persuasive argument against violent measures came to the conference from a revolutionary leader who spoke from a situation in which violence was real. Dr. Martin Luther King, who had been scheduled to preach at the cathedral in Geneva at a major session, was eagerly awaited not only by the conference but by television audiences in Central Europe. However, because of riots in Chicago he decided to remain there, but his sermon was filmed at First Church of the Brethren in Central Park and flown to Geneva so it could be heard as scheduled. The Negro civil rights leader denounced violence as "self-defeating and self-destructive." Yet, at the same time, he observed that it should surprise no one that "long-established poverty, social isolation, unendurable discrimination, and educational inadequacies" should result in "misguided violence against society."

"No" to nuclear war: In a major session devoted to the question of peace in a nuclear age, three speakers — a Dutch statesman, a German theologian, and a Japanese professor — agreed that the church must say a firm "No" to nuclear war, because such conflict is self-defeating. Dr. Max Kohnstamm of The Netherlands urged the churches to share in the search for new structures that would help to provide international laws, institutions, and a coercive power that would maintain peace. Dr. Helmut Gollwitzer, professor of theology in West Berlin, made a forceful plea to the churches to shout "No!" in the ears of political and military leaders regarding the use of modern nuclear weapons. This, he said, "is the first task of the church in regard to the question of war today." The Japanese professor, Yoshiaki Iisaka, accused both the U.S.A. and Communist China of trying to save the world on their own terms while intensifying the nuclear danger.

Two speeches from the floor, following these presentations, supported the position of Christian pacifism. Dr. Kenneth Boulding, professor of economics at the University of Michigan and a member of the Society of Friends, said that he spoke not as an economist but as one who had heard the voice of Christ. He asked why there had been so much silence in the churches regarding the evils of war. He said it should be the message of the church that "the Lamb, not the eagle or the lion, is on the throne." Then Martin Niemöller, one of the presidents of the World Council, told how he became a Christian pacifist. In 1954, after realizing how totally destructive war had become, he read the New Testament through, asking himself what Christ and the apostles had to say about violence. He recalled his experience as the commander of a torpedo boat in the first world war. He said that under no conditions could he have imagined that Christ would push the button to destroy an enemy. He urged the churches today to speak and act in conformity with the spirit of Christ.

"Who is our neighbor?" Thanks to modern technological and scientific developments it is now possible, for the first time in human history, to do many of the things that men have always wanted to do: to put an end to famine, to see that every child is a wanted child, to make the deaf hear, the lame walk, and even by means of new forms of communication to help people all over the world to see one another as brothers. Pointing out these possibilities, Margaret Mead, American anthropologist, said, "We know now that we are one human species. Science has reinforced our Christian understanding as to who is our neighbor. The fate of any one is the fate of all of us. We are now keepers of all the peoples on the earth."

In the light of these facts, what is the primary task of the churches? Margaret Mead would insist that in the recent past the churches were asleep, but now they must become aware of what is happening in science and technology. They must be prepared to offer not only a new definition of the world and society but also of how one loves one's neighbor. Prof. M. M. Thomas, chairman of the conference, said that Christians need not underline the importance of loving one's neighbor any longer but that, instead, they should develop the structures that would best serve to express that love.

Neither master nor servant but conscience: Many other participants echoed the words of Martin Luther King's recorded message when he called on the church to be neither the master nor the servant of the state but rather the conscience of the state. Some of them felt that an important task for Christians is to expose the tragic slowness with which the resources held by the "rich" countries were being shared, if at all, with developing nations. And many of the spokesmen for Christians in the newer nations, in the face of such halfheartedness, went even further to propose that the church must spark and help direct the revolutionary movements already at work, seeking drastic changes in society.

In general the conference lifted up at least two approaches to the role of the church in contributing to the transformation of society. In areas of the world where Christian churches represented a majority of citizens or perhaps even held a recognized, influential, or official position, the church could be expected to help set the goals for a new society and also to assure that the benefits of technology should be made avail-

In a "visible witness" before Palais de Nations, marchers hear Nigerian Adeolu Adegbola

Indonesian T. B. Simatupang . . . harnessing "revolutionary steam"

From Geneva: Bids for repentance, study, experimenting, servanthood

able to all people. But the role of churches in areas where Christians were in a minority, as in Eastern Europe and in the newer nations, may be that of a sect, acting as leaven in society and finding its calling as a servant church. One speaker from a Marxist country, Prof. J. M. Lochmann of Czechoslovakia, explained how Christians in socialist countries see their service to society, not as a "dominant church" or as a "ghetto sect," but, rather, as a "pilgrim church, which is trying to bear witness in its faith and in its life to the new ways that God has prepared for it, and for the society in which it lives."

Toward transformation: As the conference drew to a close a number of "conclusions," hammered out in sectional meetings in days of debating, were adopted for transmission to the World Council and to its member churches. In far more specific terms these recommendations will point the way for a greater role of the churches in today's world as Christians around the world examine these conclusions and apply them in concrete ways to the transformation of society.

Among the conclusions were such points as these:

An urgent call for wider dialogue: Communication between technologists, social and political scientists, and church representatives was urged at national and regional levels, in a pattern similar to the Geneva conference.

Further, one report in recommendations to the World Council envisaged the creation of a new agency "to facilitate communication with the increasing number of international agencies in the scientific and technological field"; the institution of "an informal dialogue with Marxists" aimed at increasing "the possibilities of cooperation between Christians and non-Christians, irrespective of their ideologies, for the furtherance of peace and progress of all mankind"; and urgent study of a wide number of theological issues related especially to law, revolutionary action, and man's social experience.

"Theology should, as a part of its basic task of expressing faithfully in our time the meaning of God's revelation, continue to reexamine its own formulations in the light of dialogue with other disciplines of thought and in the light of the new social experience which Christians share with all men," one report said.

Defining the power of the state: "No state has exercised, could exercise, or has any right to aspire to exercise all power in society," still another report concluded. "Christians and their fellowmen may honor and respect the state, but they cannot give it the ultimate allegiance that is due to God alone.

"As Christians we regard all institutions as tentative and subject to revision for the sake of serving the good of man, and, therefore, we must help to ensure that states be open to the future and must include the mechanisms that make change possible."

Interpreting the effect of law: "Law tends to be static and conserving. . . . When law is merely conservative and rigid, it may become a detonator of explosive revolution. . . .

"When for generations peasants have been exploited by great landowners, may Christians appeal to the established conventional laws of property?"

On current international crises: The conference urged that with regard to the Vietnam conflict, "all hostilities and military activity should be stopped and conditions created for peaceful settlement" either through the United Nations, recourse to the 1954 Geneva Conference, or by means of other international agencies.

The absence of China from the UN was deplored and the view expressed that disarmament negotiations cannot be satisfactory unless she participates. The conference recommended that the Rhodesian situation be referred to the UN.

Challenge of technology: The conference affirmed that "it is not accidental that modern science appeared first in a culture informed by the Bible's emphasis on the world as the field of man's responsibility.

"Christians," it said, "trust the universe that God has created and delight in exploring its composition and unlocking its possibilities." The revolutionary element in the present situation was "that man not only has the power" to "change his nature and cultural environments and even alter his own biological nature," but that he has begun to do so "and must live in the constant awareness of his new power." This was a power to "build and liberate or to enslave or destroy."

The conference deplored "ill-founded messianic hopes of what scientific technology" can do. For this reason the churches are called to "active participation and appreciative criticism." But the advent of scientific technology means that "man no longer can think ethically merely about existing options." He must use his ethical imagination to make choices in relation to conditions that still lie ahead. "Our ethical thinking must engage the process of social goal-setting in our societies."

"An impatient world": Behind the World Conference on Church and Society was, as some participants described it, the fact of "an impatient world challenging a complacent church."

Whether the event proves to have been the most significant church conference in recent years, as some observers declared it to be, depends in no small way upon the extent to which that complacency toward change has been shaken.
– K.I.M.

ORIGINAL SIN:
the relevance of an irrelevant doctrine

by G. Wayne Glick

■ Of all the terms which the "death of God" theologians castigate as "irrelevant" to the generalized "modern man," none so falls within the condemnation as "original sin." It would be folly to deny that this term has indeed lost much of its meaning for modern man, and to that degree these theologians are correct. Not only the secular modern man finds this an odious or incomprehensible belief; the modern Christian, if one may be permitted so to generalize, finds little if any self-understanding in the concept.

This, of course, ought not to be surprising. Modern thought and life are so thoroughly dominated by an anthropology — in the sense of a doctrine of man — for which radical evil is alien, absurdly alien, a nonthought, that we are inclined to be surprised when some rare thinker takes the existence of this ancient doctrine seriously.

Original sin means universal evil. Universal here signifies a presence in every man. Simply, it can be called self-centeredness or just selfishness. This root nourishes many forms — from the blatant grabbing of the infant to the sophisticated self-serving and pride of the adult. Its variety is infinite and in its universal presence *all* men exemplify it: the white supremacist who clubs down a civil rights worker, the realtor who puts "restricted" on his subdivision signs, the "hawk" who reluctantly urges escalation of war in order to get peace, the "dove" who is primarily interested in "national image," the "Christian atheist" for whom the self is alone in the cosmos, the ecclesiastical functionary who politics for an office, the biblicist who wishes to corral the God whose Word is his loving, the humanist whose heart bleeds for a generalized humanity. And so on and on, including the writer of theological articles on the meaning of original sin. There is none righteous, no not one.

That is what the doctrine of original sin intends to say; not, in one of its refinements, that all men are always and everywhere totally and completely depraved, rivers of unrelieved mud, but that all men are betrayers of the image, seekers after self, tainted with self-interest in some measure in all that they do, unless they are constrained by a grace which enables them to stand in the image in which they were made.

But the "death of God" theologians are correct when they argue that such terms as this one, and such language as I have just been using, are irrelevant to modern man. We must try to see why this is so, and we must not be so gentle as to leave these somewhat unbelievable nineteenth-century men unchallenged.

Where the inversion took place initially is difficult, if not impossible, to determine. Possibly it was with "Adam," that Hebrew word meaning "man," but if so, there still remained (it would be foolish to deny that they have ever disappeared, lest we make a liar of God) those who were summoned by *grace*. And these men — Abraham, Moses, Elijah, Jeremiah, Isaiah, and unknown clouds of witnesses in Christian history — knew that grace was grace, and that it was this grace, and only this grace, that permits us to speak of the truth of God and the certainty of God and the salvation of God as having been shed abroad in our hearts. But, alas, how devious man is with his iconoclasm! For immediately it is the heart into which the light has been shed, man's heart, which becomes the object of his thought. Not the fountain and origin, the loving, seeking God who has come to us, but man's apprehension of his coming, this becomes the object. Or, in a familiar biblical figure, not the God who makes man, indeed, in his image, but the image itself becomes the source of wonder.

Faith is not primary, in other words; grace is. And all those controversies that have raged in Christian history around the relative weighting of these two things tell, among other things, of the deviousness of the human heart. For it is a *sine qua non* of biblical faith that God is God, that his place cannot be usurped, that he makes us to delight in his praise, that it is in him that we live and move and have our being. When we begin to argue about cooperation, when we contest his priority, when we speak of him as partner, it is not that we are being deliberately bad; it is that we are the victims of a snare and a delusion. Do we not know that all the good we can do is done because he gives us life and breath and everything? Do we not know that the freedom we speak of as an achievement he gladly gives us as a gift? Do we not know that, like the human love that wills the good of its beloved even at the cost of its own life, his love stoops to conquer, for that is his nature, and it does not seek its own? Is it not instructive that the greatest saints of Christian history, the Francis or the Pascal, made no pretension for themselves, but spoke of the burning and suffusing love of God that nearly consumed them? Do we not know that "in this love, not that we loved him, but that he loved us"? And far from being a pessimistic doctrine, have we not sensed when we have given ourselves to another that it is only then that we have touched the depths of life and meaning? Truly, he who would save his life must lose it.

How did this fall from God-centeredness happen? Was it Luther's insistence that "God and faith belong together" which turned man toward the faith rather than toward the One in whom it finds its source and its life? Was Luther — or at least those who came after him — not sufficiently aware of the importance of Calvin's emphasis on the sovereignty of God? Did Luther, or his followers, so emphasize "faith alone" that they neglected "grace alone"? Was that sweeping movement known as Pietism partly at fault in its emphasis on the subjective "faith of the heart" to the point that, literally speaking, the anthropological question (the doctrine of man) swallowed up the theological question (the doctrine of God)? Or should one look in part outside the church, at those developing movements of nationalism, industrialism, modern science and scientism, and others, with their primary concern for man in this world, as responsible for this domination of anthropology over theology?

There is not enough time or space to develop all of the conflicting and converging movements which entered into the doing of this deed. But it was done.

The point is that, as of mid-twentieth century, we live in a world so dominated, and, where this is the case, there is no real engaging of three fundamental questions: the question of "radical evil" (original sin, with its correlate doctrines of the fall, the image, and total depravity), the question of death, and the question of the "solitary individual," as Kierkegaard called it. Let us try to see why this is so.

On the first question, original sin can be meaningful only within a theological context. Where there is no God whose authority and claim is absolute, sin as self-centeredness, as violation of the image, as turning away from God, obviously loses its point. Where man is the measure of all things and the locus of all value, where even such a noble thing as his faith is made into a sacred "touch-me-not," one is very clearly in a relativistic context, and there is no way that this context can be broken. There is no more striking evidence that this is so than the pitiable popularity of the "death-of-God" movement today. The "thus saith the Lord" of the great Hebrew prophets or the "verily, verily, I say unto you" of the Messiah is an infinite distance (because it is on a completely different level) from the "it seems to me" of the subjectivistic modern. And it is not going too far to say that where the context of discussion is a relativistic one, a "death of God" movement is logically to be expected.

Yet, into the face of those who make this announcement of God's death there can be thrown one question which realistic men must face: the fact of one's own death. There is no question human beings can ponder which has more profundity. The pondering is not simply a mental one; it is what the philosopher calls an existential question. I know it to be true that there shall be a time when I shall no longer exist. All the hopes and dreams, the anxieties, the large and small perplexities, all will be nothing. That is the meaning of death — to be as though one had never been. And there is nothing, literally nothing, that I can do to escape this denouement. It is the poignancy and the finality of this fact that cause Paul to declare, "If in this life we . . . have only hope, we are of all men most to be pitied." Paul saw, long before a self-centered theology announced the death of God, that *in man*, simply as man, there is no hope.

Yet even this, as some answers to the third question indicate, men have sought to avoid. They have spoken of an "immortality of influence," of "living in one's children," of "joining a choir invisible." They have rhapsodized about the social nature of man, and particularly in an evolutionary age they have spoken — mistakenly, so it seems to me — of losing one's life for the sake of "mankind." They have extolled Abou Ben Adhem, who loved his fellowmen. But the individual, concrete reality of *me* they have avoided. I, my death, my sin — in all its terrible reality — these are the limits I cannot break. This is what it means to be a man, an "Adam." "*I* have sinned," the Prodigal said, and there was no remedy for that personal tragedy than that "I" should rise and come to the father and confess. Certainly there is no remedy in remaining in that "far country," the country of self-interested, even self-flagellating introspection; there must be a return to the country where the Father is, the country where one can stand before the Father and see, in that image of the self, what one truly is. There, and only there, if he has in truth made us for himself, if he has made us to delight in his praise, can we see the meanness and rottenness of our self-seeking and self-serving, and perhaps sense also the mystery of our iniquity to turn away from such a Father.

But we shall not sense this mystery of radical, pervasive evil if we remain in the far country, whether it be with those who live riotously and tell us to forget ourselves in making merry, or with the swine who can hardly understand our self-pitying but finally delusive whimpering. With the crowd, we avoid our individual concrete self, the *I* who is no abstract "man" but a real flesh and blood mortal identity. With the swine, little is better or worse, for the country is still an alien country. Only in the orbit of the image, only at home with the Father, only "where man belongs" can there be a true statement of one's condition and a true acceptance of the fact that we are, in spite of our spitefulness and selfishness, accepted. There, at home, there is grace, and there we can confess, with the image of love before us, what we are and what we have done. And there that sin which touches all that we do, binding us over in its mystery to death, can be overcome, by an even greater mystery, the mystery of grace. Then faith is born. But only then, and only there, in the orbit of God. And I, my death, and my sin are dealt with, and I am free to love God and my neighbor. ☐

questions you ask

Q. What is the sin called the "sin unto death" mentioned in 1 John 5:16-17?

A. This is a difficult question because the author himself does not identify the sin to which he refers. The problem is made more acute because the passage seems contrary to the prevailing New Testament note of God's forgiving grace which is always extended to the penitent sinner.

Since John was deeply concerned for the unity of the church, some scholars hold that the worst sin for him was to break the fellowship of the people of God. It is more likely that the author was not referring to any particular sin but to the fact that it is possible to be so persistent in sin that it ultimately will lead to spiritual death. Evil may be followed so relentlessly that the moral sense is at last destroyed.

A mortal sin, according to this interpretation, is the willful, knowing, persistent resistance to the divine truth revealed in Christ through the work of the Holy Spirit (Matt. 12:30-32; Mark 3:28-30; 1 Tim. 6:5).

A sin which leads a man to spiritual death is not one which God cannot forgive but one which, because of human perversity, he will not let God forgive.

Q. Is it wrong for a Christian girl or woman to have her hair cut or shortened?

A. This question undoubtedly refers to 1 Cor. 11:15, where Paul is saying to the Corinthian church, " . . . but if a woman have long hair, it is her pride? For her hair is given to her for a covering."

We must always read the Bible with an understanding of the context in which it was written. If we fail to do this, we will fall into an unwholesome legalism or even into gross misinterpretations of God's Word. This does not in any way diminish the universality of the message and meaning of the Bible. It continues to be the rule of faith and practice for Christians in every age. At the same time, to be really understood the Bible must be interpreted in the light of the historical situation from which it came.

In the time of Paul a woman's shorn head or short hair was the sign of loose character or marital infidelity. Her long hair was a sign of modesty and subservience to her husband.

Today customs in personal grooming have changed just as have social traditions in general. Women no longer dress as they did in the first century. Therefore, the length of the hair no longer has the symbolic meaning that it did in the time of Paul. At the same time modesty in dress as well as in the grooming of the hair are universal principles applicable to Christian women in every generation.

There is certainly no Christian virtue in a woman being carelessly dressed or groomed in a manner deliberately out of current fashion. At the same time extremes in either dress or personal grooming that immediately call attention to the person may not only be immodest but in poor taste as well. While social customs change from time to time the principle of modesty in appearance still is certainly relevant to Christians in any age.

Q. What is the law of God? What is the word of God? Do these two words have the same meaning?

A. Generally speaking, the *word of God* refers to the revelation which God has made of himself to mankind. In the Old Testament particularly, it is the characteristic means by which God has made known his will to man both in law and prophecy and by which he achieves his purposes in the providential guidance of the world. The *word* is both powerful and creative (Isa. 55:11).

In the New Testament the word of God is closely related to the words or teachings of Christ. It is both the gospel which he preached and the revelation which came in his own person as the Word made flesh (John 1:14).

The *word* is generally prophetic in the sense that it is a truth to be proclaimed and a revelation to be received. The prophets in the Old Testament regarded themselves as the communicators of this revelation and would often repeat the phrase, "The word of the Lord came to me . . . ," or "Hear the word of the Lord."

The *law* of God might be said to be the result or effect of God's *word*. The Hebrew word *torah* translated into English *law* really denotes God's guidance or instruction more than rules to be obeyed. Jesus' frequent references to the law suggest that it is not so much God's legal code as it is his counsel and will for his people revealed through his word and proclaimed by those called to be his prophets.

Thus, while the two words are not at all synonymous, they are certainly related. The law is given by God within his word and is his instruction for mankind. God's *word*, therefore, may be said to find expression in his *law*. — PAUL M. ROBINSON

You are invited to send your questions concerning the Bible, church life, and Christian conduct to: Messenger, 1451 Dundee Ave., Elgin, Illinois 60120. Questions are answered by Paul M. Robinson, president of Bethany Theological Seminary.

SHORT SHORT AFRICAN FOLK TALES FOR SMALL CHILDREN AS RETOLD BY LAWRENCE CLARK

THE FROG WITH THE PROUD HEART

One moonlight night a certain large frog was sitting on the edge of a pool of water. The moon high up in the sky was shining ever so brightly, almost like day, for in Nigeria the moon shines more brightly than even in America.

As the frog sat by the side of the pool, what do you think he was doing? He was admiring himself as he looked at himself in the pool, for the water was quiet and it looked like a mirror.

And then he began to sing, "*Nggwarr, Nggwarr, Nggwarr* . . . " Actually he was saying, "I am a beautiful frog. What a wonderful frog I am!"

"See that small bird over there in the tree? He is not as beautiful as I. Anyone could see that I am far more wonderful than that little bird."

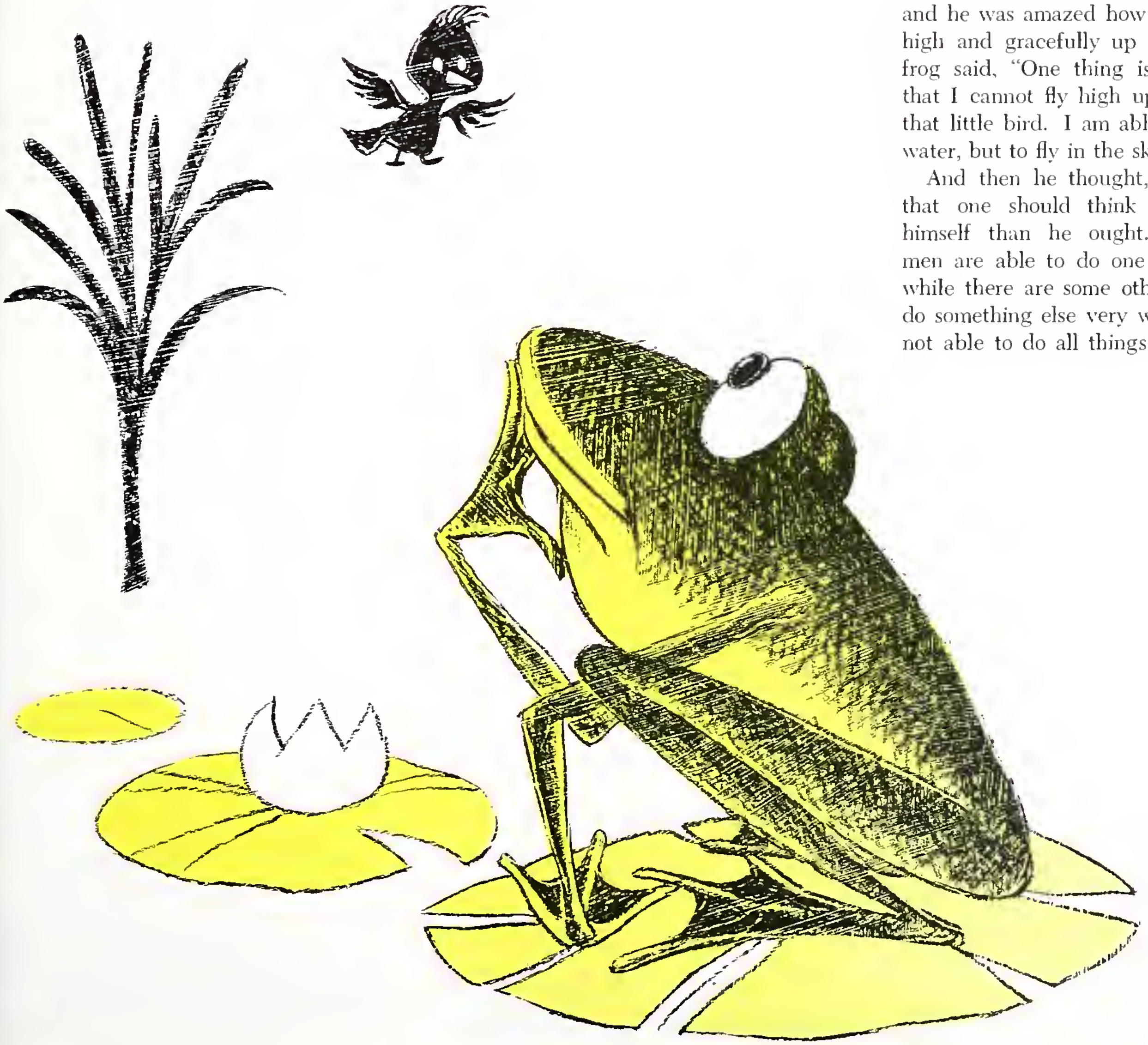
And then the little bird flew to another tree near the pool where the frog was sitting. Then the bird began to sing his beautiful song, for there are birds that sing at night in Nigeria just as there are in America.

"Azha, he certainly can sing splendidly!" said the frog down in his heart *(tsa tua msirali, hang kampta, jiri, jiri* — in Bura, for you ought to know that in Buraland frogs sing in Bura, just as frogs in America sing in English, or frogs in Holland sing in Dutch.)

Then the frog said, "One thing is certain, that is that I cannot sing like that little bird."

And then the bird flew away high in the sky. The frog looked after the bird, and he was amazed how the bird flew so high and gracefully up in the sky. The frog said, "One thing is certain, that is that I cannot fly high up in the sky like that little bird. I am able to swim in the water, but to fly in the sky is beyond me."

And then he thought, "It is not right that one should think more highly of himself than he ought. Because some men are able to do one thing very well, while there are some other men who can do something else very well. All men are not able to do all things."



day by day

ON THE FIRST SUNDAY in October Christians all over the world will observe communion. To help your family understand the purpose and meaning of this sacrament, plan to use the next two weeks in spiritual preparation. A memorable and inspirational communion experience should be the result.

The Lord's invitation covers a wide scope: "Whosoever will may come!" Considering the vast number of people in the world, relatively few have accepted the invitation. Yet, you are here.

Who are you, anyway? Who said you are worthy to come? How did you get here? Why did you come? Your very presence here is a miracle of God's love from beginning to end.

What if Jesus had not loved all men, including the unlovely, undesirable, unpopular, the harlots, the publicans, and the sinners? What if he had been unwilling to prove that love by dying on the cross? Pause now to thank him for the forgiveness and salvation available because of his sacrificial love.

DAILY DEVOTIONAL GUIDE

SUNDAY, SEPTEMBER 18
John 13:1-5. The idea of the love feast and communion service is not unique with any man or denomination. Jesus set the example.

MONDAY, SEPTEMBER 19
John 13:6-11. Feet washing revealed Jesus' greatness – his willingness to be a servant to others. It is a symbol of spiritual cleansing; the physical cleansing is of minor importance.

TUESDAY, SEPTEMBER 20
John 13:12-17. Jesus practiced the principles of feet washing (humility and service) all during his life. We are to do likewise.

WEDNESDAY, SEPTEMBER 21
1 Tim. 5:9-10. The early church soon discovered that one's spiritual sincerity was revealed by the willingness or refusal to wash the feet of a fellow Christian.

THURSDAY, SEPTEMBER 22
1 Cor. 10:16-22. An inward examination and cleansing is required as preparation for sharing the bread and cup of Christ. To eat unprepared and uncleansed is to mock God.

FRIDAY, SEPTEMBER 23
1 Cor. 11:17-22. The Lord's supper is not just another fellowship meal or potluck supper. The symbolic meaning is what is important – not the amount or type of food.

SATURDAY, SEPTEMBER 24
1 Cor. 11:27-34. No man can examine another. Each must search his own soul and repent of secret sins before he is worthy to appear in God's presence.

SUNDAY, SEPTEMBER 25
Matt. 26:20-25. Held at evening, the first love feast featured food for the body served in dishes and food for the soul in the "table talk."

MONDAY, SEPTEMBER 26
John 13:21-30. Jesus can still spot those who are insincere, disloyal, distracted, and undedicated. Other men can be fooled and misled, but no one can fool God.

TUESDAY, SEPTEMBER 27
Matt. 26:26-30. Christ is the host, inviting you to eat his bread and drink his cup. Have you determined what accepting his invitation will cost you?

WEDNESDAY, SEPTEMBER 28
Luke 22:14-20. "Too soon we rise; the symbols disappear;
The feast, though not the love, is passed and gone;
It is enough, my Lord, if thou art near;
My strength is in thy love, thy love alone."
– Bonar

THURSDAY, SEPTEMBER 29
John 6:51-59. To feed on wheat germ is to convert the nutritious elements of wheat into human energy; to feed on Christ is to have him within giving strength and courage for every difficulty.

FRIDAY, SEPTEMBER 30
1 Cor. 11:23-26. Those who observe the Lord's supper "in memory of our Savior's love" are obeying his command. We are to do it until he comes.

SATURDAY, OCTOBER 1
Rev. 19:7-10. Christians look forward to the marriage supper of the Lamb when Jesus in person will be there. Will you?

How did you get here?

What if you had never heard the gospel? You would be struggling in spiritual darkness, bound by fear and superstition, and facing an uncertain future. Pause now to thank God for those saints who sacrificed their reputations, incomes, and lives to preserve the Bible and to spread the story of Christ, for Christian parents, for concerned and dedicated church school teachers, youth and camp counselors, pastors and friends who were instrumental in leading you to Christ.

What if you lived in a country where religious gatherings were not permitted? You would have to meet in secret, in fear, and in suspicion of your best friends. The joys of Christian fellowship and the inspiration of group singing and worship would be absent. Pause now to thank God for the heritage of religious freedom which we regard as an American birthright.

Thank God for the miracle of being present at his table.

Each person comes to the Lord's table with varying appetites and needs. Some are in mental turmoil of confusion, indecision, worry, taut and broken human relationships, financial struggles, or physical infirmities and pain. Jesus invites, "Come to me, all who labor and are heavy-laden, and I will give you rest."

The multitude comes and the miracle of the feeding of the five thousand is performed all over again. How can one small boy's lunch or even one Lord satisfy the diverse needs of so many? Yet he does, and each person, after communing with God, leaves with peace and satisfaction.

As if that were not miraculous enough, "they took up what was left over, twelve baskets." Enough for all and some to spare! Enough for all and some to share! Those who come feeling unloved leave assured of God's love and go forth sharing his love and concern with others. Those who are worried and fearful receive peace and are now capable of calming other troubled hearts.

What do you expect of the communion service? Jesus has promised that you will have what your faith expects (Matt. 9:29).

By its very name, the communion service implies a mutual participation, between your Lord and you. It is not a panacea, magic formula, or opaque counterpane that will cover past sins from God's eyes. Attending communion without sincere devotion is as much a mockery of God as the idea of a faithless husband wearing a wedding ring. Thus, the service adds nothing to your salvation and faith, but it does movingly reiterate it, give effect to it, and witness to it.

What telltale signs indicate that some people miss the sacrament's purpose? What are the requirements for participation? Why should or should not primary age children attend?

As you use your devotional periods for teaching, useful worship aids could be a cup, bread tray, basin and towel, or a large picture of Da Vinci's "The Last Supper" or Brown's "Christ Washing Peter's Feet." Interpretations of these two works can be found in *Christ and the Fine Arts*, by Maus.

The messages of hymns Nos. 507 to 519, *The Brethren Hymnal*, can aid you in teaching the meaning of this sacrament. Other related hymns are: "Break Thou the Bread of Life" (No. 236), "Be Present at Our Table, Lord" (No. 551), "Let Us Break Bread Together" (No. 489), and "Blest Be the Tie That Binds" (No. 505). — EARL AND VIVIAN ZIEGLER

READERS WRITE / *continued*

issue of COCU it seemed to me the Brethren were studying, searching, listening to one another and listening for the voice of God. The year of thoughtful writing in the MESSENGER and in *Brethren Life and Thought*, the heavy flow of personal letters, the many hours of intense dialogue in small groups in hotel lobbies and on the street during Conference itself, the debate on the floor which some mature churchmen judged to be "the most substantive" in their lifetimes, the fact that many of us changed our minds during this year of conversation, all of these led one observer to say "It would be good if the church had one issue of such major importance to grapple with every year." As seldom before, we were forced to dig deep to reexamine our very reason for being and the nature and direction of our mission in the world.

I am disturbed by those on any side of a question who suggest they are exclusively "instructed by an almighty God." As I talked with delegates of differing persuasions, for and against and undecided, I felt that all of them were sincerely seeking to give expression to what they understood to be God's will. We say we believe that such a group through just such deliberation can come to collective decisions far wiser than any single opinion. If we reject this premise on an issue as carefully thought through and widely discussed as this one, then Annual Conference should forthwith be discarded.

C. WAYNE ZUNKEL

Harrisburg, Pa.

■ I am deeply grieved and much disappointed with the report of the Church of the Brethren Conference in the Aug. 4 issue of the Messenger. The editorial was far below a reconciling spirit for binding up a "broken wound," if there is one.

MRS. O. STUART HAMER

North Manchester, Ind.

■ Those who favor consultation and merger seem to assume that anyone who refuses to listen to them is refusing to listen to God.

Status quo has become a smear phrase. Is there nothing in the status quo that is worth conserving?

You deplore the possibility that "we may lose the young, dynamic leadership . . . we need to fulfill the call of God . . . " No man comes unto the Father but by the young, dynamic leaders? Let us beware of fashioning for ourselves a "modern" Jesus in our image.

CHRISTIAN BASHORE

Gettysburg, Ohio.

NOT ALL YOUTH HAVE LONG HAIR

Many thanks for printing the letter from Dan Deal in the July 7 issue of MESSENGER.

It is not very encouraging for young people such as myself to be members of a denomination which cannot seem to interpret correctly the basic commands of the scriptures, especially in regard to love feast, baptism, etc.; which is more concerned with participation in violence — inciting peace and racial demonstrations than with the salvation of souls; which offers its young people a magazine featuring articles about atheists, the Beatles, and various Hollywood stars who represent everything but what the church should be advocating; which retains membership in organizations whose leaders have had open affiliation with communistic and socialistic groups; and which has many members who would attempt to solve the denomination's problems by having it become part of a huge church in which any signs of Brethrenism would undoubtedly be lost.

If the Church of the Brethren is to be preserved, its young people need to be taught the fundamentals of Christianity and Brethrenism instead of some version which has been cut and dried to justify the thoughts and actions of modern theologians. Not all youth in the church can be identified with the long hair, guitars, and sloppy dress of Beatniks. Some of us are interested in achieving something much higher!

DAVID E. MYERS

East Berlin, Pa.

The restless church

THE RESTLESS CHURCH, edited by William Kilbourn. J. B. Lippincott Co., 1966. 145 pages, paperback, $1.95

WHO'S KILLING THE CHURCH? edited by Stephen C. Rose. Association Press, 1966. 141 pages, paperback, $1.50

THE CHURCH INSIDE OUT, J. C. Hoekendijk. Westminster Press, 1966. 212 pages, paperback, $1.95

THIS REVIEW is intended to cover the three books listed above, but a fourth lurks in the shadows. This invisible, but ever-present, fourth book is *The Comfortable Pew*, by Pierre Berton. *The Restless Church* is a collection of papers written in response to Berton's critical, challenging and controversial evaluation of the church of the twentieth century. The papers are not reviews of *The Comfortable Pew;* they address themselves to major issues raised by Berton and are arranged accordingly in this book. Happily, both sides of the coin are presented, with the result that we have here not a diatribe against a critic of the church but an honest discussion of the merits of his criticisms.

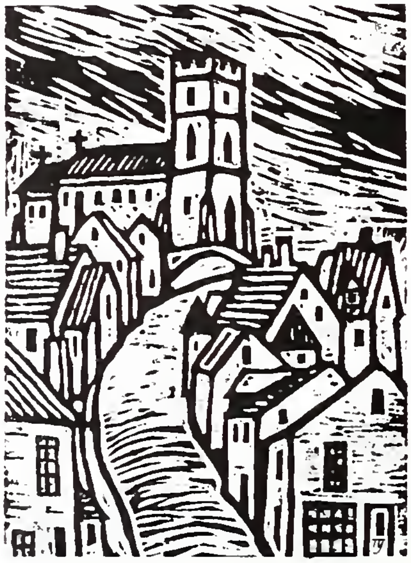
Although these writers find themselves differing often with Berton, they do not question the need for the church to rethink its understanding of itself and its mission. Repeatedly, three points are made by these authors as they discuss the role of the Christian and the church. One, the centrality of love as definitive of the good news; two, the vulnerability of those who love; and, three, that, as the church turns to the world in love, we need not be concerned overmuch with details on the circumference. These peripheral items (and the papers on dogma are excellent at this point) may change, may be lost, but the core remains constant. As John A. T. Robinson remarks in his paper, "Dogma: Who Needs It?" " . . . the inner strength is more important than the outer shell. That is why I welcome what before I would have distrusted, the call to the risk of 'faith without dogma.' "

The contributors to this book include Protestant, Catholic, and Jew; high church, low church, and, in the case of the final chapter by Berton himself, no church. Some of them are: Martin E. Marty, William Stringfellow, John A. T. Robinson, James Pike, Harvey Cox – all told, sixteen writers.

Who's Killing the Church, edited by Stephen C. Rose, editor of *Renewal* magazine, is also a collection of papers. There are a dozen contributors in addition to the editor, among whom are Robert Strom, Peggy Way, Don Benedict, Gordon Cosby, John Fry, Howard Moody, Robert Spike (a Louisville Conference speaker), and Harvey Cox.

This reviewer found this to be a most stimulating, even delightful book. For instance, in answer to the question, "What's Wrong With the Church?" Peggy Way answers in two words: "The clergy." This article is not for the faint of heart. She demands of the clergy that they take a long overdue honest look at themselves. As an ordained minister and program director of the Chicago City Missionary Society, she asks, and answers, the question from the inside.

The theme of the paper, "A New Freedom for Ministry," by Robert C. Strom, is very much akin to Colin Williams's *Where in the World?* Strom has, however, an interesting observation or two to make concerning the role of the clergy. He says on page 15, "The clergyman seeking true prophetic involvement in today's society will threaten his ordained status through neglect of his clerical duties." It could be that the minister will more and more have to decide if he is to be a "man for others" or a man for the institution.



On this same subject, Bruce Hunt in his paper, "Into the World of Work," says, "The residential parish has become imperialistic, claiming the whole of a man's religious involvement, and seeking to bring all his life under the umbrella of its program" (page 50).

Mr. Hunt and Mr. Strom combine their thinking at another point, although in their separate papers, when they talk of the training ministers receive at our seminaries. Both argue that ministers need to be trained at least enough in "science, business, industry, politics, medicine, and law" to be able to communicate with men in these places. But Mr. Hunt claims this is not likely as long as "the residential parish is taken as the normative structure of the church."

"Structures for the New Era," by Don Benedict, raises an issue I believe we Brethren must begin to face. He says on page 46, "The basis of church membership must be more than acceptance of Christ as Lord and Savior. The basis of any call to membership must include a commitment to servanthood in God's world." On page 47 he says, " . . . if the church is to move from Pietism, with its central focus on individual salvation and personal piety, to servanthood, where the world is seen as the arena of God's activity in the midst of which the church is called to serve, then some difficult and demanding decisions must be made by congregations and mission boards." The point this reviewer feels we need to concern ourselves with is a definition of salvation and servanthood. The writers in this book seem to leave the impression that, in order to turn to servanthood, concepts of personal piety and individual salvation will have to be left behind. Yet have not Brethren long claimed that servanthood was the natural result of personal salvation? And with a redefinition of both terms, can we not still retain this conviction?

The Church Inside Out is also a collection of papers, but papers by one author, J. C. Hoekendijk, the eminent Dutch churchman and theologian. This book, as are the other two, is concerned with the role of the church in a new era. In his discussion of this subject, Hoekendijk draws a distinction concerning the church that is not made, at least not as clearly made, by authors of other books on this subject which this reviewer has read. He does not speak of the church "turning to the world," or of the "mission of the church," but claims that the *church is mission*. This point is made in part one of the book wherein he analyzes "The Church As Function of the Apostolate."

As a part of developing this concept of the church as mission, Hoekendijk issues an urgent call to evangelism, but not evangelism of the traditional sort which has been, and is, related to the establishment of the *Corpus Christianum* and is, therefore, primarily propaganda. His call is to an evangelism that has as its primary focus and subject Christ, the Messiah, and the establishment of the *shalom* of which he is the prince. "A church that knows that she is a function of the apostolate and that her very ground of existence lies in the proclamation of the kindom to the world does not engage in missions, but she herself becomes mission, she becomes the living outreach of God to the world. That is why a church without mission is an absurdity. As soon as the church fails to become mission in the totality of her being, she thereby proves that she has been denaturalized into a temple or into some sort of association for the cultivation of one's personal religious life" (pages 43 and 44).

It is this for which the church was called into being. It is this for which the church was, and is being, sent out into the world. By this can it be determined whether or not a church is

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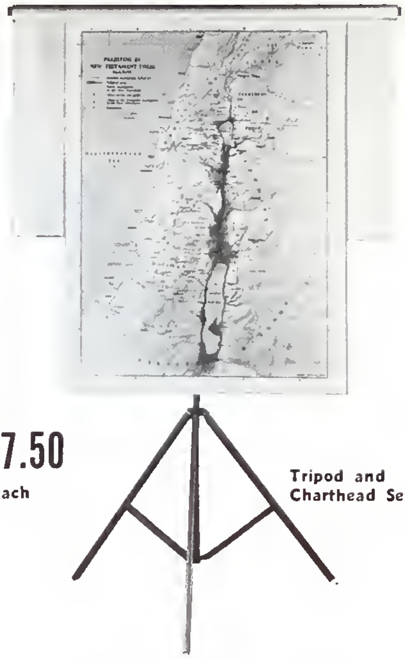

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apostolic. "Whether a church really ha apostolic substance will always becom apparent in her *diakonia*, her *servant* form (page 43).

The church takes her clue for this fro her Head, the Servant-Messiah. And because this should define the church, "i someone asks where the church is, the we ought to be able to answer: there where people serve, not just a little, bu in the total service which has been imitated from the Messiah-Servant and i which the cross comes into view; an there, where the solidarity with the fellow man is not merely preached but is actuall demonstrated" (page 71).

The Church Inside Out is not easy reading, but it is well worth the effort. Perhaps you, like this reviewer, will fin yourself "arguing in the margins." I would moreover, make an excellent stud guide for a group really interested i broadening their perspective of the natur of the church. Especially to be apprec ated are the many very practical suggestions made to illustrate how the genera principles discussed may be implemented — GALEN L. MILLER

REVIEWS / FILMS

The Bible

HOLLYWOOD, it seems, has not got th message. In two senses: First, despite i continuing love affair with biblical blockbusters, Hollywood has yet to demonstrat that it has understood and wants to communicate the message within the bare tex Second, it has not heard the message th cinematic pap is meaningless for artist confrontation of that message by our tim The erroneously named and inane production of "The Bible" is one more chapter - no, footnote — in this process of non communication.

"The Bible" is a pretentious title t

begin with, even though it is qualified in small print by " . . . in the beginning." Actually, this three-hour film includes the creation, the stories of Adam and Eve, Cain and Abel, Noah, the tower of Babel, Sodom and Gomorrah, and Abraham and Isaac. Boiled down to essences, this is bathrobe drama on the wide screen with a slick polish. It is reminiscent of dozens of denominational films intended for pre-junior-high audiences, with nothing new to add except more budget and professional actors. The argument that as a commercial film it will be seen by many non-church members is ludicrous; I can think of nothing better calculated to keep them in that category.

There is a hint of hope in the opening sequences as an abstract and symbolic representation of the first days of creation gives an impression of the poetic nature of the Genesis account. Soon, however, we see the familiar waterfalls and volcanic action, reminding us of so many filmed "creations." The sonorous voice of the narrator, which continues throughout the film and which constantly detracts from what dramatic quality is in the stories, intones the familiar words. This narrator is John Huston, who also plays Noah, who also directed, and who also is the only one to have his name as a credit at the beginning of the film. Lo, how the mighty have fallen.

Adam and Eve (Michael Parks and Ulla Bergryd) walk through their roles with few genuine signs of emotion. There will undoubtedly be those reviewers who will remark on how "tastefully" the Garden scenes have been shot — Adam's judiciously placed knee, Eve's long hair adequately covering her breasts. How marvelous it would have been to see man and woman as God created them, and what a comment on our ideas of reality that to have shot the scenes of innocence from a godly perspective would probably have cost the film a Production Code Seal of Approval. The glory of man's state of innocence is destroyed by that first well-placed knee, which proclaims from the start man's guilt.

Huston's Noah is a bumbling, yet God-fearing, comic relief character, who manages to be quite unfunny. The ark sequence is much too long and is put into perspective by an overheard audience comment: "The message here is, 'Be Kind to Animals.'" Part of what is wrong with the film as a whole is illustrated by a scene toward the end of this segment: There is a very nice vignette when Noah and his family open the window of the ark on the first day of sun with their faces telling the story. But this moment of pictorial truth is ruined when it is followed with a silly little dance by the family around a Pied Piper Noah. Why cannot directors of spectaculars let well enough alone?

The Abraham-Sarah-Lot-Isaac sequence is the strongest in the film, largely because of an excellent acting job from George C. Scott as Abraham. Here, the strength, courage, and obedience of the patriarch come through. Scott by himself is not enough to save this familiar material from eventually becoming boring, however. The biblical account itself is much more crisp and compact, its meaning is conveyed as much by what it suggests as by what it proclaims. Ava Gardner as Sarah, Peter O'Toole as the three angels, Gabriele Ferzetti as Lot, and Zoe Sallis as Hagar add nothing; their roles could have been done just as well by lesser known actors.

A special word of condolence must be reserved for script writer, Christopher Fry. Since T. S. Eliot's death Fry is probably our greatest living religious playwright; yet when he has turned his talents toward the screen the results have been consistently disastrous. Perhaps the exegencies of a wide-screen, stereophonic production combine to adulterate an initially artistic script, but even so in this film Mr. Fry has not lived up to his reputation.

It is, some will contend rightly, all too easy to tear down in a critical review rather than build constructively. Yet we have looked in vain for some indication that Hollywood has understood what it is about when it tackles religious and biblical subjects, so that one more false indicator is indeed occasion for weeping and (fearfully) resignation. One possible note of hope is that public reaction to Passolini's "Matthew" — which, while it is not an excellent film, is unquestionably superior to what is being regurgitated from Hollywood — will say something to men like Producer Dino de Laurentiis and others who control the purse strings. — Dave Pomeroy

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SEBRING, FLORIDA. Delightful small city, located among beautiful lakes and hills. Excellent climate. Houses for sale, some within walking distance of Church of the Brethren. Write for city brochures and information about lots, acreage, groves. Elna Marie Salman, Associate. Branch office: Grayce McCoy, Realtor, 53 North Ridgewood Drive.

in brief

PERSONAL MENTION

J. Roy Valencourt, new editor of adult publications, is the Church of the Brethren representative to the American Bible Society. . . . **Mrs. Maude Schmudlach,** a resident of Sebring Hotel, Sebring, Fla., left in July for two years of missionary service in Kenya, Africa, under the sponsorship of the Friends.

Desmond and Irene Bittinger have returned to the United States from a second educational voyage on the floating campus of Chapman College, "The Seven Seas." During the second voyage, which included the South Pacific and Australia, Mr. Bittinger served as dean. Since his return he has been elected chancellor of Chapman College. The Bittingers are now located at 904 E. Everett Place, Orange, Calif. 92667.

. . .

A. Blair Helman, president of Manchester College, attended a National Foreign Policy Conference for Educators, sponsored by the Department of State, Washington, D. C. Issues discussed were Foreign Policy Prospects: a Projection, The Future of Democracy and Communism in Asia, New Initiatives in International Education, Teaching World Affairs in Our Schools, and Education for World Responsibility.

The new admissions assistant at La Verne College is **Miss Mary Ellen Town** of Claremont. In this position she will do student transcript evaluations, student counseling, and student recruiting. . . . **Ted Washburn,** assistant superintendent of the McPherson, Kansas, unified school district, was elected to the position of president-elect of the McPherson College Alumni Association.

. . .

The new chairman of the division of Church World Service in Kansas is Glenn Fruth, pastor of the Sabetha Church of the Brethren. . . . **M. Guy West,** pastor of First Church of the Brethren, York, Pa., was the speaker at the commencement exercises for the fifty-one summer graduates of Elizabethtown College.

PASTORS AND PARISHES

Charles W. Palmer, after three years at the Claysburg church, Pa., is now serving the Dunnings Creek congregation, Pa., replacing **Thomas E. Shoemaker,** who resigned. . . . The Easton congregation in Maryland is being served by **Kenneth C. Martin, Jr.,** who had been at Lewistown, Pa. . . . On Sept. 1 **Raymond Larue,** formerly at New Hope, Ind., began work with the Upper Fall Creek church, Ind., succeeding **Floyd Bowman,** who retired.

Lloyd B. Stauffer is now serving the Battle Creek church, Mich.; he had been with First church, Detroit, for seven years. The former pastor at Battle Creek, **Carl Kime,** is leaving the pastoral ministry for other work. . . . **Ernest R. Jehnsen** moved from the First Grand Valley church, Colo., to the Midland church, Mich., on Sept. 1. . . . On Sept. 1 **Darrell Ford,** formerly of Paradise, Calif., became associate pastor of the Mt. Morris congregation, Ill., succeeding **Eldo Henricks,** retired.

Philip Shankster, who has completed two years at Bethany Seminary, is serving as intern pastor for one year at th McPherson church, Kansas. . . . The Modesto congregatio Calif., has secured **Paul Eller** as a new staff member with re sponsibility in the area of Christian education. . . . **Edwar Manges** has moved from the Smith Creek church, Va., to th Cedar Creek church, Ala.

Graham Sowers, formerly pastor of the Fairview-Goodwi congregation, Va., is now serving the Pulaski church, Va. . . **Richard Gottshall,** who had been at the Bassett church, Va succeeded **Albert Sauls** at the Peters Creek church, Va., whe the latter moved to the Oakton church in Eastern Virginia. . . **Ora DeLauter** will be serving the Cedar Creek congregatior Ind., as interim pastor and should be addressed at R. Garrett, Ind. 46738.

HELP!

Ray E. Wagner, Box 176, The Plains, Ohio, who is writing doctoral dissertation on Andrew Cordier, would like to get i touch with any person who might have recorded Dr. Cordier address at the educational dinner at the 1949 Ocean Grov Conference and his Sunday afternoon address at the 195 Richmond Conference. If you have tapes of those tw speeches, write Mr. Wagner at the address above.

NOTEWORTHY

The **first aid station** at Annual Conference, provided b Bethany Brethren Hospital in cooperation with Norton Me morial Infirmary and the Louisville Chapter of the America Red Cross, handled seventy-five calls mostly for minor need The nursing staff at the station was under the direction of Mr Doris A. Tubbs, R. N., Drexel Hill, Pa., assisted by Mrs. Sara Wilson, R. N., Hartville, Ohio, and Mrs. Geneva Overly, R. N Columbus, Ohio. John C. Eller was in charge of the statior

CALENDAR

Sept. 18	**Brotherhood Fund Achievement Sunday**
Sept. 23-24	**District Conference, Eastern Maryland, Union Bridg**
Sept. 25 — Oct. 1	**Christian Education Week**
Sept. 30 — Oct. 1	**District Conference, Southern Pennsylvania, Back Cree (Brandts)**
Oct. 2	**Worldwide Communion**
Oct. 9	**Laymen's Sunday**
Oct. 14-16	**District Conference, California and Arizona, Pacif Southwest Conference, Forest Home Conference Cente**
Oct. 15	**District Conference, Pennsylvania, North Atlanti Coventry**
Oct. 16-23	**United Nations Week**
Oct. 20-23	**District Conference, Second Virginia, Bridgewater**
Oct. 23	**World Order Sunday**
Oct. 24	**United Nations Day**
Oct. 28-29	**District Conference, Northern Illinois and Wisconsir Dixon**
Oct. 28-29	**District Conference, Middle Pennsylvania, Pine Glen**
Oct. 28-30	**District Conference, Middle Maryland, Mountain View**
Oct. 30	**World Temperance Sunday**
Oct. 31	**Reformation Day**

INFORMATION WANTED

Kenneth I. Hartman, Church of the Brethren minister on the Ohio State University campus, would like to have the names of university faculty, staff, and students (graduate and undergraduate) who are members of the Church of the Brethren. He should be addressed at the United Christian Center, Ohio State University, 66 E. Fifteenth St., Columbus, Ohio 43201.

DEATHS

Carter, Leonard C., Bassett, Va., on May 8, 1966, aged 63
Cline, Charles, Flora, Ind., on March 18, 1966, aged 82
Cree, Bertha B., Modesto, Calif., on April 3, 1966, aged 87
Dickens, Cora, Danville, Va., on April 2, 1966
Flickinger, Milton C., Raisin City, Calif., on March 16, 1966, aged 96
Foutz, Ira E., Schwenksville, Pa., on March 31, 1966, aged 83
Greer, Lou, Mexico, Ind., on April 12, 1966, aged 90
Grober, A. R., McFarland, Calif., on April 14, 1966, aged 79
Hollinger, William M., Trotwood, Ohio, on April 12, 1966, aged 76
Holsinger, Vernon, New Market, Va., on April 15, 1966
Jones, Dora, Sabetha, Kansas, on April 24, 1966, aged 85
Knee, George, Hollidaysburg, Pa.; on April 19, 1966, aged 80
Lindsay, Irvin Daniel, Hagerstown, Md., on March 25, 1966
Miller, Roger R., Glen Burnie, Md., on April 29, 1966, aged 51
Mitchell, Lulu May, Windber, Pa., on May 18, 1966, aged 83
Oellig, J. Byron, Grantville, Pa., on April 12, 1966, aged 68
Pobst, Frank E., New Westminster, British Columbia, Canada, on April 30, 1966, aged 90
Pobst, Maud E., New Westminster, British Columbia, Canada, on May 5, 1966, aged 84
Ralston, Ella, Sabetha, Kansas, on May 21, 1966, aged 82
Ridenour, Estella, Continental, Ohio, on Jan. 3, 1966, aged 87
Shepherd, Elva, Harrisburg, Pa., on March 29, 1966, aged 80
Shimer, Daniel W., Fresno, Calif., on May 27, 1966, aged 92
Treesh, Mina, Milford, Ind., on May 23, 1966, aged 70
Wampler, J. Galen, Linville, Va., on May 17, 1966, aged 67
Wogoman, Roy, Brookville, Ohio, on April 16, 1966, aged 69
Zook, Clara, Huntington, Ind., on March 29, 1966, aged 84

ACHIEVEMENT OFFERING

Chicago and a ministry to teen gangs. Nigeria and new commitments to Christ. Germantown and new life in an old community. India and healing at the Dahanu Hospital. World peace, migrants, Navajos, racial justice, Ecuadorians, seminary students, starving children, church extension pastors, Christian literature, Brethren Volunteer Service workers — all of these depend upon your support.

Funds are urgently needed before September 30 to complete for the year the Brotherhood work requiring $1,812,905. Your gift can make a difference in the lives of people. Use the form below to send your Achievement Offering.

Name ______________________ Amount ______________

St./RFD ______________________________________

City ____

State ______________________ Zip ______________

Congregation __________________ District __________

(Please send this form with your gift to the General Brotherhood Board, Church of the Brethren, Elgin, Illinois 60120)

What will you do ?

■ The pages of Messenger have been carrying articles and letters of great import to the future of the church. Many of the examined issues concern the years, the decades ahead. What is the coming ministry of the Church of the Brethren?

Right now, right here on this page, I would like to speak to you about the now, the present, and what should happen in the next two weeks!

This year, our Brotherhood has committed $209,323 to the work of the mission in Nigeria. The missionary staff, the Nigerian church, the people in leadership training at Kulp Bible School, those receiving medical care at the Garkida and Lassa hospitals and the dispensaries, the learners in agriculture and homemaking and literacy — they are depending upon this support.

This year, our Brotherhood has committed $30,299 to the work of the Lybrook Navajo mission in New Mexico. Mission director Myrl Weyant and other staff, including volunteers and Navajos, are depending upon this money for efforts in evangelism and Christian education, for operation of a clinic, and building a better community.

This year, our Brotherhood has committed $84,520 to Brethren Volunteer Service. Volunteers in training at New Windsor, Maryland, and on assignment in Europe, Africa, Asia, Latin America, and throughout the United States — 272 of them — are depending on our support.

This year, our Brotherhood has committed $145,156 to Bethany Theological Seminary for the training of persons in understanding the Word of God and the mission of the church.

This year, our Brotherhood has commitments needing a total of $1,812,905 in Brotherhood Fund giving. This is why *achievement* is so important in the two weeks that remain in September.

In many churches an achievement offering will be received. If your church has a special offering, plan for it. Encourage a generous response. If your church has a fully unified budget, be certain that the full amount you have self-allocated for the Brotherhood Fund is forwarded before September 30. And if the year's giving has exceeded the expenditures, consider with other members of the church the possibility of sending an additional amount to the Brotherhood Fund. All gifts should be sent to the General Brotherhood Board, Church of the Brethren General Offices, Elgin, Illinois 60120.

Rarely do we realize the full importance of Brotherhood Fund giving. A glimpse of what it means came recently in a letter from a Mexican-American girl who lives near the Brethren Service Project, Falfurrias, Texas. She wrote:

> I am a member of the Brethren church of Falfurrias. I am just thirteen years old, and I know I am just a kid that doesn't amount to much. This that I have to say is all true, believe me. I don't have a father. My mother lives in Corpus Christi and she doesn't want me. I live with my grandparents and they are very mean with me. At first I used to be a very unhappy kid.
>
> Then I started to go to the Church of the Brethren. I met happy people from all over the world young and old. When it was time for Bible school the BVSers were our teachers. They taught us God and about the Bible. They told us about the experiences they had while at training at New Windsor.
>
> There were a lot of kids in Falfurrias like me that were unhappy because of the lack of love. Sometimes some of the kids felt like running away from home because they said they had no reason to live. But the wonderful exciting BVSers talked to us and told us many things that us kids didn't know too much about. They told us about God and how much he loved us even when we did things that were wrong.
>
> The BVSers that Elgin has sent to Falfurrias from all over the world have made many people very happy especially me by giving us a gift that nothing could be greater except the love of God.

There are thousands more like this girl.

Counsel of the Apostle Paul to the church at Corinth is still valid today: "Now I want you to go on and finish it: be as eager to complete the scheme as you were to adopt it, and give according to your means. Provided there is an eager desire to give, God accepts what a man has. . . ." (2 Cor. 8:11-12 NEB).

What will your church do in *achievement?* What will you do? — Leland Wilson, *director, department of interpretation*

Candid, revealing notes on life behind the Bamboo Curtain today by the first American staff newspaperwoman ever to enter Red China
I SAW RED CHINA
LISA HOBBS

I SAW RED CHINA

Lisa Hobbs

The author left her family in San Francisco, defied all reasonable warnings, and sneaked into Red China on a mission of faith. She did this not only because it would make her the first woman reporter on an American newspaper ever to go behind the Bamboo Curtain, not only because she was gnawed by curiosity, but most of all because she had to find the truth. What emerges from this book is an extraordinarily vivid account — at once reassuring and disturbing — of a country that has seen phenomenal change in 15 years, of a vast population beginning to emerge from centuries of mass starvation. Most of all it is a personal report by a perceptive woman and first-rate reporter, of people — people too long mysterious, people all too human. Says Pearl S. Buck, "I consider this unpretentious yet powerful book to be the best that has yet been published about Red China." $4.95

Insights into the world of people — gripping and vivid human documents

Shantung Compound
BY LANGDON GILKEY
Shantung Compound
LANGDON GILKEY

SHANTUNG COMPOUND **Langdon B. Gilkey**

With two thousand men and women of all nationalities and all types, Langdon Gilkey was thrown into an internment camp in China. During his 2½ years' imprisonment he kept a diary, and this is the absorbing book born of those notes. The prisoners came from all walks of life. The ways in which this vast conglomeration of a cross section of humanity succeeded in molding a kind of civilization makes fascinating reading. There emerged an urgent awareness of the need for brotherly love if they were to survive at all. Shantung Compound is extraordinarily illuminating, turning a searchlight on both the frailties and strengths of human nature. $4.95

ELY **Ely Green**

The autobiography of a brilliant but unlettered boy of racially mixed parentage. Ely Green's unself-conscious style, at once naive and profound, convinces the reader that the truth is here: the whole turn-of-the-century scene — the town, the church, the living actors. We see through his own observing eyes the twisting, ambivalent, ambiguous, good-evil, sweet-sour, gracious-boorish world around him. Any reader must ask himself how Ely managed to hold tight to his Christian beliefs. But he did. This is a book for all readers in all seasons. $4.50

ELY
ELY GREEN

CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS messenger

Money and What It Means. *Money is an imposing encumbrance on the church as an institution and a stumbling block in the Christian witness within society.* by William Stringfellow. page 1

What Is the Right Age for Dating? *Your answer to this question probably depends on which generation you are in and how well you have studied the problem.* by Paul E. Miller. page 5

Carl Smucker: Friend of Troubled Youth. *Read of an Illinois probation officer who is willing to go out on a limb for juvenile offenders.* by Donald E. Fancher. page 7

Not a Sermon but a Stepping-stone. *Children's questions about faith require every parent to be a theologian whether he is prepared or not. Some advice on how to answer the tough questions your children ask.* by Willard E. Dulabaum. page 9

Original Sin: the Relevance of an Irrelevant Doctrine. *A discussion of a subject which has lost much of its meaning for modern man.* by G. Wayne Glick. page 20

Other Features include: reviews of three books on the restless church, by Galen L. Miller (page 26); review of the film, "The Bible," by Dave Pomeroy (page 28); Special Report on the World Conference on Church and Society (page 16); a page for children (page 23); and many other features.

COMING NEXT

"Love Makes the World Go 'Round," Sunday morning Conference sermon, by Matthew M. Meyer. . . . Some pointers in learning to live with change in "Toward an Understanding of Change in a Dynamic World," by Philip Shellhaas. . . . A layman, Earl H. Hess, urges us to let the Bible speak for itself in "Go, Inquire Concerning the Book." . . . A feature about Eugene Roop, seminary student, by Howard Royer. . . . And other regular columns.

PHOTO CREDITS: 1, 3, 12 Don Honick; 9, De Wys, Inc.; 16-19 John Taylor and Religious News Service; 23 drawing by Harry Durkee; 26 drawing by Tom Goddard

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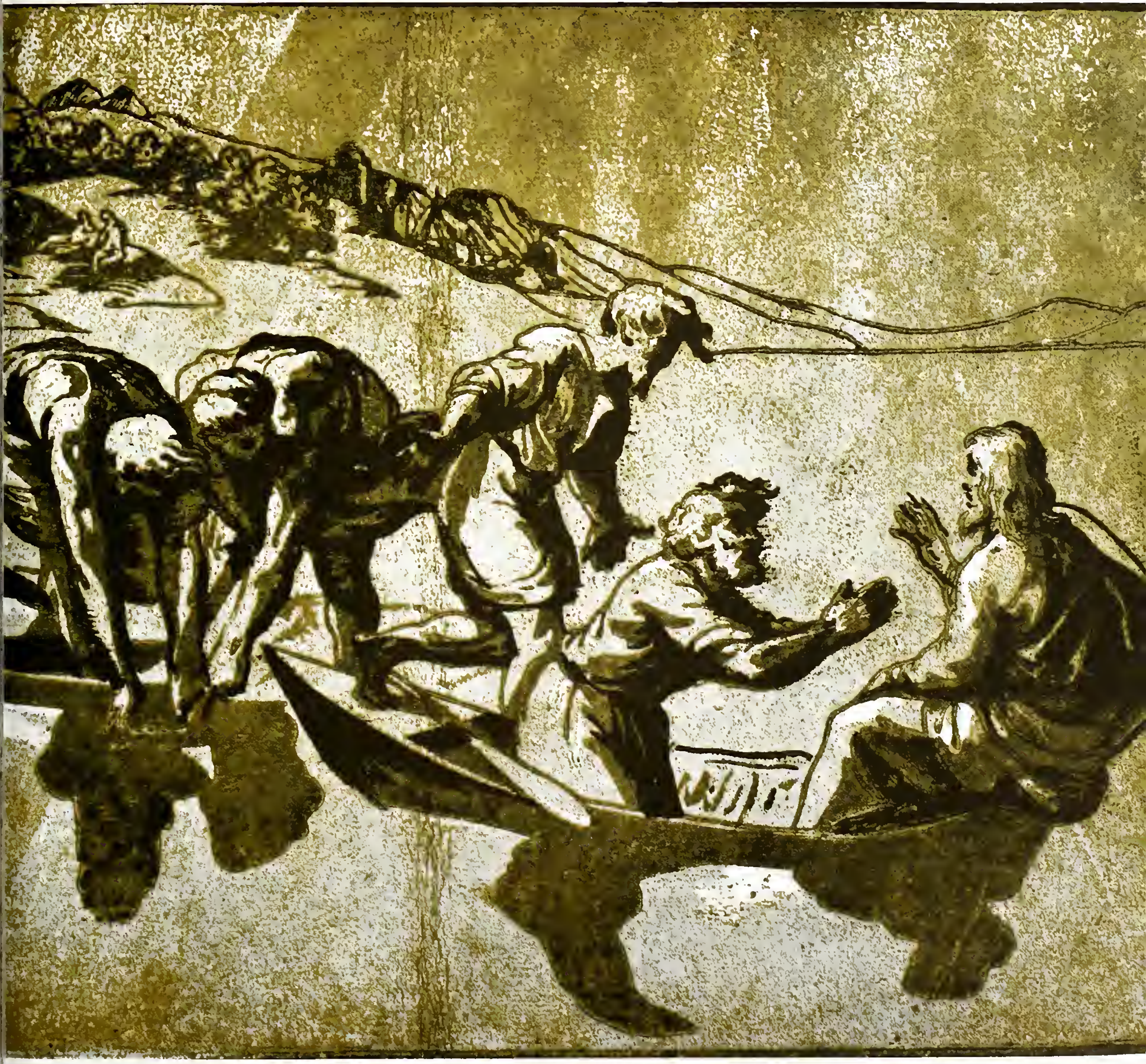
VOL. 115 NO. 19

messenger

CHURCH OF THE BRETHREN 9/29/66

"Miraculous Draught of Fishes" (after Raphael) by Ugo da Carpi. A chiaroscuro woodcut used by courtesy of The Art Institute of Chicago



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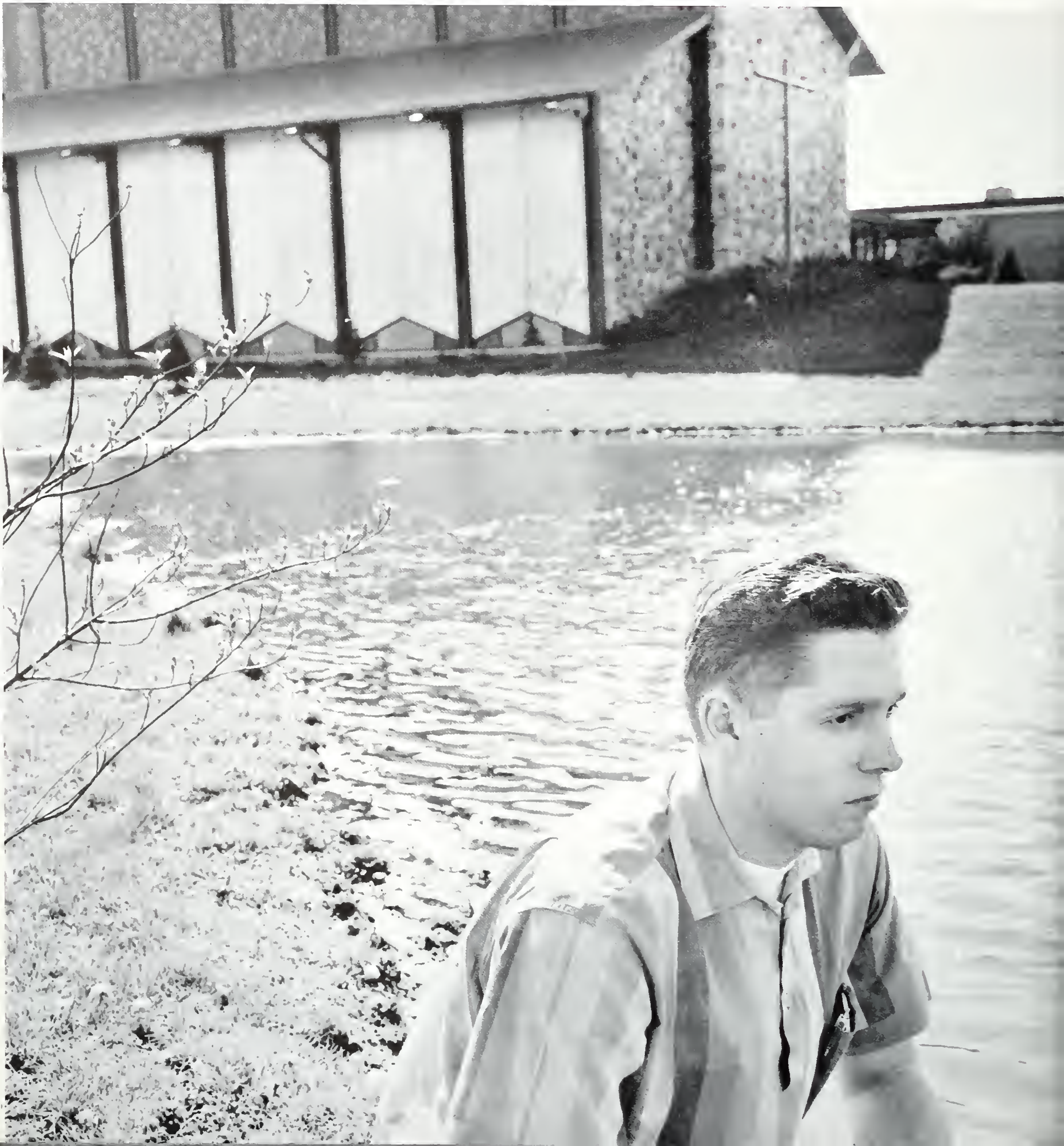

BETHANY

A minister in training reflects candidly on his calling, on life in the Bethany Seminary community, on challenges before the church

by EUGENE F. ROOP

With Howard E. Royer. Photos by E. Floyd McDowell and Paul M. Grubb, Jr.

■ Shock waves crested over the campus community. Debby Fijan, an elementary pupil taught by the wife of a Bethany Seminary student, was picked up while en route home from school and stabbed to death. In the days that followed, another teacher at Debby's school, accused of committing the crime, was himself being verbally slaughtered by rumor and by the news media.

Our Bethany community was caught up in the tragedy almost as if a child of one of our own number had fallen victim to the dastardly act. In the midst of the horror and despair, for a class on preaching and worship I prepared a worship service on the theme of brutality. The service sought to point up that we were involved in the human brokenness that led to Debby's murder, that we had joined in the prejudging of the accused, that the task of the Christian is to minister to both the victim and the perpetrator of violence, and, in sum, that the human brutality in which we participate is conquered in Jesus Christ.

Why draw on such a situation, such a theme as this? I proceeded out of the conviction that worship must ever be related to the world in which we live. Without recognizing the reality of the human situation, the assertion of the good news is meaningless. And to recognize the reality of the situation about us without the celebration of the good news is hopeless.

In essence, those last two sentences form more than just a rationale for a specific class assignment. They say a great deal about why I am studying at Bethany Theological Seminary. My purpose, as I sense it, is to train for work with God in the world, to join in his striving to keep human life human. To whatever extent this describes the calling of the ministry, it is for this task that I am here enrolled.

It might be said that I was providentially called to the ministry. I was born a Christian, growing up in a genuinely religious urban home. Obviously this had both its assets and its liabilities. Being baptized when the egg meets the sperm carried with it the possibility of church membership without Christian

Gene's special interest: Biblical studies

In Bethany classwork, a student' paper that fails to relate th content of the Christian faith t life as the writer lives it i a "D" or "F" pape

commitment, but it also carried with it the possibility of exposure to the training and environment that make for a very deep commitment to Christ and his church.

My folks were firmly convinced that the vocational decisions of their children were to be made by the child, though my minister grandfather, the late D. G. Berkebile, was less subtle as to his wishes for my lifework. Similarly, the church of which I am a member, Lincolnshire in Fort Wayne, has been an environmental encouragement toward the ministry.

Providence through my college experience also held up the ministry as a vocational option. At Manchester College my friends were generally of that sort who appreciated and respected the ministry. The girl whom I eventually married, although she honestly felt it did not matter what occupation I chose, nevertheless, looked with some satisfaction toward the possibility of being a minister's wife as was her mother.

But against these external influences there are other forces within pulling me away from the ministry. High among these is my exemplary image of the ministry. Despite the fact that by many standards I live overtly an exemplary Christian life, many of my thoughts, desires, and motives are anything but exemplary. How can an honest Christian say he does not swear when under his breath he has cussed out innumerable situations and people. The fact is I do not want to be forced by my profession to lead an exemplary life.

A serious ministerial candidate recognizes the validity of a whole other dimension — the secret, inner, or I-Thou call to the ministry. Most crucial in my inner struggle is how God calls a man. If it is by a sudden conversion experience, then I am out. If it is in a situation where God is clearly and unmistakably present, then I am out. Maybe my expectation of the call is like the Jews' expectation of a Messiah; I am looking for a King David and God sent a suffering servant.

At the moment I have resolved the conflict with the thought that if God has granted me the necessary ability, the best possible environment, and adequate resources to gain the needed skills and, further, that, if he at no time has violated my freedom to choose one way or another, I have little reason to doubt his faithfulness. Although I have never had the emotional encounter with him that some point to with pride, nevertheless, if I am willing to acknowledge it, he has been near and problems have worked out.

In my vocational struggle of this I am sure: That here and now I feel that for me to choose other than the ministry would bring into serious question my commitment to Christ. So it is that I begin my third and final year of trainin at Bethany, training which to this poin has brought me to view the world differ ently, out of glasses different from thos I had before. I hope and honestly fee that the glasses of the Christian fait can help me understand what is goin on in the world better than can an other world view.

Something of this view is what I trie to communicate in the worship servic on brutality. Such tragic themes, o course, are not required to bring insight into the power and presence of God i the midst of seminary life. Our ongoing day-to-day relationships here on campu make this abundantly clear.

Living in the Bethany community pro vides the seminarians the opportunity t try on the glasses of the Christian faith Bethany is not one big happy family. I is not big; it is not all happy; and it i not one family. We have as many prob lems as any other community. Wha does the gospel have to say to neighbor who cannot get along? What has it t say to a husband and wife in a situatio in which the husband's student statu makes him financially dependent on th

Choice but infrequent diversion . . . golfing

At left, in upper photo, Gene and his wife, the former Delora Ann Mishler, in campus apartment. In lower photo, Delora and some of her first graders at Warrenville school, ten miles away

As president of Bethany's Seminary Council, Gene and six other students and two faculty members plan campus activities, including religious and athletic events

CONTINUED

wife? How can a couple fulfill the common need for close friendships with certain other couples without cliquishly excluding all others? If the glasses of the Christian faith really provide the best way of looking at the world, they must provide a context in which these community conflicts can be handled, as well as the more glaring social disorders like that which resulted in the death of Debby Fijan.

Community life at Bethany has helped convince me that the Christian faith does work. For instance, the roles of faculty and student pose certain problems in Bethany community life. At Bethany the faculty remains faculty and the students remain students, but the walls between them are constantly being smashed from both sides. Many students call the faculty by first name; others do not feel comfortable doing this, but there is an honest openness between faculty and students even as both remain in their roles.

The academic phase of our work at Bethany is more than propaganda and indoctrination. The student is expected to look carefully at the Christian view of life as recorded in the Bible, as reflected on by other writers, and as lived out in history. In the study of the Bible – my specialized field of interest – there is found the story of man's life: Each person experiences the mistrust Abraham and Sarah had of God, the meaninglessness of life felt by Job, the question of law and guilt which plagued Paul. These same questions exist inside and outside the Bethany community: mistrust, meaninglessness, guilt. These are the same questions dealt with by Augustine, Luther, Calvin, Kierkegaard, Bultmann, Tillich, Barth, Faulkner, and many others.

Looking at the parish ministry from this side, most of the students rejoice in changes that will keep enthusiasm from being pulverized in the administrative grinder, academic skills from rotting from too little time for sermon preparation, and a sense of mission from being strangled by rural and suburban conservatism. But many of us are also aware that the pastor has often been part of the cause of the local church's quandary. A minister who rebels in having to live a "perfect" life while his parishioners allow themselves much more freedom may in fact enjoy being reverenced in his exalted position. And some pastors, whether in failure or in success, may have forgotten whose church it is they serve.

Having accepted much of the current criticism of the local parish and pastor, I am still convinced the pastoral ministry is where the action *can be.* Working with the pastor in my home church, being with the minister-in-residence at Bethany, and sharing with pastors coming back here for in-service training have underscored this conviction in my own mind. I was encouraged recently in visiting an adult church school class at home. The class members were aware of their potential either for service or for stagnation. They were aspiring to make their faith mean something. This is what encourages a Bethany student.

One of the complexities is that the seminary is caught between training students for the parish ministry as *it is* and as *it ought to be* and *must become.* *What is* cannot be ignored or the minister will not be able to cope with the situation as he finds it in the local parish. On the other hand, the parish ministry cannot stay where it is, for that is what the church has done too long.

A popular, but I think naive, concept is that the institutional church is dying because it is no longer relevant to contemporary culture. Certainly change is needed. But anytime one wants to accomplish a task, he must first get organized, whether it be a group of boys wanting to play baseball, a student studying for an exam, or a church proclaiming the gospel. The church will always need some organization, some degree of institutionalization. But that

This summer Gene was the first full-time pastor ever to serve the West Greentree congregation near Elizabethtown, Pennsylvania

Theological study extends beyond the academic community. At West Greentree, Gene calls on parishioner-farmer Isaac Earhart

For one field assignment, Gene worked with Judge George Fiedler of the Cook County Divorce Court. Seen from the judge's eighteenth-floor office is the Chicago Temple

CONTINUED

organization must always be based on the job to be done and not simply on the continuation of the structure that has always been. As the culture changes, the church will constantly need "to get organized."

Thus, just as inadequate as these views which advocate abolition of the institution are those views which suggest that we must "get back to the rural church" of the recent past or even to "the apostolic church" of Christianity's beginnings. The institutional church has adapted itself to relevant service in as many situations as history as has presented it with in 1,900 years. It seems that the only "ideal" situation can be when the church has relevantly met the needs of the cultural milieu in which it has found itself.

The Church of the Brethren has long recognized that organization must remain fluid to cope with new crises. Alexander Mack, Christopher Sauer, Jr., Henry Kurtz, H. Stover Kulp, and others of our denominational ancestors were remarkably open to changing conditions. It was a part of Brethren heritage not to be bound to one's own history. When it was necessary we moved from radical Pietism to Anabaptism, from Germany to America. If we needed to be congregational, we moved that way; if we needed to be presbyterian, we moved to embrace that. Perhaps we have a heritage of coming to grips with reality more readily than some groups. The paramount concern has been to proclaim the gospel to the world God loves.

To proclaim the good news today, the church must speak in language people understand, serve at places where the need is greatest, and organize for mission in ways which most efficiently can meet the needs singled out. This means casting aside romantic notions of the rural-small town past, avoiding the tendency to idealize urban life, and taking an honest look at the brutality as well as the affluence of America. Just as at Bethany a paper that makes no attempt to relate the content of the Christian message to life as the student lives it is a "D" or "F" paper, so also a church that ignores the current culture is rendering a "D" or "F" performance.

Specifically, in our local congregations, noting the "you are all one in Christ Jesus" passage of Galatians, we must no longer justify an all-white church. If one says, "There is no Negro living in the area," he must answer the question, "Why not?"

Specifically, in a nuclear age war must be eliminated as a method of settling disputes. The war in Vietnam is theologically indefensible, morally wrong, and politically suicide. Christians must not only "bind up the wounds"; they must "fight" against war.

Specifically, in our church planning we must face up to urbanization. There no longer are rural parishes; anyone who has a car and a television set is urbanized. The context in which the human being lives today is radically altered.

On these and other issues, no one person or one group of Christians has the entire answer. I have stated some of my views; we need to hear from all groups within our denomination and from all groups in Christendom. Academically, as in other ways, Brethren have something to share. There is no doubt that Bethany Seminary has some of the ablest scholars on its faculty, and this is just one resource our denomination has to share with others.

As I see it, Bethany Seminary is not in the business of producing pastors, nor do they promise to create Christians. At Bethany the student is offered the opportunity to try on Christian glasses, is exposed to the Christian way of looking at life. The student who is willing to risk in faith that Christianity offers the best outlook on life may respond to an increasing number of avenues of Christian service. This can range from the pastoral ministry to college teaching, from church administration to some quite different occupation, such as business or medicine. But for me, as for many other seminarians, because of Bethany we look at the world not as a pragmatist nor as a humanist nor as a rationalist but as — a Christian. ☐

"At Bethany the student is offered the opportunity to try on Christian glasses"

Love makes the world go ’round

by Matthew M. Meyer

■ There is a song that is popular these days that says love makes the world go ’round. The words and music for that song provide the theme for the musical, *Carnival*. In many ways it is a secular song but it is also a religious song. For some, it expresses the pleasure and thrill which the world holds high on its list of priorities. But for the deeply religious, it expresses the central emphasis of the Christian message and mission.

“Love makes the world go ’round.” It was out of the infinite and limitless love of God that the universe was brought into being. Because of God’s love, all of creation came into existence. God who is love created life, and the earth flowed with living creatures. By the love of God, man was created, and you and I were born. We owe our existence to the love of God. By love and for love we live. Without love, life would soon die. Truly, love does make the world go ’round.

The song also expresses the central theme of Christianity. We have an assignment to take God’s love into all the world. The song says: “Somebody soon will love you, if no one loves you now. This is the Christian message, isn’t it? It does not matter who you are or what you are. It does not matter whether you are lost or lonely or whether you have lived a miserable life. It does not matter, as far as the existence of God’s love is concerned. All of that does not cause God not to love you. Whoever you are, God loves you. Even if you are not Brethren, even if you are Presbyterian or Methodist or Lutheran or Catholic or Jew or Buddhist or atheist, even if you are an outcast of society, somebody loves you.

It is a tragedy that we are so hesitant in expressing our love for one another. Sometimes it seems as if only in a crisis will the walls of inhibition come tumbling down. Christopher Morley once said, “If all of us were given five minutes warning before sudden death — five minutes to say what it had all meant to us — every telephone booth in the world would be occupied by people trying to call up other people to stammer how they loved them.”

There are three things I would like to say about love. The first is that love calls forth life. Love is where the action is. Love calls for a spirit that is creative and fresh and alive, alert and adventurous. We know full well the road to hell is paved with good intentions, and, yet, we are afraid to move into action. We can think of many reasons for delaying action, but we must come to the place where we know that we have to give up waiting until everything is right before we move into action. We cannot wait until we personally have all the theological answers before we can get out into the world and practice tangible actions of love. We are called to swing into action now and not let fear delay our mission.

Oliver Wendell Holmes once said, “Many people die with their music still in them.” One of the sad facts of life is that so many people spend all their days getting ready to live and never quite get to the living. We have difficulty embracing life. Tagore wrote, “I have spent my days stringing and unstringing my instrument, while the song I came to sing remains unsung.” What an utter tragedy it is, if ever we must say, "That which God has put within me to be expressed remains unexpressed."

Love calls forth life. Do you remember the story recorded in the thirty-seventh chapter of Ezekiel concerning his vision of the valley of dry bones? Ezekiel declares that the Lord brought him up to a valley and it was full of bones. And the Lord said to Ezekiel, "Can these bones live?" With God's instruction, Ezekiel preached God's Word, and new life came into being. The bones, along with flesh and sinew and skin and breath, were rejuvenated, and they lived. There was life where there once was death.

I have heard many Brethren talk about the hundreds of Brethren congregations across our land that are dead or in the process of dying. And this is a heavy concern to many people. Whether we are talking about individuals or congregations, every decision we make, every action we take is a choice toward life or a choice toward death. Deuteronomy quotes Moses in his farewell speech to the children of Israel as saying, "I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live." "Choose life."

There are those who would say that a church that dies deserves to die because it has chosen to die. There is some truth in that. Sometimes it is easier to die than to live. Many times it takes more courage to stand up and live than to give up and die.

We choose death, for instance, by hanging a sign on the altars of our churches that says, "Do Not Disturb." There is much concern about the possibility of a congregation being offended, being upset, being shaken, being troubled. I wish we could develop a deeper appreciation for creative conflict. It is a setting in which the Holy Spirit accomplishes a great deal. And if we dedicate ourselves to stamping out all conflict, we are denying the Holy Spirit a major avenue of accomplishment.

Are we willing to be disturbed? We sing the hymn, "Break Thou the Bread of Life." What kind of bread are we talking about? Do we mean toast with milk, something easy to take, mild to digest, compatible to our ulcers, or are we talking about some food that is hard to chew, difficult to absorb, and painful to accept?

If there is an invisible sign on your church that says, "Do Not Upset the Brethren," somebody needs to do something about it. In Acts 17, we find the account of Paul and Silas visiting Thessalonica. At one point in the story, a hostile, complaining mob appeared before the city authorities, shouting, "These men who have turned the world upside down have come here also." Moffatt's translation declares, "These upsetters of the whole world have come here too!" Paul was an upsetter of the world. He was in a direct line of succession with the prophets. They had always been the troublers of Israel from Elijah, to Nathan, to Amos, to Jeremiah, to John the Baptist. They were upsetters of the whole world.

Where are the upsetters today? Who are the successors to the prophets? So often the leaders of the church do not wish to upset anyone if they can possibly help it. That is the last thing we want to do. Too much depends upon satisfied customers. How can you raise budgets from people who are extremely uncomfortable? At any rate, the tendency is to be careful never to offend anyone.

All of us at one time or another walk through valleys of bones, and I believe God says to us also, "Can these bones live?" And the implication is that they can if we allow the Spirit of God to charge them with new life. We choose death by saying, "Do not disturb or offend," but we choose life by stirring up life, by being creative, by being adventurous, by turning loose the Holy Spirit Sometimes this means upsetting our communities. Sometimes it means upsetting our congregations. The drabbest kind o worship can suddenly sparkle with new life with the introduction of a well-trained rhythmic choir; a well-accepted and perhaps even a tired Brethren doctrine can spring to new life through the rhythmic strum of a guitar and the voice of a folk singer.

There are many, many ways that yo can stir up new life and open doors t the Holy Spirit and bring life even to valley of bones. New life always starts with a minority. Fire usually begins with a tiny flickering flame. In 65 A.D., i there would have been a Gallup Pol taken in the Roman Empire, it would have shown that 51% of the population would have been for Jupiter, 30% fo Zeus, about 9% for Mithra and about 1 for Christianity. Paul, who was promoting Christianity, might have just gone home and said that it was useless, but he stayed and make the difference. The Spirit o God worked through him.

The life that love calls forth can be found on all levels and in all segments of society. The church has no corner on God's action. God is active everywhere And we are definitely called to go into al the world. Jesus said, "As the Fathe has sent me, even so, I send you . . . You are the leaven, you are the salt, you are the light of the world. Go. . . ."

So often we are afraid to move out into the strange and unfamiliar areas of society. We are afraid of the dark, dismal dangerous sections of the city, and, wha is more, we are prejudiced toward anyone who is not "one of us." We like to overlook the scripture concerning the ninety and nine. Luke 15:7 says, "I tel you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance."

"Every decision we make, every action we take is a choice toward life or a choice toward death"

So we have reason to be impressed and proud that there are members of God's task force willing to go into the slums of society, urban or rural. But we must also add that these slums of society do not have a corner on God's action either. Some talk as if that is where all the action is. It is not true. I believe the suburban ministry is about as exciting and thrilling as any area of service you can find. The *Christian Century* recently spoke about the suburban ministry and said that if the suburban minister "preaches and in his own activities demonstrates the gospel that the suburb needs, his ministry will be excitingly meaningful and relevant." It is one thing to minister to human beings caught in the misery and degradation of drug addiction and filthy slums, but it is another thing to minister effectively to the people who consciously or unconsciously champion the conditions that produce that misery and degradation.

If ever you have run headlong into the wrath of the John Birch Society and the American Nazi Party because you have helped to start a Human Relations Council in your city, then somehow you get a feeling that some of the action is where you are. We had such an experience a year or so ago, and in the middle of that encounter we received a number of phone calls such as the kind that invite you to leave town. One call even suggested that we go back to Jerusalem where we came from. I guess Meyer sounds Jewish. Now, I have always had a longing in the back of my mind someday to see Jerusalem, and I would be very happy to take a trip to the Holy Lands, and if a person on the other end of the line would generously offer to pick up the tab, I think we could arrange it. But always the conversation is cut off before such plans can be completed.

I have almost come to the conclusion that if you are not in trouble in one way or another, then you are not really responding wholeheartedly to God's will for you. Now that does not say that being in trouble is a virtue, but a peace at the expense of compromised convictions is not virtue either. And sometimes silence and inaction are inappropriate. Paul expressed it in 2 Tim. 1:7: "God did not give us a spirit of timidity but a spirit of power and love."

Love calls forth life.

Love also calls forth truth. This truth which love demands has teeth in it, and sometimes it causes a jolt or shock or intense pain. Someone once said, "The truth doesn't hurt unless it ought to." The kind of truth that love calls forth sometimes does hurt, sometimes very deeply, and there are good reasons why it should. This kind of truth calls for an open and robust honesty. It is interesting how we shy away from or dodge honesty and objectivity. One newscaster said, "We all want to get the news objectively, impartially, and from our own point of view." We seem to have a way of accepting distortion if it fits into what we want.

I believe that in certain areas of life, Christians are among the most dishonest people on earth. I am not talking about an outward dishonesty such as lying, stealing, cheating. We do fairly well in avoiding these. I am talking, rather, about an inward dishonesty, a dishonesty with the inner self. Perhaps we could call it an emotional dishonesty. For instance, we have always been taught it is wrong to hate. Also, we have picked up the idea that if we are going to grow as a person of love, we must reject all feelings of hate. The idea says you cannot have both emotions. You either have love or you have hate. If we tell ourselves these kinds of things long enough, somehow we drive our negative feelings underground. They are still there, and in many ways they are more dangerous and more destructive than ever. But we no longer recognize them, and so we practice an illusion of goodness or an illusion of virtue or an illusion of love. Too often we seem to apologize for living; we prove our great love by tramping ourselves into the ground. It is not true that you become a person of love only as you get rid of all hate feelings. I believe the opposite is true. We cannot really grow in love until we openly recognize our capacity for resentment and hostility. The person who is free to be a loving person is also capable of deep negative feelings as well. I do not believe we can be free to accept, unless we are also free to reject. If we have a capacity to express praise, we also have a capacity to express condemnation. We cannot adequately know light unless we have also experienced darkness.

The truth that love calls forth demands an uncompromising integrity. It calls for us to stand for that which we believe is God's truth regardless of the consequences. In many ways, I believe we have made far too much of reconciliation. This is a word that the Brethren love. I would like to see it come down from the pedestal on which we have placed it. I think truth is far more important than peace. Personal integrity rates above being well-liked and accepted. Sometimes it seems as if we get so carried away with being a reconciling servant that we forget the demands of the gospel to stand firm upon the eternal principles of truth.

A preacher must be free to declare clearly and emphatically what he sincerely believes to be God's truth, and it should not make too much difference whether one percent or ninety-nine percent of his congregation agrees with him. I also believe most congregations want their preacher to have this kind of freedom and that they want this, more than they want him merely to reflect what they already believe.

In a speech recently, A. Whitney Griswold was talking about self-respect. He said, "Self-respect cannot be purchased. It is never for sale. . . . It comes to us when we are alone, in quiet moments, in quiet places, when we suddenly realize that, knowing the good, we have done it; knowing the beautiful, we have served it; knowing the truth, we have spoken it." That is self-respect.

The truth which love calls forth is applied perhaps most specifically these days in the area of social justice. Racial prejudice never fares too well when brought into the light of objective truth. Someone recently remarked, somewhat facetiously, "Ours is an age which is proud of machines that think and suspicious of any man who tries to." Truth is called for. There is no room in our modern world for racial prejudice. The Christian gospel has declared this through the centuries. And yet there are congregations and individuals within our denomination who would not want Negroes to join their fellowship.

I John 4:20 declares very sharply, "If anyone says, 'I love God,' and hates his brother, he is a liar." In other words, it is impossible. There is a Christian concept that says the way we treat others we are treating God.

And love calls forth feeling, expressed emotion. Quakers are known for their ability to be undemonstrative. One ship's captain, a Quaker, just back from a four-year cruise, met his wife on the sidewalk carrying a bucket to one of the town pumps. She took one glance at him and simply said, "Since thee is home, thee fill it," and she gave him the bucket and turned for home.

I am talking about an emotional response. I am talking about tears of both joy and sorrow. I am continually amazed at the number of people who are turned off emotionally, who are unable to feel deeply, who are unable to respond with either heartfelt compassion or deep anger. Fear seems to be the culprit. There is fear of involvement, and there is fear of losing control. But love calls for the expression of feeling. Love casts out fear.

The psalmist said, "O Lord, our Lord, how majestic is thy name in all the earth!" Our faith, our religious heritage, is so rich and deep, so beautiful, so sufficient, and so marvelous that the only adequate and logical response is complete and wholehearted devotion.

Walt Whitman once said:

"I say no man has ever yet been half devout enough,
None has ever yet adored or worshiped half enough,
None has begun to think how divine he himself is, and how certain the future is."

I Peter 1:22 declares, "Love one another earnestly from the heart." Christianity calls for an emotional response. All through life the response is urgent. Sometimes we are not so concerned whether the response is negative or positive as we are that there is a response. Whether it is negative or positive is not the most important thing. Either way there is an emotional involvement. Either way there is at least some exchange of feeling. The danger is when there is no feeling or when part of the feeling is cut off.

So often the tendency has been for Christians to develop a righteous indignation that becomes hard and bitter and cruel and rigid and unfeeling. One of the missions of Christianity is to express compassion in a world that is becoming increasingly impersonal and uncaring. So many religious zealots or social revolutionaries have lost feeling. Their feeling is numb. Compassion is gone from their senses and righteousness becomes a weapon and truth becomes a club. We must always be careful that our fervor does not drown our compassion or destroy our sympathetic concern. I know that there are people who are deeply disturbed by some new innovations in worship, for example. I know there are pain and agony involved. And those of us who enthusiastically endorse some of these new avenues of expression and communication must nevertheless be sensitive enough to feel our brothers' pain. We are not called to give up our new ideas or to forsake new innovations, but we are called to feel compassion and sympathetic concern. Heaven help us if we lose it!

Part of this feeling that love requires is in terms of being aware of God's unveilings. The revelations of God, the unveilings of God, can occur in a million different ways — in a child's laugh, in a poem, in a leaf, in a star, in a tear, in a conversation, in a walk, in any of life's simple experiences. But we miss them all if we are not sensitive to them, and only the person who senses the sacredness of the experience will be able to respond and recognize the presence of God. He says, "God is here." The rest of society will clump along unaware and insensitive and perhaps even complain that life has no meaning. And they never realize that their senses are dead. They are not tuned in.

Love calls forth feeling. It calls for tenderness. It calls for an openness to love and pain. It calls for the ability to cry and laugh. It calls for a willingness to be vulnerable to both blessing and agony. Only with a willingness to be part of the crucifixion can we know the thrill of being a part of the incarnation and the joy of being part of the resurrection.

We are surrounded and upheld by God's love today, tomorrow, and forevermore. ☐

questions you ask

Q. We have candles on the communion table in our church. Often these are not lighted. If they are placed on the table in the sanctuary, should they not be lighted during the service of worship?

A. There are many symbols which are helpful aids in worship. One of these certainly is the candle. The use of candles or torches in worship is a tradition of long standing going back to the time of ancient Israel.

The candle on the communion table or altar proclaims Christ as the light of the world. It is obvious that, if this symbol is to have any meaning at all, it must be lighted. Carelessness in the use of symbols such as a candle carries with it a very negative connotation in worship.

Many churches, even in the free-church tradition, make a ceremony of the lighting of the candles at the beginning of a service, using an acolyte, usually a child or young person, to light the candles as worship begins. This can be an impressive symbolism in itself, indicating both the solemnity of the occasion and the openness of the congregation to God's divine revelation. The acolyte usually extinguishes the candles at the close of the service.

If symbols of any sort are used in a church, their meaning should be interpreted to and understood by the congregation. Any articles appearing in the chancel, such as flowers, candles, or even a cross, are not to be mere decoration. As such they would have no place in the church. If they are understood to be symbolic aids to worship, they may contribute greatly to the experience for the congregation.

In one church the two candles on the communion table had obviously never been lighted though they had been there several weeks. When asked about it, the pastor said that they were so pretty no one wanted to spoil them by burning them. This is the height of liturgical absurdity in the use of symbols.

Q. Were the four Gospels as we know them written in the order of their place in the New Testament?

A. How the four Gospels came to be placed in the order we now know them in our New Testament is not clear. Scholars today almost universally agree that the first Gospel to be written was Mark's. He undoubtedly had numerous written and oral sources for his account of the life and ministry of Jesus, including the reminiscences of Peter.

Mark's Gospel was very likely the principal source for the writings of both Matthew and Luke, which were the next to appear. These writers, however, also had access to other accounts of the life of Jesus which have enriched their narratives. Some of the sources they seem to hold in common, but each writer provides other special accounts, indicating that they had information not used by others.

Matthew, Mark, and Luke are known as synoptic Gospels because their resemblances are so considerable that they may easily be put into parallel columns in a harmony or synopsis.

John was written much later. It is obvious, even to the most casual New Testament reader, that John presents his account of the life of Christ in a different form. While he may have used some of the sources found in the synoptic Gospels, John must also have drawn heavily upon the stream of tradition within the church from its beginning. He, therefore, presents his narrative in a form that is unique.

Q. How did the use of the word "amen" at the end of prayer come into being?

A. The word *amen* literally means *true* or, used as a substantive, *that which is true*. The word is Hebrew in origin and came out of the Jewish liturgy at least as early as the exile in Babylon (Deut. 27:15).

In the Gospels it often has the meaning *truly* giving a solemn emphasis to the assertion which is being made.

In the synagogues in Israel and later in the Christian churches it was customary for the members of the family or a worshiping congregation to say *amen* to the prayers which were offered, as a means of emphasizing the sincerity and urgency of the petition, *let it be so*. The custom has prevailed even today. It is certainly appropriate for a worshiping congregation to audibly add their *amen* to any prayer made in their behalf.

Q. Is a baptism performed by a layman a valid baptism?

A. There is no reason why a baptism administered by a layman would not be a valid baptism. When Alexander Mack, the father of the Church of the Brethren, was baptized in the Eder River in Schwarzenau, Germany, the rite was performed by one of the group of eight who together had studied the Bible and covenanted with God and with one another to form a new fellowship. Although this identity is not known, he was most certainly not an ordained minister. Yet the baptism itself was right and proper.

The administration of baptism is generally given to the ordained clergy and is usually performed only by a minister. This is, however, a matter of church order. There would be no theological reason why a layman might not perform this rite.

Even the Roman Catholic Church, with a very high view of sacraments, will recognize the validity of a baptism performed by a layman under unusual circumstances when no priest is available. — PAUL M. ROBINSON

news

Faith vs. national security: A hassle for Presbyterians

CONTROVERSY over the section on national security in the proposed Confession of Faith of the United Presbyterian Church has brought the question of supreme loyalty sharply into focus.

In scattered instances, government-employed elders in local congregations have resigned from church offices over the controversial pledge asking them to pursue peace "even at risk to national security."

The reaction is "a little unexpected," said William P. Thompson, new stated clerk of the denomination, who in an interview indicated that church officials are making informal contacts with the Defense Department over the passage in question.

"We have always stressed that God alone is Lord of the conscience," said Dr. Thompson of the disputed statement. "This is a practical expression of it."

The United Presbyterian clerk, a McPherson College alumnus who was elected to the top administrative post in his denomination this year, mentioned two cases where elders had resigned because of the section. One was in Washington, D. C., and the other at Thompson's home town of Wichita, Kansas.

At issue are several sentences in the Confession of 1967, still up for approval by two thirds of the church's 188 presbyteries before it takes effect.

The section declares that the church is called "to practice the forgiveness of enemies and to commend to the nations as practical politics the search for cooperation and peace." It continues:

"This requires the pursuit of fresh and responsible relations across every line of conflict, even at risk to national security, to reduce areas of strife and to broaden international understanding.

" . . . When the church allows some one national sovereignty or some one 'way of life' to be identified with the cause of God it denies Christ the Lord and betrays its calling."

The United Presbyterian Church official said that the Confession, when it becomes part of the church constitution, would not be binding upon members of the 3.3-million-member denomination. However, he said, elders, deacons, and clergy would be required to abide by it "as a guide."

In an article in *Presbyterian Life*, Mr. Thompson held that the controversial phrase is in line with nineteen centuries of Christian teaching. "The church has always proclaimed that man's first loyalty belongs to God," he said.

From Washington, D. C., Dr. Edward L. R. Elson, pastor of the National Presbyterian church, said the statement has created division in church ranks.

Misgivings about it are said to arise among members of the armed forces and civilians at the Pentagon. They have been asking: Does the peace statement conflict with our obligations to the government?

Both Defense Secretary Robert S. McNamara and Secretary of State Dean Rusk are members of the United Presbyterian Church.

Presbyterian Outlook, another denominational journal, editorialized that the creed's statement merely expresses in terms of national relationships the commitment described in Matt. 10:35-38, regarding a follower's loyalties to Christ and to family.

The journal stated: "Is it significant that the issue appears to become more vivid in relationships to the state than to one's family?"

Members of Presbyterian churches "make no commitment in relation to any creed other than in expressing their allegiance to Jesus Christ," editorialized the *Outlook*, "but if the national security phrase helped to focus on and illustrate what it means for Jesus to be Lord in anybody's life, who would wish to soften or delete it?"

The editorial declared that "if in today's present tensions the troublesome phrase touched the central nerve of persona choice and commitment and made respondents really aware of what it means to commit themselves to Jesus Christ, we should be glad that the issue is made clear."

"Why laymen go sour . . . "

ENCOURAGING AND TRAINING LAYMEN for greater service is not optional for churches but has become "a matter of life and death."

This is the assertion of Franklin H Littell, church historian and president of Iowa Wesleyan College. In addressing key leaders of the Christian Churches (Disciples of Christ), he said that "the lesson of the twentieth century is that if laymen are not trained to greater faithfulness and more vigorous mission, they go bad."

He pointed to communism, totalitarianism, and participation in extremist groups as examples of the "corruption" of the faith that takes place when "unformed" Christians "go sour" under stress and temptation in a time of church struggle

"The historical period when a class trained in verbal skills ran the Christian movement is giving way to a period when all the baptized faithful share in Christ's ministry," Dr. Littell said. "In the 'Age of the Laity' there will be less stress on the merely verbal and more emphasis on the credible act."

The laity is "coming into its own" and will continue to exert greater influence in coming decades, Dr. Littell predicted.

India aid: Step two

An effort to increase agricultural production in India has been launched there as the first major venture carried out jointly by Protestants and Roman Catholics.

The multimillion dollar project is called AFPRO – Action for Food Production. It had its beginnings this March.

J. Benton Rhoades, Church of the Brethren minister who heads Agricultural Missions, Inc., was among the participants at the organizing meeting. He will continue in close liaison, serving as operations officer for Church World Service in AFPRO.

AFPRO represents the second step in the response of churches – both Catholic and Protestant – to the famine in India. The first move was to accelerate shipments of food to famine-stricken areas and to establish food-for-work programs.

To date, the Church of the Brethren has sent $10,000 for India relief, channeled through Church World Service and the World Council of Churches, in partnership with the National Christian Council of India.

Also, $2,124 for India relief was contributed by Annual Conferencegoers in a sacrificial offering project.

In addition, a direct food-for-work project was launched by the Church of the Brethren mission in Gujarat state, India, a program totaling $7,000 over and above Stateside funds designated for relief.

The AFPRO project looks beyond meeting the famine emergency to the prevention of future famines and an increase in the economic base of Indian farmers. Two means of stepping up crop yield are the immediate focus of AFPRO attention – increase of water resources and distribution of fertilizer.

Several new units of well-drilling equipment are already in use. According to Mr. Rhoades, the new equipment can in one day drill a well capable of irrigating three acres of land. In India, this can provide gainful employment for ten people and produce not just subsistence but a cash crop.

Providentially, in the areas where the famine and water shortage were most acute, geologists agree that the subterranean water supply is adequate, when tapped by wells, to support year-round irrigation projects as well as the normal water needs of the villages. Heretofore, Indian villages generally have been dependent for their year's supply on water trapped in basins during the monsoon season.

Next to increased water supply, agriculturalists agree that the fastest way to step up food production is by use of fertilizer. AFPRO plans to augment India's supply with 5,200 tons purchased in the United States.

The fertilizer will be sold – not donated – to Indian farmers by church and mission agencies that over the past three or four decades have won the confidence of Indian farmers. The money will be collected after the farmer's first crop and will be deposited into a long-term development fund, where it will be available for the purchase of more fertilizer, for loans for farm equipment, and for some experimental purposes.

Commented Mr. Rhoades: "The experienced agricultural missionaries constitute the backbone of the present emergency program. In truth, they have been called for such a time as this. More financial support for agricultural mission work in India has been pledged for the next three years than it has received in the past thirty.

"Protestant church mission boards in India have maintained an average of twenty agricultural missionaries and an equal number of Indian agriculturalists employed by the church.

"Thus, we have a good solid base for the current program."

At AFPRO's founding meeting, a challenge came from a non-Christian, Asoka Mehta, minister for planning and social welfare in the Indian government.

He told churchmen that their Christian concern "has got to be proved in the crucible of life itself."

"If it is the claim of Christians that even to this day they feel the agony of Christ on the cross wherever humanity suffers, it has to be proved in action, not by any kind of statement."

This is what AFPRO is setting out to do.

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New equipment in India can drill a well in one day adequate to irrigate three acres of land. Here a team of workers fits a tube well with pipe at Indore, Madya Pradesh

Mothers at study

It was an adult education class at the Lybrook Navajo mission. The teacher, with a globe and maps in hand, was pleased at the students' seeming grasp of her explanations in English. That is, until the teacher began to put the globe away. Then one of the Navajos asked: "What is that thing?"

Another of the adult pupils, when instructed to sharpen a pencil, misunderstood and threw the pencil sharpener away. And one woman, justifying her previous day's absence, said, "I was making fried bread for the medicine man."

Differences in language and culture produced many such incidents as eighteen mothers came to the mission and struggled with learning elemental English, reading, and arithmetic. With previous schooling ranging from less than one to nine years, the women met for four hours a day, five days a week for four months. The program was part of Title V of the poverty program, designed for welfare clients.

In one class exercise the ladies enumerated why they were coming to school. Among the responses:

"I want to learn even if it is hard."

"I want to learn especially to write my name well."

"I make many mistakes, but I enjoy coming because I am learning."

With large, young families to be fed and clothed, for the mothers to spend up to seven hours a day going to school called for determination. The typical student, upon completion of the course, could read and write (sometimes with beautiful handwriting) and understand most conversations in English. When it came to the oral usage of English, however, the natural shyness of the Navajos and their soft-spokenness rendered this aspect of the study a near failure.

The Lybrook mission on its own had considered such adult training for Navajos of its northwestern New Mexico area. With poverty program resources, the idea was implemented. Public school teacher Edith Merkey, a resident and veteran worker at the Lybrook mission, was called upon to inaugurate the program.

Were it possible for the same pupils to continue, they would have a good foundation on which to build, Miss Merkey reported. However, the next phase of the poverty program is entitled "On the Job Training," a step which most of the Lybrook group is not yet ready to take. Meanwhile, the future directions of adult training at Lybrook are yet to be determined.

A tent ministry

Like many a Brethren congregation, the Highland Avenue church at Elgin is a bit sedate when it comes to more demonstrative forms of witness. Until this August few of its members had ever had occasion to be publicly identified with a booth propagating the church's peace position.

In conjunction with two area Friends groups, the Highland Avenue congregation sponsored a peace stand at the nearby Kane County fair. Headlined "Peace on Earth," the tent display pictured and quoted John F. Kennedy, Dwight D. Eisenhower, Pope John XXIII, and Adlai E. Stevenson to broaden the context of the peace message. Literature stating the positions of various church bodies and of political candidates on the Vietnam war were made available.

A special attention-getter was an opinion poll which registered the viewpoints of passersby on possible alternatives in Vietnam. While a majority of the 3,600 respondents supported United States involvement in Vietnam, most of them desired no increase of military action. Four fifths of them indicated they felt the U.S. public was not getting the full facts about the Vietnam war.

In reflecting on the witness "in the marketplace," one of the sixty workers at the booth commented, "The insults and abuses were less than we expected. The longer we were there, the stronger we felt, though we were just beginning to learn how to talk about peace to the public."

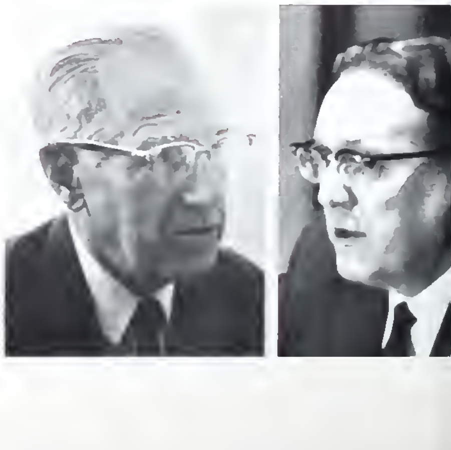
In the field with CROP

Of the CROP staff leaders across the nation, eight of the twenty-seven are members of the Church of the Brethren.

CROP – known in its earlier years as the Christian Rural Overseas Program and today as the community appeal of Church World Service – has had the support of the Brethren from the beginning, and in a sense, even before. This support has been in terms of both material resources and leadership.

A primary mover in the idea of American farmers sharing their crops with the hungry overseas was M. R. Zigler, who as executive secretary of the Brethren Service Committee in 1946 challenged relief-centered church bodies to join in a cooperative rural program abroad. His efforts culminated in the formation of CROP in Chicago in 1947.

The first national director of CROP was John D. Metzler, Sr., who had long been concerned with human need around the world. Dr. Metzler continued as national CROP director until 1954, when he went to Geneva, Switzerland, to work with the World Council of Churches' Division of Inter-Church Aid. Later, he headed the Europe and Middle East desk of Church World Service. Now "retired," Dr. Metzler serves as the executive secretary of the newly formed Idaho Council of Churches, in which capacity he maintains his interest in CROP through the



At left, CROP pioneer John D. Metzler, Sr. At right, W. Harold Row, current chairman of CROP executive committee

Pacific Northwest office.

The present chairman of the CROP executive committee (which has the official title of CROP section of the material resources program of Church World Service) is *W. Harold Row*, executive secretary of the Brethren Service Commission.

Brethren on the CROP field staff are John D. Metzler, Jr., Elvin D. Frantz, R. Dale Ferris, John E. Thomas, Sr., Wesley P. Albin, Russell M. Hartzler, Ralph V. Taylor, Jr., and Miss Helen Herr.

John D. Metzler, Jr., is literally following in his father's footsteps. He is associate national CROP director at Elkhart, Ind., responsible for business administration. He was summoned to the national CROP office in 1952 and was appointed to his present position in 1954. From 1949 to 1952 Mr. Metzler was principal of the Brethren school in Castañer, Puerto Rico, prior to which he served in the department of promotion and the department of relief and rehabilitation in the General Offices at Elgin.

Elvin D. Frantz, a Nebraskan, pastored churches at Arriba, Colo., and Prairie City, Iowa, prior to assuming duties as Illinois CROP director in 1954. He was appointed national CROP field representative in 1963, carrying responsibility for field supervision of the eastern half of the U.S. and liaison with the Church World Service clothing appeal in all states. In 1961 he visited thirteen countries overseas where CROP foods are distributed.

R. Dale Ferris was pastor of churches in Iowa, California, and Oregon before being named Kansas CROP director in 1958. In 1963, along with Mr. Frantz, he was appointed national CROP field representative, his responsibility being for supervision in the western half of the U.S. Mr. Ferris just recently has been appointed Western Region supervisor and has moved to Modesto, Calif., where he will coordinate all West Coast CROP activities in addition to serving as field representative for Northern California and Nevada.

The Iowa CROP office is manned by two Church of the Brethren members.

CROP workers, l. to r.: John D. Metzler, Jr., Ralph V. Taylor, Elvin D. Frantz, Helen Herr, Russell M. Hartzler, Wesley P. Albin, John E. Thomas, Sr., and R. Dale Ferris

John E. Thomas, Sr., joined CROP in 1963 as an assistant and was appointed field representative in 1964. His pastoral charges included Lanark, Ill., and Panora, Iowa. His present assistant is *Wesley P. Albin*, who joined the CROP staff in 1965, after serving for three years in Korea with Church World Service. Mr. Albin is a layman.

Russell M. Hartzler, also a layman, is one of the CROP old-timers, having served as Michigan CROP director since 1948. Mr. Hartzler has accompanied several CROP and Heifer Project shipments overseas. This summer, Mr. Hartzler and his wife, at their own expense, are visiting missionary relatives in Nigeria.

The Northeast Area of CROP is represented by two lay members of the Church of the Brethren.

Ralph V. Taylor, New Windsor, Md., was named Northeast field representative in 1965 and, in the absence of a Southeast CROP director, had responsibility for organizing the entire Eastern seaboard. Mr. Taylor has just been appointed Eastern Region supervisor, with primary responsibility for the Northeast, and continuing supervision of work in the Southeast for which a field representative has now been secured. Mr. Taylor comes from a background of agricultural management and sales, chiefly in the feed grain sector.

Miss Helen Herr, appointed in 1965, is assistant CWS-CROP field representative at New Windsor, Md., with primary responsibility for clothing appeal liaison throughout the Eastern part of the United States. She has served overseas in Germany and later at New Windsor for the Brethren Service Commission.

A photograph taken in 1962 shows only four Brotherhood members employed by CROP: R. Dale Ferris (then Kansas CROP director), Elvin D. Frantz (then Illinois CROP director), John D. Metzler, Jr., and Russell M. Hartzler. These four continue with CROP, joined now by four other Brethren – bringing the representation now on staff to four ministers and four laymen.

However, lest anyone conclude that only the Church of the Brethren is represented on the CROP staff, the Methodist Church is currently providing eight CROP leaders, the Presbyterian Church six. The Disciples of Christ, the Evangelical United Brethren, the United Church of Christ, and the American Baptist Convention are also represented.

CROP's program has grown steadily for the past eight years. In 1965 CROP enlisted 2,000 farmers in its Friendship Acres project, provided assistance in seventeen major disaster areas, sent shipments to thirty countries, and handled contributions of cash and commodities valued at $1,750,000. Indiana, Illinois, Kansas, Iowa, and Ohio are the leading states for CROP activity.

CROP, as an arm of Church World Service, seeks now to rally community-wide responses to action programs directed against hunger. The active leadership of the Church of the Brethren on the national staff of CROP, magnified far more by the voluntary service of Brethren at state, county, community, and congregational levels, is in keeping with the service concept the church has long championed.

news

New Brotherhood workers

Five new appointments in the Brotherhood program have been announced recently.

Ellis J. Shenk, for the past five years director of the HELP refugee resettlement project in Sardinia, will become administrator of the Castañer Hospital and Brethren Service program in Puerto Rico late this fall.

He is a veteran Brethren Service worker, having previously served an extended BVS term in Europe from 1953 to 1957.

Prior to his work in Sardinia he was associate secretary of the National Service Board for Religious Objectors, Washington, D. C.

Mr. Shenk is a graduate of Elizabethtown College and American University.

His wife, the former Carolyn Ressler of Myerstown, Pa., was a nurse in Puerto Rico while in BVS.

The Shenks have three children, Suzanne, Todd, and Krystal.

Mr. Shenk is the son of Mr. and Mrs. Harvey K. Shenk of Myerstown, Pa. His home congregation is the Myerstown Church of the Brethren.

At Castañer he will serve in a position formerly filled by Gene Yeazell, now administrator-developer of Bethany Brethren Hospital, Downers Grove, Ill.

Robert G. Minnich, Claremont, Calif., will become Brethren Service representative in Germany, effective Oct. 1.

While in Brethren Volunteer Service, he undertook as his major assignment work in Berlin.

He graduated this month from Pomona College, concentrating on international relations. He also counseled students on campus regarding conscientious objection.

Unmarried, he is the son of Mr. and Mrs. Ralph G. Minnich of Claremont and a member of the Pomona Church of the Brethren.

In Germany he will succeed Dale Ott, who on Sept. 1 became director of Brethren Service in Europe.

Carl C. Beckwith, formerly business manager-treasurer of the Church of the Brethren mission in Nigeria, has assumed management of the Brethren Service Church World Service Center at Modesto, Calif. He also carries administrative relationships with the Pasadena, Calif., and Vancouver, Wash., service centers.

Mr. Beckwith formerly was pastor of churches at Reedley, Calif., and Wiley, Colo.

He studied at McPherson College and received degrees from the University of Idaho and from Bethany Theological Seminary.

A native of Fruitland, Idaho, he is the son of T. H. Beckwith.

He is married to the former Carrie Lewis. The Beckwiths have four children, Kent, James, Pamela, and Daniel.

He succeeds Joe Dell as manager at Modesto.

Mr. and Mrs. Larry Bolinger began an assignment in July as churchmen in Nigeria. They are serving at Mubi, appointed by the Brethren Church.

Both Mr. and Mrs. Bolinger are graduates of Ashland College and Ashland Theological Seminary in Ohio. They have taken additional work in linguistics at the University of North Dakota and in African studies at Michigan State University.

The Bolingers spent their first two years of study at Manchester College, North Manchester, Ind., in their home community. Mr. Bolinger was ordained to the ministry at the First Brethren church, at North Manchester, Ind.; Mrs. Bolinger is the former Rose Bilderback.

The Bolingers have four children, David, Susan, Jon, and Brian.

New workers (from the left): E. Shenk, C. Beckwith, R. Minnich, the L. Bolingers

The Spirit and the spirits

Summer pastor Glen Davis had preached to the Enders, Nebr., congregation on "The Holy Spirit in Our Lives." Following the church service came Sunday school, and after Sunday school, the usual lingering conversation in front of the church.

It was during the visiting that discovery was made of a fire in the business district of the town. Soon the congregation was at the scene of action.

As a crowd gathered to help it was obvious that the two burning buildings, a vacant store and an insurance office where the records were stored in an old fireproof bank vault, would be lost. Attention was turned to an adjacent building, a cafe. First personal belongings were removed from the living quarters in the back. Then goods and supplies from the cafe itself were removed. The proceedings were exciting, yet routine enough for the churchgoers and others.

That is, until they were confronted with carrying out the wet goods – the supply of beer. Should the church people rescue the booze or let it burn? Ought they leave it for the others to carry out? The Brethren were strongly opposed to its use; should they help salvage it? What about the fact that the brew represented part of the livelihood of the woman who ran the store?

Before the dilemma needed to be fully resolved, firemen doused the threatening flames and saved both the cafe and its contents. But not without the Enders Brethren having experienced an extended session, fleeting though it was, on practical Christian ethics.

Arts festival at Hershey

"Oh, but I can't draw." "There never was an artist in my *entire* family!"

Reactions such as these abounded as announcements were made of the first Religious Arts Festival planned at the Spring Creek Church of the Brethren, Hershey, Pa. Undaunted, and with the conviction that all people possess some artistic talents and that these talents should be used to glorify God, the planners proceeded to urge persons in every Sunday school class from junior high to the eldest group to prepare for the festival.

Members were asked to produce art with pronounced religious significance for the display, then some eight months away. Emphasis was placed on the special interests and skills of the various age groups; for example, in a middle-age women's group needlework and flower arrangement were suggested; in an older men's class, woodworking projects. For content, craftsmen were encouraged to draw on some of the traditional religious symbols.

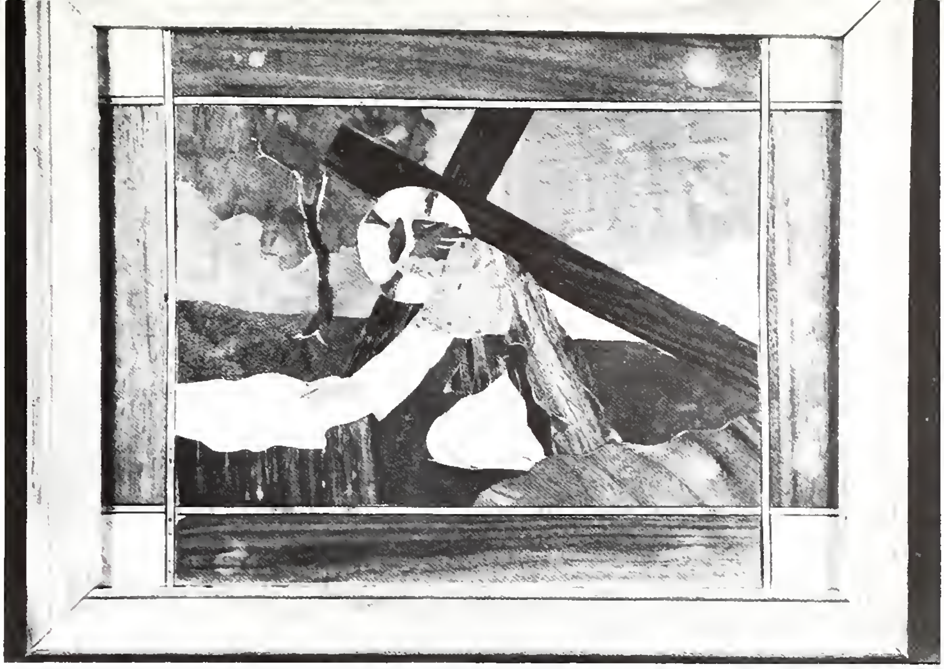
Pastor J. Herbert Miller issued periodic announcements of the festival and persons with known artistic talents were especially encouraged to participate.

Two weeks before the event, a committee headed by Mrs. C. Kline Kuntz started to assemble the various works. The creations were arranged in the church parlor.

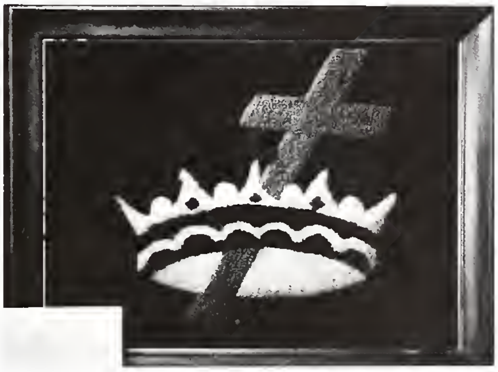
Displayed were 100 creations, the work of some fifty persons. Categories included painting, woodworking, ceramics, floral arrangements, needlework, photography, collections, and poetry.

Area newspapers and calendars of events in Chocolate Town drew attention to the daylong festival. The event was culminated with an evening of sacred music performed by the church's three choirs, an eleven-member string orchestra, and the visiting choir of the Cornwall Methodist church, whose members also contributed their talents to the arts festival.

The music and art of the festival underscored the assumption of the Spring Creek planners: That God is glorified through myriad thoughts and works as they are given creative expression.

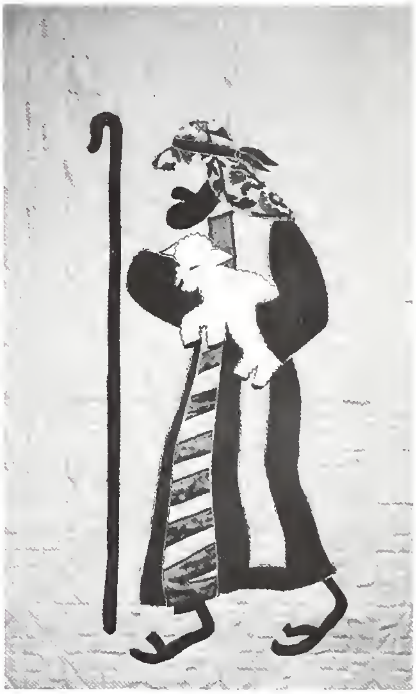


"Christ Carrying the Cross." Inlaid wood composition. Creation of Allen Blouch



"Cross and Crown." Punchwork using wool yarn on velvet. Work of Mrs. Stella Wise

"Madonna and Child." Ceramic and floral arrangement combined. By Sandra Davis



"The Good Shepherd." Applique on quilting. By Mrs. C. Kline Kuntz

Spring Creek Church of the Brethren. Scaled model made by Henry Grove

day by day

When did you last criticize someone? What motivated you to do it? Could you really have done it better? If so, did you offer a helping hand along with your critical remarks?

> "I stood on the streets of a busy town,
> Watching men tearing a building down;
> With a 'ho, heave, ho' and a lusty yell,
> They swung a beam and a sidewall fell.
> I asked the foreman of the crew,
> 'Are those men as skilled
> As those you'd hire if you wanted to build?'
> 'Ah, no,' he said, 'no indeed.
> Just common labor is all I need.
> I can tear down as much in a day or two,
> As would take skilled men a year to do!"
> And then I thought as I went on my way,
> Just which of these two roles am I trying to play?
> Have I walked along life's road with care,
> Measuring each deed with rule and square?
> Or am I one of those who roam the town,
> Content with the labor of tearing down?"
> (Poet unknown)

DAILY DEVOTIONAL GUIDE

SUNDAY, OCTOBER 2
Heb. 12:3-10. Loving parents do not forever carry their children but allow them to stumble and fall as they learn to walk. God, in love, strengthens us through difficulties.

MONDAY, OCTOBER 3
Heb. 12:11-15. "Nothing a man can do can make me hate him," vowed Booker T. Washington. Little people are resentful; the great have learned to forgive.

TUESDAY, OCTOBER 4
Isa. 43:1-5. How reassuring to know we are never alone. The whole world may seem to be against us; yet, God never deserts us.

WEDNESDAY, OCTOBER 5
1 Sam. 2:1-3. God is not influenced for or against us by hearsay or an impressive list of references; he weighs our acts for what they are worth.

THURSDAY, OCTOBER 6
Mark 6:1-6. Those closest to us are the hardest to praise. No talent, no brains, no self-denial are needed for faultfinding.

FRIDAY, OCTOBER 7
2 Cor. 10:7-12. People who have the philosophy, "Nobody is perfect except thee and me and sometimes I wonder about thee," live in a small, lonely world.

SATURDAY, OCTOBER 8
Matt. 5:10-13. "If all the people around me talk highly of me, my feet will not remain on the ground, and I will not know my mistakes and rectify them" (the late Prime Minister Shastri of India).

SUNDAY, OCTOBER 9
Titus 1:10-16. Christianity is positive, loving, and optimistic and sees the best in others. The hatemongering among religions, races, and nations must grieve the heart of God.

MONDAY, OCTOBER 10
Titus 2:1-8. "The best way of eradicating error is to publish and practice truth" (W. Arnot). The best way to meet gossip is to live so no one will believe it.

TUESDAY, OCTOBER 11
Eph. 4:1-3, 14-15. Mary Poppins' idea that "a spoonful of sugar helps the medicine go down" is true in human relationships. Truth is accepted better when accompanied by love – and a smile!

WEDNESDAY, OCTOBER 12
Matt. 12:33-37. Destructive words of criticism backfire, revealing the jealousy, self-centeredness, insensitivity, prejudice, and lack of understanding of their speaker.

THURSDAY, OCTOBER 13
James 3:1-5. "A word – a look – has crushed to earth
Full many a budding flower,
Which, had a smile but owned its birth,
Would bless life's darkest hour" (Anon.)

FRIDAY, OCTOBER 14
James 3:6-12. Control of the tongue is one of the hardest forms of self-discipline. "God, be in my mouth, and in my speaking" (Sarum Primer).

SATURDAY, OCTOBER 15
James 3:13-18. "No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson learned thereby" (Madam Chiang Kai-shek).

Is it wrong to criticize?

Criticism comes in many forms and disguises. Sometimes it is obvious, unmistakable, and sharp. Other times it is subtle, covered with the artificiality and saccharin sweetness of a "Judas kiss."

In your family discussions the next two weeks, help to distinguish constructive criticism from the destructive varieties. The following guidelines may help you:

Destructive criticism aims to deflate and hurt the other person; employs no tact or kindness; is shown or spoken with stark and blunt honesty, and often circumvents the involved person, so he is last to hear it. It is a subtle way for the speaker to exalt his own ego, express his own frustrations, and give vent to his own irritations. Frequently it is motivated by jealousy, envy, or a previous hurt to oneself.

Destructive criticism makes no attempt to consider or understand the other person's feelings, work load, background, training, resources, or mental or physical state. It should be eliminated from a Christian's life.

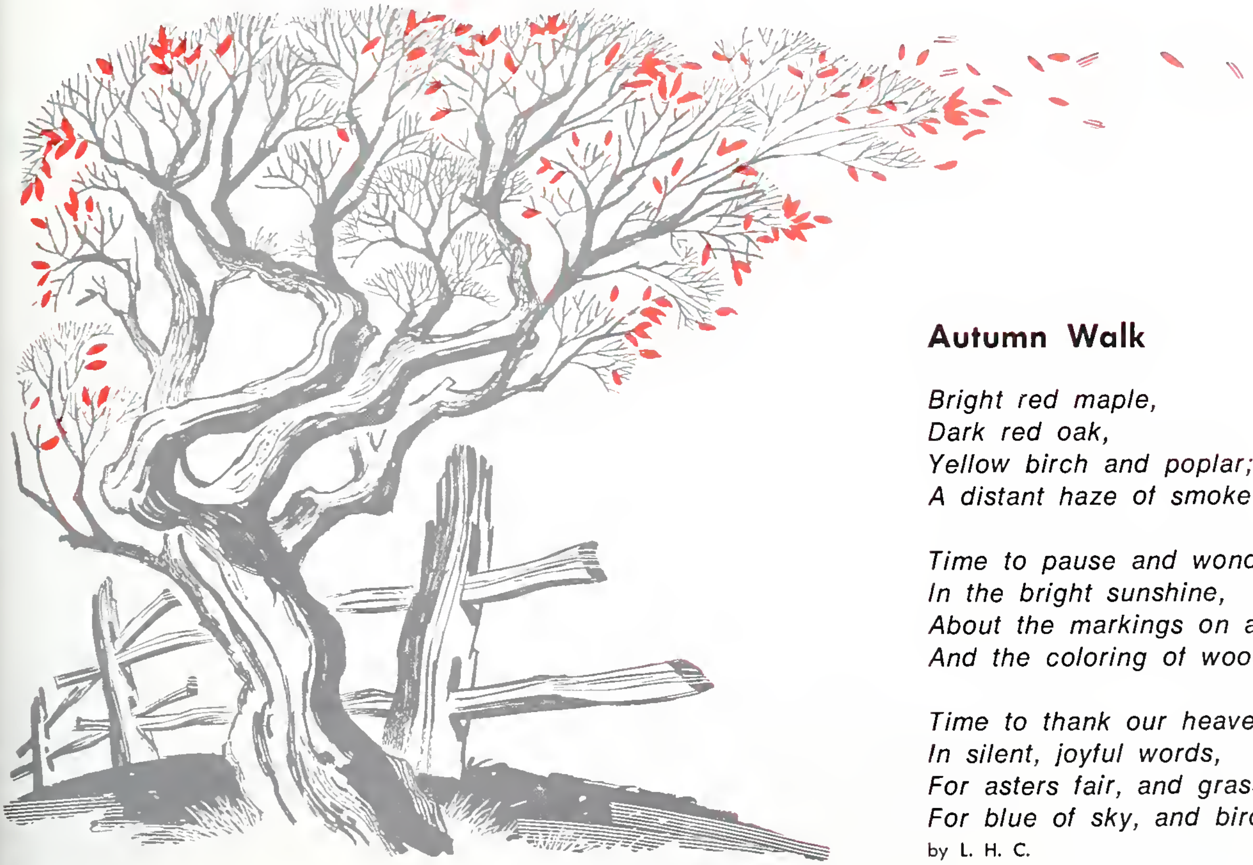
Constructive criticism aims to help or better the other person. It is expressed with kindness, tact, and cushioned honesty – directly to the person involved. It stimulates the other person to think, and hopefully, to change. It is motivated by love, concern, and the desire for the well-being and improvement of the other person.

Such criticism often is accompanied by suggesting or offering to help implement an alternate action that is considered to be better and more effective. It takes into consideration the other person's feelings, ego, and self-respect, and attempts to keep them intact and, in fact, to give encouragement. It is a practical manifestation of Christian love, a vital source of improvement in all aspects of living.

Theodor Leschetizky, the great piano teacher, remarked: "We learn much from the disagreeable things people say, for they make us think; whereas the good things only make us glad." Norman Vincent Peale has been quoted as observing: "The trouble with most of us is that we would rather be ruined by praise than saved by criticism." Just as many antiseptics hurt when applied to a wound, so does the truth hurt. Yet, we need to apply the antiseptic and to hear the truth if we are going to improve.

Criticism should stimulate self-examination. To hide one's head in the sand, to go around asking others to "say it isn't so," and to feel bitter and to wish to retaliate against the critic only prolongs the agony, destroys friendships, evades the truth, and postpones and stunts growth and improvement.

Hymns (all but the last from *The Brethren Hymnal*) which can be used as resources to be discussed, prayed, or sung are: "Send Down Thy Truth, O God" (No. 301), "Be Strong" (No. 304), "Look for the Beautiful, Look for the True" (No. 309), "I Would Be True" (No. 308), and the familiar song, "Dare to Be a Daniel." – EARL AND VIVIAN ZIEGLER



Autumn Walk

Bright red maple,
Dark red oak,
Yellow birch and poplar;
A distant haze of smoke.

Time to pause and wonder,
In the bright sunshine,
About the markings on a chipmunk,
And the coloring of woodbine.

Time to thank our heavenly Father,
In silent, joyful words,
For asters fair, and grasses,
For blue of sky, and birds.

by L. H. C.

For one tenth of the pay he could have received in the army, Tommy Cox chose to serve his country as

A Conscientious Objector

by Richard Stanley

Cox headed Scout troop composed of many Mexican-American boys

■ The pacifist conscientious objector usually thinks in a way that is basically familiar and acceptable to most Americans. COs are generally Protestants. Like all Protestants, they accept the commandment, "Thou shall not kill," and believe that Christ was born " . . . to guide our feet into the way of peace."

The conclusion to which these beliefs lead them, however, is radically different from the views of most Americans.

"All war is sin," according to Tommy Cox, twenty-three, a CO who worked at the Brethren Service project in Falfurrias, Texas. A native of Leaksville, N.C., he is a member of the Church of the Brethren.

Cox did his alternate service at the project. While a draftee spends two years in the army, the CO spends the same period doing work that, in the words of the draft law, "contributes to the maintenance of the national health, safety, or interest."

In Falfurrias, Cox worked with Mexican-Americans, many of whose lives have been left virtually untouched by ever-increasing affluence and opportunity in south Texas. The service project is maintained by the Church of the Brethren.

One of Cox's chief duties was heading a Boy Scout troop. Although eighty percent of Falfurrias' population is Latin, only one of the town's four Scout troops, Cox's, had a significant number of Mexican-American boys in it.

He also drove a bus to pick up children and bring them to the project's kindergarten. In Falfurrias Mexican-American children almost automatically flunk the first grade because the classes are taught in English – to them a foreign language. The kindergarten's chief aim is to teach English. Its alumni stand a good chance of moving on to the second grade along with their Anglo peers. Cox drove sixty-four miles a day bringing children

in from surrounding farms and taking them home.

In addition to these duties, Cox, driving the project's pickup, helped local families to move and delivered wood, donated by a retired farmer, to needy families. On Wednesday nights he taught a Bible study class at the Falfurrias Brethren church, the only Protestant church in Falfurrias that conducts services in both English and Spanish.

For his work he received $10 a month during his first year and $15 a month the second, the usual stipend for Brethren volunteers. The pay is about a tenth of what the lowest ranking servicemen receive – even less if the value of government insurance, post-exchange shopping, and free medical and dental care is included.

Some COs find their alternative service jobs for themselves, as Cox did. The Selective Service must approve the selection. If a CO has not found alternative service work for himself by the time his number comes up before his local board, the board itself may assign him to a job, usually with an organization like The Lighthouse for the Blind or Goodwill Industries. COs may not do their alternative service with private, profit-making businesses.

Of the roughly 31 million men now registered with the Selective Service, about 21,000 are classified as COs. The Seventh Day Adventists are often classified I-A-O, meaning that they will do noncombatant service in military organizations – they wear uniforms but do not bear arms. Usually they are orderlies or aides in the medical corps. The others, largely Mennonites, Quakers, and Brethren, are classified I-O. They do their service, if called upon by their draft boards, in the civilian world.

The chances of a CO being called up by his board for service are the same as those of any other man his age with a similar family situation.

Nearly all American churches officially support their young men if conscience leads them to the pacifist position. The historic "peace churches," Mennonite, Quaker, and Brethren, urge this stand. Others, like the Roman Catholic or the Southern Baptist, consider pacifism to be entirely a matter of personal conscience. A few, the Reformed Presbyterian for one, consider "the point of view of the conscientious objector to be based on a mistaken interpretation of the scriptures," but, nevertheless, stand behind pacifist members when they face their local boards.

To be classified as a CO, according to the draft law, a man must be "by reason of religious training and belief conscientiously opposed to participation in war in any form." Until the Supreme Court ruled in March 1965 that a belief in a supreme being was not a prerequisite to conscientious objection it was impossible for atheists or agnostics to be classified as COs.

"At Falfurrias project I had opportunity to live a more godly life, I think, than I would have had in the army"

The vast majority of COs, however, are still religious young men who believe and hold to in a special way the orthodox teachings that are heard every week in thousands of sermons and Sunday school lessons.

To Tommy Cox there is nothing subtle or exotic about his position; it is simply Christianity. "Christianity means the way of Christ," Cox says. "He taught we should turn the other cheek. He was one of a subjugated people. He preached to the poor and humble. It was not pride and violence he taught. He said we should not fight but bear with adversity. If we really believe, we have no need to fear the Russians or the Chinese or the Germans or anyone. We would put ourselves in God's hands if we believed.

"And all of this is just in the temporal world. Nothing here should make us violate God's laws; nothing here can matter that much. At the Falfurrias project I had opportunity to live a more godly life, I think, than I would have had in the army." □

Reprinted by permission from the Houston Chronicle (Texas)

Tommy Cox served as bus driver to pick up children to bring them to the project kindergarten

"We would put ourselves in God's hands if we believed"

"Nothing should make us violate God's laws"

GO INQUIRE CONCERNING THE BOOK

by Earl H. Hess

■ In the seventh century before Christ the glorious kingdom of David had already been divided and the northern kingdom (Israel) had gone into Assyrian captivity. Assyria had so badly weakened Judah by its siege of Jerusalem during the reign of Hezekiah that for all intents and purposes Judah's political power was nil. Manasseh, Hezekiah's son who succeeded him on the throne, was, in the eyes of every biblical writer, a scoundrel. His reign was characterized not so much by a lack of religion as by the wrong kind of it. Baal was worshiped at various shrines set up across the country; pagan bull and serpent worship was common. Sacred prostitution, a practice of the neighboring Canaanites, existed within the temple itself. Possibly the worst of all was the recurrence of the practice of child sacrifice. There is some evidence that the wicked Manasseh even sacrificed one of his own sons. After Manasseh came his son Amon, who was equally wicked and was killed by mutinous members of his own court.

When King Josiah was still a young man (621 B.C.) one of his high priests (Hilkiah) discovered a book hidden in the temple. The discovery was brought to the attention of Shaphan the scribe, who in turn told Josiah about it. This book was very likely that known to us today as the Book of Deuteronomy; compiled during the reign of Manasseh it was what might be referred to today as subversive literature.

The finding of this book had a tremendous impact on the Hebrews of that day because of the content of the book and because Josiah and his people took its contents seriously, followed its teachings, and heeded its admonitions. Unfortunately the religious reform initiated by Josiah was short-lived because of Josiah's unfortunate death at the hands of an Egyptian army with which he interferred as they crossed his land.

Is it possible that our world today is in a situation similar to that of Judah prior to Josiah's reform? We live in a world filled with the ugliness of war, immorality, and man's lack of concern for his fellowman. We are part of a society which has forsaken the God of the Bible and has attempted to replace him with an indefinite do-nothing being of its own design. Yet, in our midst there is a book – one that, if opened, read, studied, and taken seriously by Christians, would lead them to set the world on fire with the good news of God's concern for man.

The book to which I refer is not hidden in a temple vault; neither is it regarded by our government as subversive literature. In fact, it is the best seller of all books; yet, it suffers more than any other from lack of use and from misuse. It is hidden under a layer of dust on the mantles of many Christian homes; it lies open but unused in the halls of justice in our land. There Christians come to swear on it while attempting to settle their differences, using man's laws rather than the precepts contained in the book. It is found occasionally seale in a coffin with one who never read i or applied its teachings while alive.

Then, too, the Bible is misused wit fervor by many. Did you ever meet a atheist or an agnostic only to be dumbfounded by his intimate familiarity wit the Bible – a familiarity gained only a a result of his search for evidence to discredit the Christian faith? Several secre societies make a mockery out of th Bible by, on the one hand, claiming t uphold its teachings and, on the other engaging in practices in direct contradiction to its message.

Also at work in our world are force which attempt to use the Bible as proof text for theologies which will no stand testing in the light of the Bible' total revelation. We see the Bible bein misused by some of these as if it wer primarily a textbook in natural science as they openly oppose new concepts regarding the nature of our universe whic God has allowed man to discover. W see this same group pick and choose text very carefully in attempts to discredi the emphasis which a revitalized Protestantism is placing on Christians' responsibility to the economic, social, and spiritual needs of the world around us.

Our Bible is no fountain of trut which, at the touch of a button, fills Christian with a knowledge of the nature of God and the will of God for hi life. Such information and inspiratio can be found there, but, as in the day of Josiah, it requires searching – honest open-minded searching, hard work, an long hours of study. But, on the othe hand, it is only through such diligen effort that we come to know the God o the Bible: (1) the God who did not wai for man to seek him but from the beginning of time reached out in search fo man; (2) the God who, though spurned repeatedly by ungrateful man, has acted not out of anger but in a spirit of forgiving love; (3) the God who in a supreme effort to reveal himself to man was willing to allow a part of his very self to be spit upon and to suffer on a cross. It is only by knowing what this God has done for us, as revealed in the pages of our Bible, that we can respond to him in a meaningful manner.

Why not start at the beginning with the book of Genesis? It is sickening to witness the unending controversy surrounding the first eleven chapters of the book of Genesis. While these arguments rage, the significant meaning of the book is getting lost in the smoke of battle. Let the Bible speak for itself. "In the beginning, God . . . " Isn't that a beautiful thought with which to start? "In the beginning, God created . . ." What a thrill to realize that our ancient Hebrew forefathers placed God as the central creative force at work in the universe! Through the story of God's creative work in the world the early Hebrew writer offers his statement of faith, from which we today can learn much.

Now let us page on a bit, stopping to consider briefly the life of Abraham. As we reread the account of God's call to a nomad — not to some intellectual of that day — and his promise to Abraham if he would but step out in faith, we are reminded that God might be calling us today, insignificant as we may feel, to some great task. Though unsteady and weak at first we see Abraham develop into the kind of man whose faith has been an example to men down through the ages and can be to us today as we study our book.

Several chapters and a number of generations later we witness the call of God coming to another Hebrew. Though reluctant and afraid at first we see Moses growing into the kind of man who stands unafraid before Pharaoh and demands, "Let my people go!" At a later time he stands face-to-face with God on Mt. Sinai to receive God's message for his people. Isn't it remarkable what God can do with a life after it has been committed to his service?

Let us rapidly go to a much later time. Although David was, as one writer puts it, "a man after God's own heart," he yielded to the temptation of adultery and then even murdered in order to cover up his first sin. In no other civilization at that time would this matter have received any more attention. But within the Hebrew community, there was a man with whom God was in communication, giving him the courage to stand before the king and shout those condemning words, "Thou art the man!" Aren't you inspired by a heritage such as that?

We cannot pass without notice that period in Old Testament history during which time God "broke through to man" in the persons of his prophets. In the pages of the book of Amos, modern man can find much cause for sober reflection as he is made aware that the God of the Bible is a God of justice. In contrast, we discover how Hosea, through an unfortunate marital relationship, gained new insights into the forgiving love of God. Let us gaze into the future with Isaiah and Micah to the day when men shall beat their swords into plowshares and realize with them that peace is what God wills for man. Then let us begin to work toward that goal.

After seeing these new concepts regarding God's nature and his concern for all mankind "break through" to the prophets, we are a bit discouraged as we see the Jews returning from exile and turning inward to a strictly nationalistic religion. But the Bible brings us concurrently the other side of the coin — an inspired writer of the book of Ruth who teaches that others are good too, another in the person of the author of the book of Jonah, who reveals that God is bigger than Judah, that Nineveh too deserves the privilege of knowing him.

As we page past the Old Testament and into the New, we who profess Christianity should begin to read and search with a special zeal. For it is our conviction that God has revealed himself most completely to man in the person of his Son, since we believe that Jesus was indeed "the Word become flesh." Assuming that all of us accept this belief as our own, then we must seriously inquire of ourselves as to whether or not we have taken full advantage of this opportunity to know God by studying the life of Jesus Christ as found in the Gospels of the New Testament.

Fortunately our Bible does not end with the historical accounts of Jesus' earthly ministry. We see a small band of inspired Christians literally turn the world upside down as they witness to what God has done in their lives. We hear Paul's evangelistic sermons ring through the air at the Greek Acropolis, we hear him teach, admonish, and assure the early Christians as they attempt to grow in their faith. We can learn from John, the elder statesman, what difference knowing God should make in one's life here and now. We can learn through the teachings of James that to know God is to serve the needs of one's fellowmen. And, finally, as we gaze with John the Revelator into the future which God has prepared for those who know him and respond to his call, we are thrilled by the vision of a new heaven, a new earth, a new Jerusalem, a city whose builder and maker is God.

So far I have offered my own interpretations of some biblical accounts which to me reveal much about the nature of God and the way in which we, as sons of God, ought to live. I can think of no better way of reemphasizing this point than to let the Bible speak to this issue directly. ☐

SHORT SHORT AFRICAN FOLK TALES FOR SMALL CHILDREN AS RETOLD BY LAWRENCE CLARK

NEIGHBORS

Once upon a time there were two lizards whose names were Tsila and Thluku. They lived close to each other, and they were very good neighbors. They visited in each other's homes, and their children played with one another nearly every day.

But one day the children of Tsila and Thluku got into a fight over something, just now I have forgotten what it was. But, anyway, the son of Tsila beat up the son of Thluku! Now this is not a very good thing for neighbors' children to do, is it?

Then after this the son of Thluku was afraid of the son of Tsila because he had beaten him up. This is enough to make anyone afraid, don't you think so?

But one day the daughter of Tsila went down to the river with her gourd to get some water for her mother. As she was going along the path she met the son of Thluku at his peanut farm. He said to her, "Even though your brother beat me up, let us forget that. Come, let us be friends today."

But the son of Thluku did not keep his word; he caught the daughter of Tsila and beat her up. However, during the fight she was able to throw her gourd of water at him, but the gourd fell and struck a stone and broke into pieces. Besides being beaten up she lost her gourd which was very valuable. Without a gourd how can one carry water?

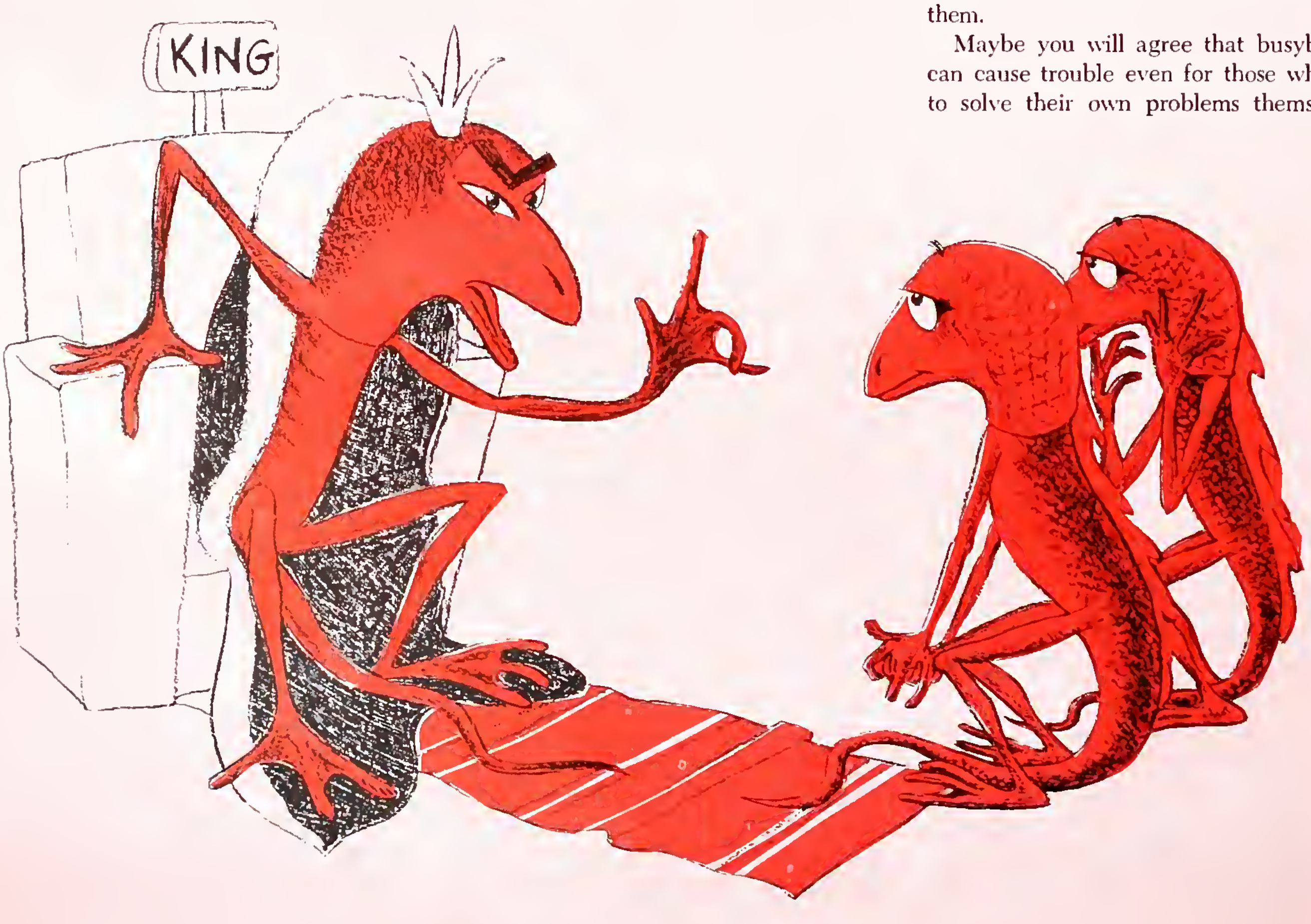
After this affair Thluku came to Tsila and said to him, "Your son beat up my son, and now my son has beaten up your daughter, breaking her gourd."

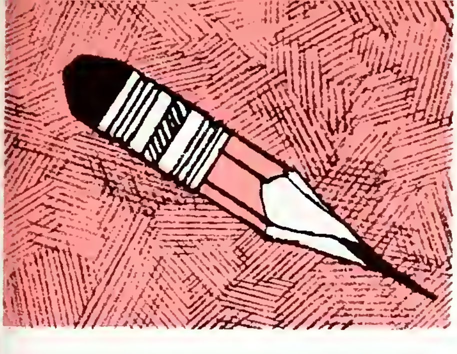
"This present generation is not good," he continued. "If the king hears about this ruckus he will come and fine us. It would be better if we would settle this matter between us secretly before he hears about our children fighting."

So Thluku and Tsila agreed that they would tell no one about the affair. They kept this a secret between them.

But, Azha, the people round about heard about the children of Tsila and Thluku fighting and breaking the gourd, and what do you think they did? They went to the king and told him all about the matter, and they made it sound worse than it actually had been! Then the king called the two fathers, Tsila and Thluku, to his palace, and after scolding them for having such unruly children he fined them.

Maybe you will agree that busybodies can cause trouble even for those who try to solve their own problems themselves.





readers write

BLIND TO AGRICULTURAL WORKER

Within the past five months I have heard two speeches given by a prominent Presbyterian layman who is also a member of the Heifer Project advisory committee. In the first talk he denounced the efforts of the Migrant Ministry and the social gospel approach of the National Council of Churches. The second talk was given at a Heifer Project meeting where he lauded the efforts of the church and individuals in providing the many "living gifts" that have gone overseas.

Unfortunately, it appears that a number of Brethren share this thinking. They support Church World Service, Heifer Project, missions, etc., in a fine way; yet they oppose the efforts of the Migrant Ministry in behalf of a very underprivileged and abused segment of our society — the farm worker.

Why is the social gospel good for Japanese, Koreans, Greeks, Vietnamese, etc., yet somehow wrong when applied to the needs of our immediate neighbors? Why are we so clear on the needs in Nigeria and Ecuador but fail to recognize the serious plight of the agricultural worker in our midst? I believe Sandra Clark made this point also when she wrote (Messenger, June 9): "Even churches which have tentatively supported civil rights activity in the South have been blind to the fact that this is the same kind of justice issue. It is always easier to champion justice when it is far away."

For some years I have been a school welfare and attendance worker. In this capacity I have met many farm laborers and have seen the conditions under which they have to live. I cannot understand how any Christian can see and yet ignore such need. We become overwrought about these people organizing themselves into unions; yet the church has done little for them beyond the annual Christmas basket.

Charles W. Baker

Modesto, Calif.

HALF A PASTOR

I do not share Mrs. Long's feeling ("Half a Pastor," Aug. 18) that congregations are ungrateful to the pastor's wife for the help she gives. True, she does not receive a check for services rendered, but I can think of many times when congregations have expressed their gratitude in many ways. When that family with whom you have been working finally comes into the church and no one in the congregation seems to notice, surely God sees them there.

When I wax my floors and polish my furniture, it may not be in my house but certainly it is *our home*, and, therefore, it is just as important to me to keep it nice for my family. It seems to me that the pastor and his wife have one of the greatest partnerships in serving God and their fellowmen that anyone can desire.

Evelyn Dick

Williamsburg, Pa.

■ In response to the article, "Half a Pastor," by Inez Long, I want to express appreciation for this emphasis on the changing "role" of the wife whose husband is a pastor.

No longer is the pastor's wife an unsalaried employee who is expected to do much and receive criticism either for being overactive or underactive in the church. To me these seem to be escapes for others when they expect the pastor's wife to lead out in their active responsibilities or be a general willing substitute.

I see the installation service that the Brethren use as a stumbling block to letting the pastor's wife become her fulfilled self. She is charged to be a helpmeet of her husband as was mentioned in the article. This is a wide-open statement for the congregation to interpret in various ways of expectations. Actually, this can be a charge to any woman as a marriage vow. I would like to see a revision of this service if we expect a pastor's wife to become herself without this unrealistic expectation to work unsalaried, sacrificially, and unappreciated in her husband's pastorate.

My fulfillment has come by serving in the field of teaching for the three years my husband has been in his first pastorate.

Patricia Hykes

Cedar Rapids, Iowa

FLAG CODE

In the Aug. 18 issue of Messenger one of your readers writes in part as follows in criticism of a previous Messenger article: "This writer is badly misinformed when he thinks this country demands that the Christian flag take second place. The Christian flag is the only one allowed to fly above the American flag. When I was in the Marines, the Christian flag flew every Sunday above 'Old Glory.' "

In the interests of further clarification, I request that "equal time" be given the following quotation from the flag code of the United States (Public Law 829, U. S. Congress, Dec. 22, 1942): "When displayed from a staff in a church or public auditorium, if it is displayed in the chancel of a church, . . . the flag should occupy the position of honor and be placed at the clergyman's or speaker's right as he faces the congregation or audience. Any other flag so displayed in the chancel . . . should be placed at the clergyman's or speaker's left as he faces the congregation."

The same law further specifies that the only flag that may fly above that of the United States is the flag of the United Nations, not the Christian flag. The Christian flag is nowhere mentioned in the flag code, since it is not officially a flag at all.

James Martin

Annville, Pa.

NO FLAGS IN CHURCH

I do not agree with Dale Aukerman's suggestion that the American flag be put in storage in the basement. The apostle Paul was very proud of his Roman citizenship, and he used it to further the cause of Christianity. I too am proud to be an American. Our land is a great land of freedom and opportunity.

Stanley B. Keim

Nampa, Idaho

BYLINES: **Eugene F. Roop**, after serving a summer pastorate at the West Greentree church, has returned to Bethany Theological Seminary for his senior year. . . . Sunday morning speaker at Annual Conference, **Matthew M. Meyer** is pastor of First church, Glendale, California. . . . **Richard Stanley** is a staff writer for the Houston Chronicle, Houston, Texas. . . . A layman in the Lancaster congregation, Eastern Pennsylvania, **Earl Hess** is an employee of Lancaster Laboratories. . . . Formerly pastor of the Oakton congregation, Virginia, **Edward K. Ziegler** is pastor-in-residence at Bethany Seminary for the fall term; after January 1 he will be serving the Bakersfield congregation, California.

The hungry billion

THE CHALLENGE OF HUNGER, by I. W. Moomaw. Frederick A. Praeger, 1966. 222 pages, $5.95

Perhaps no one in the world today is better qualified to write about the hard, urgent problem of feeding the world's billion hungry people than I. W. Moomaw. In this new book, Dr. Moomaw presents a fascinating, scintillating, sobering study of the greatest governmental attack on hunger in all world history, the United States foreign aid program.

When President Harry S. Truman announced the "Point Four" program the thousands of concerned people – missionaries, world health experts, leaders in the nations where the specter of famine always stalked across the land – saw a dawn of hope. The Point Four program was the most ambitious and far-reaching program of compassion and concern ever begun by any major power. In the years since the program was adopted, billions of dollars have been poured into the economy of scores of underdeveloped nations.

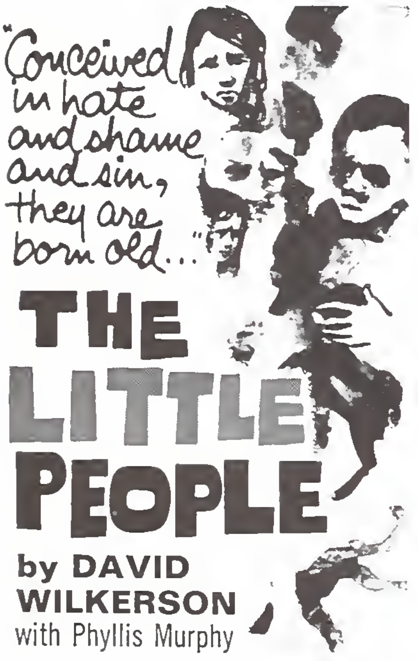
But foreign aid is in trouble. Overseas, the rapidly exploding populations in many countries require that food resources be doubled by 1980. And the idealism of the foreign aid program has often bogged down by being tied up with military and political considerations, by graft and greed and mismanagement in receiving countries, and by the hardheaded self-interest of American administration of the programs. In Congress, many of the best friends of a good foreign aid program have become troubled about it, and foes constantly seek to curtail or abolish it. Our American foreign aid program is at a most critical crossroads.

Dr. Moomaw, with the encouragement of many concerned government officials, United Nations leaders, and the powerful and compassionate forces of the Christian missonary movement, has made a penetrating and comprehensive study of what is right and what has gone wrong with the foreign aid program.

Out of this thorough and worldwide study, he presents some controversial proposals which need study and action by Congress, by the Food and Agriculture Organization of the United Nations, and by all the organized agencies of compassion. His suggestions are practical, realistic, and revolutionary. Among them are: (1) Keep economic assistance separate from military aid. We must not use food as a weapon. (2) Stick to the original Point Four purpose: to meet the challenge of hunger and poverty on humanitarian grounds. (3) Shift the center of gravity from Washington to the field.

I. W. Moomaw's background for this study and program is most impressive. An Ohio farmer with a Ph.D. in agricultural economics, he spent twenty-five years as a rural educational missionary in India, working closely with both Gandhi and government. For the past twenty years he has traveled, taught, observed, and written as executive director of Agricultu al Missions, Inc.

He writes with cold and fair analytic precision, and a deep and warm eloquenc growing out of Christian compassion. H previous books include *To Hunger N More*, *Deep Furrows*, *The Indian Farme Speaks*, *Education and Village Improve ment*, and *The Crusade Against Hunger*. – Edward K. Ziegler



Now, from the author of The Cross and the Switchblade, comes the most tragic story yet of his "gutter ministry" . . . a shattering view of the lives of children without a childhood, without love or hope, without physical care or moral guidance. How do they exist? What will they become? Who is responsible? And . . . the most poignant question . . . "don't these little people really belong to God?" $2.95

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BRETHREN: Plan now for Annual Conferenc 1967. Air-conditioned coach tour to Eugene Oregon, and after Conference via the Alask Highway to Alaska; returning through the Ca nadian Rockies, Saskatchewan, and Manitoba Inspiration of Brethren fellowship and scener unmatched anywhere in the world will make thi an unforgettable experience. Write: J. Kennet Kreider, Elizabethtown College, Elizabethtown, Pa 17022.

FOR CHRISTIANS IN ACTION --

EVANGELISM FOR TEEN-AGERS

By Howard W. Ellis. An up-to-the-minute guidebook for youth and their leaders designed to meet the ever-growing task of ministering to young people "outside" the church. Gives specific instructions for training workers to talk to people about the message of Christ. Will revitalize any youth group. 112 pages. *Paper,* **$1.50**

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By Bruce D. Rahtjen. A church that tries to have *either* the Bible or social action without the other is in trouble. The author shows that social action and evangelism are not really choices—both are necessary in the Christian witness in today's world. A valuable study that will help laymen find meaningful answers. 144 pages. *Paper,* **$1.50**

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By Josephine Robertson. Forty-four meditations that develop the theme that as a person moves into later years nothing is more important than to keep doors open on life and to say "Yes" to all that beckons us from beyond ourselves. Offers concrete suggestions for those entering retirement to make this part of life rich and rewarding. Extra large size type for easy reading. 144 pages. **$2.75**

BASIC TYPES OF PASTORAL COUNSELING

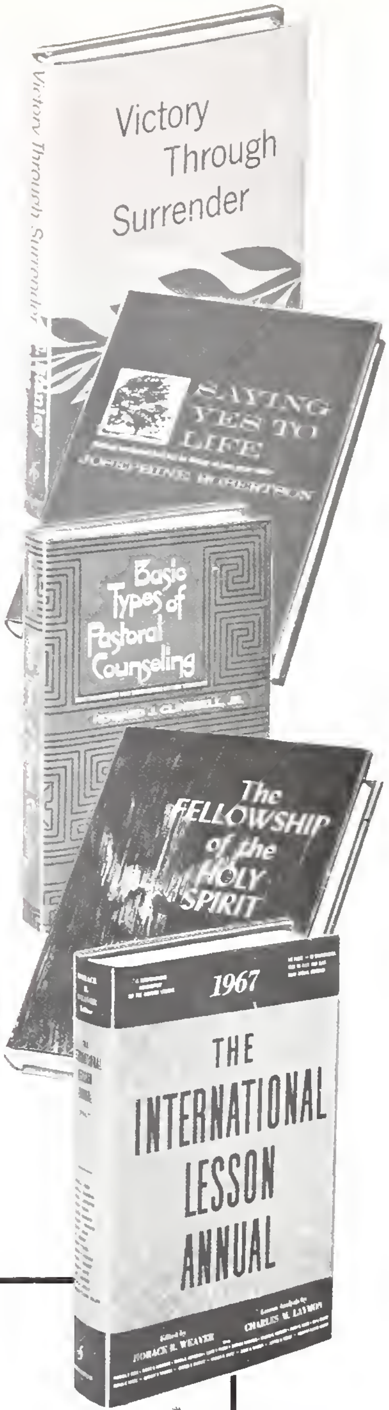
By Howard J. Clinebell, Jr. To introduce the minister to creative new methods in psychotherapy, this book covers the whole range of pastoral counseling. The author holds fast to his concern for the parish minister who is not, and does not intend to become, a specialist in counseling. He seeks to relate the newer ideas to the traditional role of the minister in healing, sustaining, guiding, and reconciling. A "revised model" for counseling is offered here with practical methods which can be used to practice the skills described. 320 pages. **$6**

THE FELLOWSHIP OF THE HOLY SPIRIT

By Georgia Harkness. A thorough analysis of the practical and theological problems concerned with belief in the Holy Spirit. It unites scholarly research into the background of belief in the Holy Spirit with an understanding of its relevance to the message of the church and enrichment of Christian living. Dr. Harkness gives particular attention to the problem of discovering the will of God in our lives. 208 pages. **$4**

THE INTERNATIONAL LESSON ANNUAL—1967

Edited by Horace R. Weaver. Lesson analysis by Charles M. Laymon. A comprehensive commentary on the International Sunday School Lessons. For 1967 it continues to meet the exacting standards set by the previous eleven volumes in this series. Some of the specific helps are: both *KJV* and *RSV text* for easy comparison, *explanation* of difficult passages, *application* of lesson to daily life, *teaching suggestions,* 21 black-and-white *illustrations, suggested audio-visuals,* and lesson summaries. 448 pages. *Still only,* **$2.95**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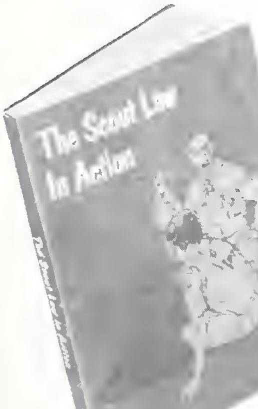

The Scout Law In Action

Compiled by Walter MacPeek. This stimulus for translating the twelve points of the Scout Law from words into action is a must for both scouts and their leaders. The Scout Law can be expanded to a series of personal life goals for each scout once he understands its meaning. Mr. MacPeek, associate editor of *Scouting Magazine,* has gathered illustrations around each point of the Scout Law to dramatize its spirit. 144 pages. *Durable, flexible binding.* **$1.35**

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in brief

PERSONAL MENTION

A former teacher and administrator in the Washington County public school system, **J. Alaric Bowman,** has been appointed dean of students at Bridgewater College, succeeding W. Donald Clague, now at La Verne College. Last summer Mr. Bowman served as coordinator of the Federal "catch-up" program in the Hagerstown school system. . . . **Franklin Clark Fry,** president of the fifty-million-member Lutheran World Federation and of the United Lutheran Church in America, addressed the men's fellowship of Eastern Pennsylvania on Sept. 24.

. . .

Dr. Roy E. Pfaltzgraff, director of the Adamwa Provincial leprosarium, Virigwi, Nigeria, recently headed a week-long prosthetic seminar for medical personnel who are engaged in denominational and government leprosy programs in Nigeria. Lecturers gave background material on foot disability, cause, prevention, treatment, and prosthetic indications, and demonstrations were offered on sandal, shoe, and prosthesis construction.

. . .

Mrs. David Holl has been employed on a half-time basis as director of Christian education at the Bridgewater church. . . . **Charles D. Klingler** of the Manchester College department of English has been appointed to an important position with the National Council of Teachers of English, a professional organization of about 100,000 members. He is serving as a member of the council's committee on sequence in composition, dealing with methods of achieving continuity in writing. The goal of the council is to increase the effectiveness of the teaching of the English language and its literature in the nation's schools and colleges.

. . .

Glenn Bowlby, executive secretary of the Southwest Conference, was slugged in Chicago, where he was attending the Ecumenical Institute. His injuries seemed slight, but sometime later it was discovered that he had a fractured jaw; because of muscle spasms in the chest he was hospitalized, but at this writing expects to be released soon. His son David was injured in an industrial accident at New Holland, Pa., when a 1,000-pound weight fell on his legs. Because of complications he was in a critical condition for some days, but is now able to walk and hopes to leave the hospital soon.

. . .

An accident near Camp Eder following the close of the Southern Pennsylvania women's camp took the lives of **Mrs. Forrest Gordon,** wife of the pastor of the Lost Creek congregation, **Mrs. Blain Leonard,** mother of Rosalita Leonard, who is an appointee to teach in Nigeria, and **Mrs. Jay Fulkroad,** a member of the Lost Creek congregation.

. . .

Among those who have recently celebrated **fiftieth wedding anniversaries** are the following: A. R. and Carrie Cassel Coffman, La Verne, Calif., Earl and Perna York, Freedom, Calif., S. F. and Abbie Platt, Manteca, Calif.; Mr. and Mrs. George Haines, North Manchester, Ind., Ora and Madge Stine, Goshen, Ind.; Roy and Hazel Holler, Dayton, Ohio Mr. and Mrs. Fred Renz, Greenville, Ohio; Mr. and Mrs Wilbert Gillin, Johnstown, Pa., Mr. and Mrs. Perry Koffel and Mr. and Mrs. Henry Bechtel, all of Vernfield, Pa.; Mr. and Mrs. Minor C. Miller, Mr. and Mrs. Edgar Wright, and Mr and Mrs. E. E. Wright, all of Bridgewater, Va., Mr. and Mrs James Poore, Trevilian, Va., and Mr. and Mrs. Samuel H Flora of Boones Mill, Va.

Mr. and Mrs. Paul Rhoades of Astoria, Ill., Mr. and Mrs J. Ross Hanawalt of LaVerne, Calif., and Mr. and Mrs. H. K Balsbaugh and Mr. and Mrs. John A. Blough, Harrisburg, Pa. observed their **fifty-third anniversaries.** . . . Mr. and Mrs Roscoe Inman, Bradford, Ohio, marked their **fifty-fifth;** Mr and Mrs. George B. Arnold, La Place, Ill., celebrated their **sixtieth anniversary.**

. . .

MESSENGER was in error in saying that **Ralph McFadden** was a candidate for the U. S. Senate. He is a candidate for the House of Representatives.

PASTORS AND PASTORATES

Clarence D. Sink, formerly pastor of the South Waterloo church, Iowa, began work with the Elkhart congregation, Ind. on Sept. 1. . . . **Albert M. Haught,** after nine years with the Aughwick congregation, is now serving the Claysburg church Middle Pennsylvania. . . . **David Hykes** is now serving the Cedar Rapids church, Iowa, full time. . . . **Clarence Mabe** succeeded Mary Girtman as pastor at Mt. Carmel, N. C. . . Melvin Hill and Pierce Acres (Spartansburg fellowship), N. C. are sharing the services of **Charles F. Rinehart. Robert L Rowe,** a former Bethany Seminary student, is full-time pastor at Mill Creek in North Carolina.

Fenton Platter became the pastor of the Living Stone congregation, Cumberland, Md., succeeding Connell Chaney. . . **Jonas Sines** has retired from the active ministry, and taking his place at the Pleasant Hill church, W. Va., is **Edman Rice** of Morgantown, W. Va. . . . When **Paul Alwine** moved to Roanoke, Va., to become pastor of First church, **Victor Bendsen,** formerly at Boise, Idaho, became pastor of the Lynnhaven Community Church of the Brethren in Phoenix Ariz.

. . .

John Grimley has assumed the pastorate of the Immanuel congregation, Paoli, Pa., since **Donald Leiter,** the former pastor, has taken up his new work as associate pastor of the Washington, D. C., congregation. . . . **Ralph Frey,** formerly pastor at Pottstown church, Pa., is returning to that congregation as associate pastor, assisting the part-time pastor, **Mearl Cox.**

The Liberty and Bristol congregations, Tenn., are in a joint pastoral program under the leadership of **Ronald K Wine.** . . . Another yoked parish is that of Outlook and Sunnyside, Wash. **Elton Berg** is the pastor. . . . **Weiser congregation** has a cooperative arrangement with the United Church of Christ for preaching and supervision of the program. . . . **Samuel J. McCaman,** formerly at Colorado Springs, Colo., is now serving the Flat Creek mission in Kentucky.

Philip Brown has terminated his services at First Central church, Kansas City, Kansas, to accept a position in community organizational work at Elgin, Ill. . . . **James Minnich** has left the pastoral ministry to do community work in California. His last pastorate was at Olathe, Kansas. . . . **Paul Studebaker** will serve the Waterford church, Calif., this year.

OPPORTUNITIES

Coming from the press on Oct. 1 is a volume of **inspirational poetry** by Roy Z. Kemp, who has been a contributor to MESSENGER. Some of the poems in the volume, "Shining Towers of Faith," have appeared in the magazine. The book should be ordered from the Johnson Publishing Company, P. O. Box 217, Murfreesboro, N. C. 27855; it costs $2.50 a copy.

Walter W. Longenecker is available for weekend or Sunday preaching missions of various kinds. He would also be available during the Christmas vacation from Dec. 23 to Jan. 1. If you desire his services write him at Boot Road, R. 1, West Chester, Pa.

. . .

A group of Brethren in Indianapolis known as the "**Greater Indianapolis Single Young Adults**" would like to secure the names of any single adults moving into the area. This group, sponsored by the Northview Church of the Brethren, seeks to serve those related to the Indiana University and Purdue University campuses in the city, the nurses and doctors and dentists in training at the medical school, alternative service workers (I-Ws), and those who come to the city for various types of technical training or business and related vocations in industry. The group meets for fellowship and relevant study of faith in many locations across the metropolitan area. Send the information to Northview Church of the Brethren, 5555 E. 46th St., Indianapolis, Ind. 46226.

DEATHS

Brubaker, J. Hartsel, Boones Mill, Va., on April 6, 1966, aged 67
Buhrnsen, William, Naperville, Ill., April 20, 1966
Dixon, George, Hollansburg, Ohio, on May 1, 1966, aged 83
Fahnestock, Joseph, Piqua, Ohio, on Feb. 26, 1966, aged 85
Fitzwater, Henry, Hollansburg, Ohio, on Feb. 7, 1966, aged 62
Goldsboro, Leona Y., Wilmington, Del., on May 11, 1966, aged 56
Helm, Cora, Hagerstown, Ind., on Feb. 4, 1966, aged 84
Hollinger, C. C., Hollansburg, Ohio, on May 2, 1966, aged 86
Kerr, Samuel R., South English, Iowa, on May 25, 1966, aged 87
Ledford, James, Jr., Eaton, Ohio, on April 27, 1966, aged 17
Meracle, George A., M.D., Caruthers, Calif., on March 17, 1966, aged 90
Miller, Marion E., Peru, Ind., on May 22, 1966, aged 89
Myers, Emma Lou, Ellisville, Ill., on April 29, 1966, aged 34
Petry, Elmer S., Miami, Fla., on March 28, 1966, aged 88
Poister, Mary E., Morrill, Kansas, on April 6, 1966, aged 81
Richardson, Maggie Robertson, Fairfax, Va., on April 6, 1966, aged 79
Saylor, Vinnie Shuss, Royersford, Pa., on April 19, 1966, aged 88
Seldomridge, Wayne K., Shaefferstown, Pa., on Jan. 13, 1966, aged 84
Stief, William, Lititz, Pa., on April 9, 1966, aged 71
Taylor, Russell S., Troy, Ohio, on March 30, 1966
Wampler, Ida, New Market, Va., on April 19, 1966
Wine, Ray K., Hagerstown, Md., on April 7, 1966
Yingling, Amos I., Baltimore, Md., on March 14, 1966, aged 89

The genealogy, *Descendants of Susanna Beeghly and Christian Fike*, is about ready to go to press and should be ready for distribution about Oct. 1, 1966. Orders are now being taken for the book, which will sell for $3.50 per copy, and should be sent to W. G. Beeghley, P.O. Box 6289, Pittsburgh, Pa. 15212.

THINGS TO COME

A United States **Conference on Church and Society** will be held in Detroit, Mich., Oct. 23-26, 1967, as a follow-up to the recent World Conference on Church and Society in Geneva, Switzerland. Six Brethren delegates will attend the Detroit meeting. . . . **Poplar Ridge congregation,** Northern Ohio, will have a homecoming on Sunday, Sept. 16, at which Medford Neher will be the speaker.

. . .

The **Inter-District Men's Fellowship** (formerly Central Region CBMF) will have it annual retreat at the Winona Hotel, Winona Lake, Ind., on Nov. 12 and 13. The conference theme will be "The Creative Personality." The conference leader, Robert A. Blees, will emphasize personal relationships. Dr. Blees is director of the pastoral counseling center of First Community church, Columbus, Ohio.

. . .

The **Amwell congregation** in New Jersey is honoring the pastor and his wife, Mr. and Mrs. George W. Landis, with a special service and open house on Sunday evening, Oct. 1. Brother Landis has served the congregation since 1946.

CALENDAR

Sept. 30 — Oct. 1	District Conference, Southern Pennsylvania, Back Creek (Brandts)
Oct. 2	Worldwide Communion
Oct. 9	Laymen's Sunday
Oct. 14-16	District Conference, California and Arizona, Pacific Southwest Conference, Forest Home Conference Center
Oct. 15	District Conference, Pennsylvania, North Atlantic, Coventry
Oct. 16-23	United Nations Week
Oct. 20-23	District Conference, Second Virginia, Bridgewater
Oct. 23	World Order Sunday
Oct. 24	United Nations Day
Oct. 28-29	District Conference, Northern Illinois and Wisconsin, Dixon
Oct. 28-29	District Conference, Middle Pennsylvania, Pine Glen
Oct. 28-30	District Conference, Middle Maryland, Mountain View
Oct. 30	World Temperance Sunday
Oct. 31	Reformation Day
Nov. 3-5	District Conference, Idaho and Montana, Fruitland
Nov. 4	World Community Day
Nov. 4-5	District Conference, Eastern Pennsylvania, Indian Creek
Nov. 4-6	District Conference, Southern Ohio, Pitsburg
Nov. 5	District Conference, Western Pennsylvania, Morrellville, Johnstown
Nov. 6	Peace Emphasis Sunday
Nov. 15-18	General Brotherhood Board, Elgin

GUEST EDITORIAL

What can we do about the pastoral shortage?

■ By now almost everyone realizes we do not have enough capable, well-trained pastors to fill all our pulpit vacancies. As we begin the new pastoral year, it appears we will have a shortage of at least forty-two men — twenty-four full-time and eighteen part-time. This figure would be even higher were it not for the fact that several congregations have recently moved into a "yoked parish" situation, and still others are being served by retirees, college and seminary students, and ministers from other denominations. We *do* have a shortage. What can we do?

We can strengthen our recruitment program. We are currently licensing about sixty men per year and graduating an average of twenty from the seminary. Both figures should be doubled for the next decade. Actually, several positive steps are already being taken in this direction.

Congregations, pastors, and district ministerial commissions are becoming more aggressive in their efforts to recruit as well as screen young men for the ministry. More needs to be done. These young men need encouragement, counsel, opportunities to become more intimately acquainted with the work of the ministry, and financial support during the long hard years of college and seminary. You can help!

The seminary has stepped up its recruitment program. Last year forty college students were brought to the campus for a church vocations weekend retreat. This gave them an opportunity to mingle with students and faculty and gain firsthand knowledge of what theological education is all about. The experiment was so successful that the seminary is planning two such retreats this year, bringing at least eighty college students to the campus. Moreover, the President's Advisory Council has pledged over $15,000 a year for the next three years to assist in recruitment and providing needed scholarships.

The Brotherhood has employed Donald E. Fancher on a full-time basis to serve as a ministerial vocation consultant. He is available to college campuses, camps, conferences, district gatherings, and even individual congregations to counsel both with young people and responsible churchmen about the need and challenge of the ministry.

The Brotherhood administers a seminary service loan fund to assist students in financial need. The loans average $400 each and are subject to cancellation after five years of full-time service to the church.

In addition, the seminary program is underwritten from the Brotherhood Fund and the indebtedness on the new campus is being liquidated by the self-allocations from the churches. Were it not for these facts, the seminary tuition would need to be increased radically. We have marvelous facilities at the seminary and an outstanding faculty, but the enrollment should be doubled.

We can make the ministry more attractive and challenging. Pastors want the challenge of a full-time work load and some potential for growth, if not numerically, then certainly in an understanding of and dedication to the real mission of the church. It is commonly agreed that the average pastor can minister to at least 300 members and that 150 is the *minimum* number required to support a full-time pastoral program. Over half of our congregations, 586 to be exact, have fewer than 150 members. This means that the large majority of these congregations will need either to be satisfied with leadership that serves th church only part time or to yoke or merge with another congregation so that the person who is employed to serve them may give unreservedly of his life and energies to the church without having a substantial portion of it siphoned off to busines interests. One hundred twenty-seven of our congregations are in a yoked parish arrangement. I am convinced that *many* more will need to consider yoking or merging within the nex several years if they want to qualify for full-time trained leadership.

Most of our pastors, and particularly the younger ones, are thrilled and excited about the current emphasis of the church as it seeks to "turn toward the world." They want the church to be relevant. They want their own ministry to count. They want "to be where the action is" even at the risk of criticism and danger. They are not afraid of "being involved," but they are very apprehensive about the possibility of giving their live for naught. Therefore, if the ministry is to continue to challenge these men, they will need to find in the church an opennes to new ideas and a willingness to experiment with new form of servanthood. We need to make room for some mistakes in the church, for unless we allow mistakes we will cease to venture and if we cease to venture we shall surely die.

We can do a better job of conserving the pastors we already have. Each year we lose two or three to other denomination and a substantial number to nonchurch-related work. There are many factors that enter into these vocational choices, but i is obvious that one of the most important is economic.

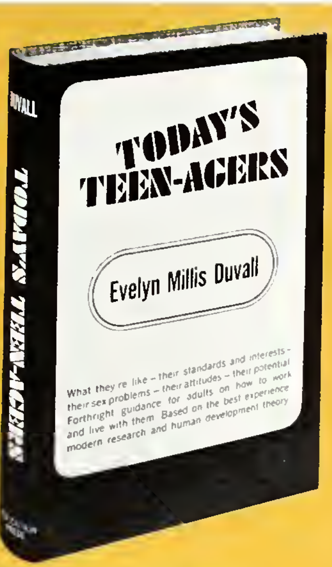
The salary scale adopted by the 1965 Annual Conference is quite modest as compared to other denominations. Yet, even so, sample tests reveal that the average pastor is about $1,000 under scale. The pastors have no union working for them. They have not threatened to go on strike. Those who cannot live on their salaries quietly find other employment. Still others who would enter pastoral service are deterred because of such low salaries. Here is a problem we can do something about. Many of our stronger churches can pay better salaries. Smaller churches can consider yoking or merging as outlined above. We dare not lose our best leadership to the church simply because we are unwilling to compete with the marketplace.

Other positive conservation steps would include providing a well-equipped church office and pastor's study. Provision should be made for periodic in-service training. We live in a fast moving world. Pastors who have been out of school for ten years and have not taken any refresher courses are likely out of date.

Responsible lay leaders should meet *regularly* with the pastor to evaluate the church program and to make plans for the future. There ought to be a good team spirit between the church and pastor. This involves communication; it involves give-and-take, but it results in understanding and rapport.

There are many positive steps that can be taken in attracting and conserving capable persons for the ministry. The above list is not intended to be comprehensive. Each reader is invited to add his own ideas and to begin implementing them today. — Galen B. Ogden, *executive secretary, Ministry and Home Missions Commission*

for teenagers - and their parents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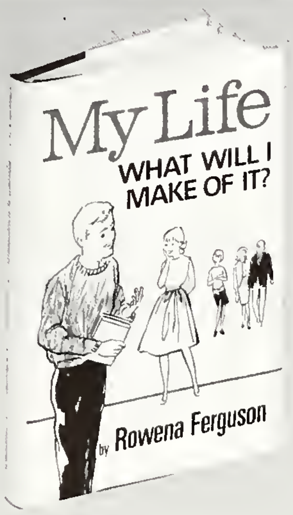
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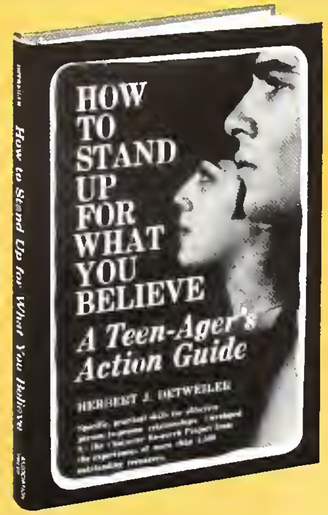
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LOOK FOR THESE FEATURES IN THIS *messenger*

VOL. 115 NO.

Inside Bethany. *A minister in training considers his calling and reflects on life in the Bethany Seminary community.* by Eugene F. Roop with Howard E. Royer. page 1

Love Makes the World Go 'Round. *An Annual Conference message discusses the central emphasis of the Christian mission.* by Matthew M. Meyer. page 7

Conscientious Objector. *The initials CO may stand for commissioned officer — or conscientious objector. Tommy Cox is one of 21,000 youths classified as the latter.* by Richard Stanley. page 20

"Go Inquire Concerning the Book." *If opened, read, studied, and taken seriously, the Bible would lead Christians to set the world on fire.* by Earl H. Hess. page 24

The Hungry Billion. *A new book by a Brethren writer (Dr. I. W. Moomaw) evaluates foreign aid programs.* Reviewed by Edward K. Ziegler. page 28

OTHER FEATURES include answers to questions (page 11), guidance for daily worship (page 18), an autumn poem (page 19), an African folk tale (page 24), letters from readers (page 27), and a guest editorial by Galen Ogden, "What Can We Do About the Pastoral Shortage?" (page 32).

COMING NEXT

Though college costs are high, hard-pressed parents of deserving students need not despair. Clifford Huffman offers specific suggestions. . . . Alfred Nyce explains the meaning of Christian belief about the atonement. . . . Desmond Bittinger shares some of the insights discovered by students on a floating campus.

PHOTO CREDITS: 20, 21, 22, 23 Houston Chronicle; 24 drawing by Harry Durkee

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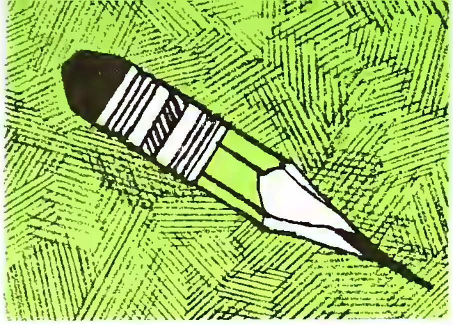
messenger

CHURCH OF THE BRETHREN 10/13/66

National Youth Conference Special Report

See page 14



readers write

MISUNDERSTOOD POSITION

I write in response to the letter by Mrs. Knaub (Aug. 18). A great majority of Americans and Brethren people greatly misunderstand the position of the pacifist and/or conscientious objector.

The first mistake is one of labeling all COs the same. Every CO or pacifist is one because of his individual conscience. He draws the line where conscience dictates. This will vary with the individual, and there is no common definition, even among COs, except a very general one of opposition to war and a refusal to take another's life. To some this may lead to a noncombatant position; to others it may mean a complete refusal to enter the military; to some it may even mean refusal to cooperate with the selective service. The choice is one that the individual must work out with his conscience.

Next we must consider the fact that every man must register for the draft at eighteen. At this time he "is given the opportunity to advise the board of being a conscientious objector." Does this imply that a person is unable to change his views concerning life after the age of eighteen?

I know that I'm not the same person that I was at eighteen. In the past four years I have personally been witness to persons being confronted with pacifism for the first time in their lives, and eventually seeking a I-O classification from their draft boards, often in opposition to their parents.

Another mistaken premise is that the conscientious objector has no right "to enjoy the privileges of this country that many have lost their lives to preserve but is not man enough to do his part." . . .

If Mrs. Knaub served on a draft board, she must be aware that a CO has to serve two years in alternative service, which must contribute to the maintenance of national health, safety, or interest. . . .

The Christian CO is as bitterly opposed to communism as is any soldier. True, he doesn't fight it with a gun, but he fights it, as he knows it must be fought, with an idea. His idea is that of love and brotherhood as he sees it embodied in the life, teachings, death, and resurrection of Jesus Christ.

I have sincerely enjoyed this opportunity for a dialog on pacifism and will be more than pleased to continue it in two years after I return from doing community development work in Vietnam with International Voluntary Services as my alternative service project.

Ervin L. Huston

Nampa, Idaho

ANOTHER WAY

In answer to Mrs. Knaub's letter entitled "A CO Is a Disgrace," . . . our ministers and churches need to inform the young people that there is a way they can serve their country other than fighting.

One visit to the New Windsor Brethren Service Center convinced me that our church through BVS and the COs is doing more for peace than all the armed forces. I am proud of my son who is in training at the center now.

W. E. Stevens

Moneta, Va.

CAUSE FOR CONCERN

The Louisville Annual Conference marked the forty-first Conference I have attended, beginning at Winona Lake in 1916. The free use of the word *confusion* batted around the Conference this year was a cause of concern. This is a protest of the tenor of the article by Bro. Harold Bomberger in the Aug. 4 issue of Messenger placed as if it were almost an official report or a resumé of Conference. . . .

We did spend a lot of time discussing whether to try closer fellowship with other Christians and not enough time in seeking closer fellowship with God and our brothers in the church. In the early church, even the pagans said, "Behold how they love one another," and not how confused they were. We did take considerable time in trying to dissolve the place of the eldership in the church and not enough time praying for the "elders" of the church as did Paul at Ephesus (Acts 20:28f.): "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed the church of the Lord which he obtained with his own blood. . . . And when he had spoken thus, he knelt down and prayed with them all." The committe seemed to feel that they were assigned th task of dissolving the eldership. That wasn' the query's request of Conference at all but to "revitalize the eldership and its function in the program of the church," t paraphrase the apparent intent of the English of the query.

There was disagreement in the Conference as a whole, but, if I am any judge they disagreed in love. True, strong feeling were present, but love of the brethre seemed to pervade the Conference, and thank God for that fact.

J. Perry Prather

Ashland, Ohio

SIMPLE DIRECTIVE

I read with some degree of interest you recent diatribe (Messenger, Aug. 18) o the evangelistic efforts of Billy Graha during his recent campaign in England. . . I would like to make a comment or two Your inference to the need for a "complicated salvation" (meaning, I presume, tha the act must be involved as society itself is contrary to anything that I can find i the Bible. The Word says, ". . . tha whosoever believeth in him" (no complicated procedure is inferred) "shall hav everlasting life." Christ's last statement t his disciples: "Go ye into all the world . . . was a very simple directive. This is actually what Billy Graham is attempting t do. . . .

May I say that I am deeply concerne about the lack of evangelistic fervor tha I find in the Brethren movement. I carr an intense suspicion that the new thrus (which I presume you support), in attempting to replace the old "simplicity o salvation" experience (note, I did say experience) with a very ineffective and complicated intellectual comglomerate, has contributed heavily to the lack of growth i which the Brotherhood now finds itself.

Jacob E. Hershman

Alexandria, Va.

BYLINES: **Dean Miller** is pastor of the York Center church, Northern Illinois and Wisconsin . . . Layman in the Lancaster church, Pennsylvania, **Clifford Huffman** is a farm appraiser fo Equitable Life Assurance Society. . . . **Desmond W. Bittinger,** former missionary to Nigeria teacher, college president, is now chancellor of Chapman College, Orange, California . . . **Floy Bantz** serves the Roaring Spring congregation, Pennsylvania. . . . From his graduation fro seminary in 1965 until April 1 of this year, **Alfred Nyce** was assistant pastor of the Lancaste church, Pennsylvania. . . . **Lucile Long Strayer** is on a two-year teaching assignment as a adult volunteer at the Hillcrest School for missionary children, Jos, Nigeria. . . . With he husband, a doctor, **Dorris Blough** served in the Church of the Brethren mission in Nigeria fo several terms.

York Center Day Camp

Experiment in Reconciliation

by Dallas Cole
and Dean Miller

■ The driveway of the Church of the Brethren, York Center, is filled with small stones that fit easily into a young hand. One Tuesday last July the hands of Negro youngsters from the East Garfield neighborhood of Chicago and the white hands of children from the quieter suburbs farther west reached down for stones.

During the long hot summer of 1966 other stones were being hurled in blind hate on Chicago streets toward Negro and white civil rights marchers who walked through tense city neighborhoods to protest discriminatory real-estate practices.

But in the driveway of the York Center church, a white child ran with his stone to the side of his teen-age Negro camp counselor to ask, "Is this the right kind to fizz?" The teen-ager squeezed a few drops of hydrochloric solution upon the stone, which produced a satisfying fizz of tiny bubbles. "Yes, you have limestone there –

it tests out!" Groups of white and colored children brought their rock samples to the hands of their white, Puerto Rican, and Negro counselors until everyone in the nature study class had a turn at observing the reaction of the chemical upon the most plentiful rock in the Lake Michigan area.

A few miles closer to Lake Michigan, the Chicago rock throwers directed their frustrated energies against "them" – the ghetto dwellers whose supporters threatened the *status quo* of racial discrimination which recognizes no individual. The "chemical" in these saddening exhibitions of violence would appear to be prejudice, reacting on the stony mistrust which comes of noninvolvement.

York Center church made a decision to become involved in building bridges of understanding between the people of the inner city and people in the suburbs when the church facilities were requested as headquarters for an interracial four-week day-camp program.

Pastor Dean Miller saw it as one answer to the frequently raised question: Why cannot the churches do something other than picketing and demonstrating? He said, "Certainly the church needs to do more than raise its prophetic voice for racial justice now. Along with its expressed concern for brotherhood, the church should be identified with new models of creative encounters on an interracial basis."

The "new model" in this case was the Western Urban Gateways-YWCA Day Camp, which combined unique features to bring together seventy inner-city children and seventy suburban children in a camping experience which had drawn upon the resources of a score of communities. Nearly eighty teen-age volunteers from Chicago and thirteen suburbs trained together and worked as counselors so that the groups could be small enough to give individual meaning to the camp theme: "Myself – in my Community, Nation, and World."

The program was staffed by an adult steering committee and activity leaders, but the teen-agers were an integral part of the planning and decision-making in addition to their close relationship with the children. As one counselor put it, "I feel like a wheel, not just the grease around here. It's really my camp."

A number of agencies felt this way too. Under the sponsorship of the Institute for Cultural Development financial support came from the Chicago Committee on Urban Opportunity and the Midwest Urban Progress Center. Church groups such as Sacred Heart Teens and Unitarian Alliance and individuals contributed funds. The West Suburban YWCA helped in providing staff training, city and suburban contacts, college students, supervision, planning, publicity, and follow-up; participating also were the East Garfield Union to End Slums and the West Side YWCA.

Certainly, in Dean Miller's words, "the church need not despair because it lacks financial or personnel resources to administer a camp program of its own. Agencies possessed of leadership and financial backing may be just as much in need of headquarters for operation."

This was exactly the situation of the interracial day-camp project. In spite of agency support, the need for camp facilities had not been answered in the affirmative by other churches in the west suburban area. Their reasons fell into familiar patterns: "The reaction of the community to nonwhite children," "th
wear and tear on buildings we're sti
paying for," and the more insidiou
"You'll be creating more tension tha
ever; those kids will have to go bac
where they came from and you'll ju
have made them less satisfied with wha
they have."

Dean Miller and his church boar
however, chose to look beyond th
cliché-ridden excuses for becoming i
volved at firsthand with an interracia
project. "We believe that this type
program offers hope to children caug
in the grip of poverty and despair. The
begin to see that there is a world of co
cerned persons outside the ghetto. Suc
efforts cannot help but begin to destro
some of the myths about 'whitey.'"

They saw the project also as an oppo
tunity to become an agent in reconcili
tion such as Mission One has outlined
its objectives in brotherhood; ". . . to pu
sue new forms of witness and service
response to the needs of the world
which God makes us sensitive."

Some of these needs had been similar
felt by members of neighboring co
munities who had last summer gone
the inner city as volunteers in supervise
agencies of the Welfare Council to wo
with children in deprived areas. He
was a beginning of manifested concern.

The Institute for Cultural Develo
ment sponsored an urban-suburban da
camp last summer at Highland Park
Temple Solel. Its possibilities fired M
Jane Heckman, director of the West Su
urban Area YWCA, with the determina
tion to bring a new model to this are
She recruited local personnel and the su
port of the Urban Gateways, a wing
the institute which works toward pr
viding cultural enrichment for schoo
children of the inner city with ticket su
sidies for such events as concerts an
plays, and also supplies a liaison worke
for each school in its program to prepar

Inner city and suburbs came together for a different kind of Chicago story during the long hot summer of 1966 the children for these activities. A summer day camp was a natural extension to the Urban Gateways program, which pledged support and transportation for city campers and volunteers.

What we needed now was a building with adjacent grass for children's games, rooms in which to build craft projects — puppets, a city, a space station — a room where nature study courses could be implemented, in cooperation with the Morton Arboretum, whose outstanding educational department planned and trained volunteers for a four-week course in nature exploration. Needed were space in which to meet together at the beginning of the day, to show films, to make music together.

All these things became possible when the Church of the Brethren, York Center, offered its physical plant to the interracial project. Car pools were formed from neighboring suburbs to bring campers and counselors recruited during the spring. Two weeks of training preceded the camp's opening in July. And as the church opened its doors to volunteers of varying colors and creeds, so suburban homes were opened to information classes in child behavior, to overnight guests from the city when a picnic was planned for an informal evening of getting better acquainted. A city tour took suburban adults and teens through the neighborhoods from which half the camp would be drawn. In the final days of training, the counselors practiced on one another the procedures they would be using with their five-to-eleven-year-olds. By the time camp opened, the counselors were beginning to know the rooms and hallways of the educational wing of the Church of the Brethren. More, they were beginning to know the real benefits of cooperating with one another in the awesome task of attempting to make a child's world more meaningful.

Through the succeeding four weeks the rooms and hallways hummed with activity. The office staff kept track of it all with the trained social worker's evaluation sheets required each day from every counselor. Perhaps the most telling evaluation could not be recorded — the happy laughter, the warmth of friendship unfolding. The paper city grew in the craft room until it could be pointed to with pride on parents' visiting day. "That's my house," and even more proudly, "This is my counselor."

Even before the end of camp, opportunities for valuable follow-up activities presented themselves. A visiting school principal wrote to the director suggesting ideas for school-term activities with his inner-city school. Interested ministers who had been invited to see the working camp talked about next summer.

From the standpoint of all the individuals involved, the day camp was a project that helped to challenge abilities and human values in what might otherwise have been just another summer for a sizable group of people. These are people who have a very real reason to be grateful to the Church of the Brethren at York Center.

Dean Miller feels gains for his church as well:

(1) "Beginning on the obvious level, we provided our own families with a day-camp opportunity far more creative and extensive than we could have planned and carried out.

(2) "Several of our teen-agers found opportunities for service as group counselors.

(3) "Some people have difficulty justifying a debt-reduction program. They would rather give their money to programs which are directly working with persons in need beyond the four walls of the church. But when the church 'turns to the world in radical openness' and provides the place for creative encounters, then people begin to see possibilities for Mission One even in reducing the churc indebtedness.

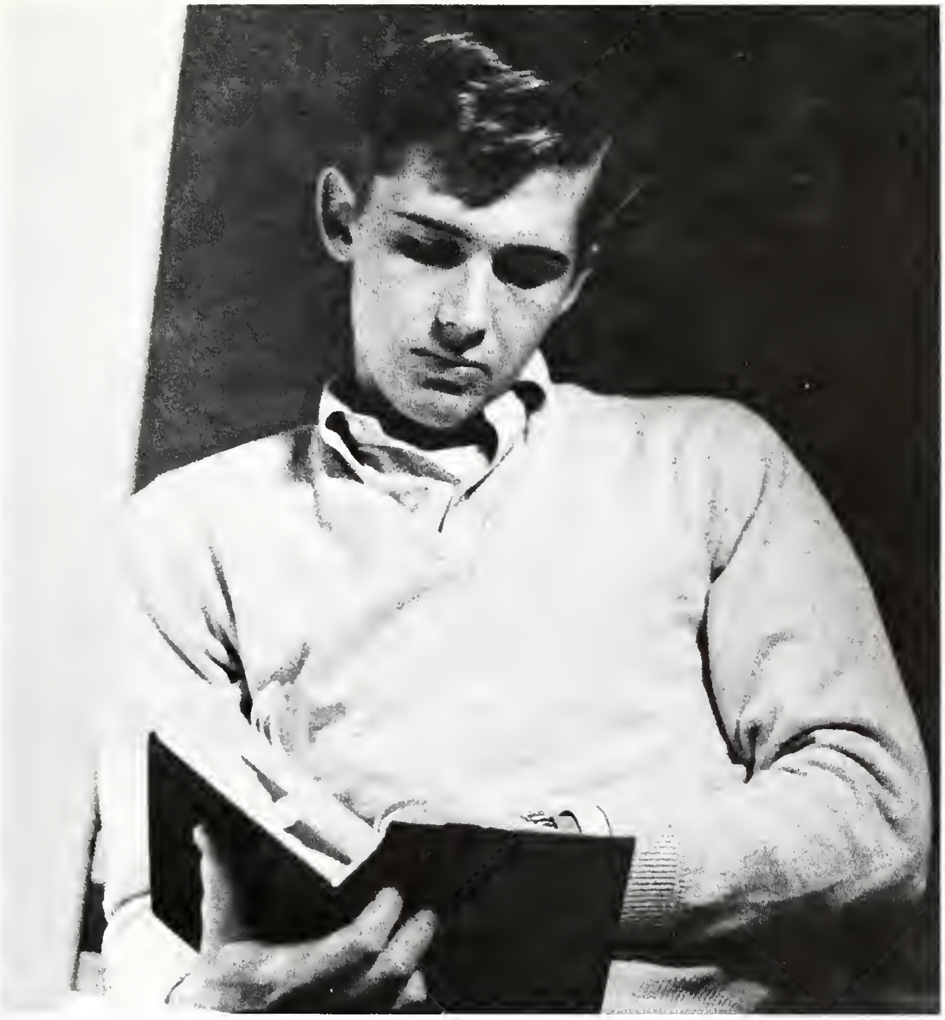
(4) "Risks were involved in openin our church for such a program. But lik a house that looks more like a museu than a home where people live, a churc building can manifest more evidence o death than of life. Interpretation wa needed for some people in the communit as with some of our own members, bu the most convincing arguments of a were the creative displays and photographs which showed some of the thing actually happening in the day camp.

(5) "We cannot say that the city' problems are not ours, for we use th city for cultural, educational, and vocational benefits. We should, therefore, b on the side of those who believe that responsibilities go along with benefits.

(6) "In this program suburban children learn about life in the inner city an make friends with persons who live i areas of the city they never see. Later o as these children mature and come int positions of responsibility, the ghettos wi no longer be blocks of impersonal peopl without names. In a positive way thes formative experiences early in life ma well foster attitudes of compassion an understanding instead of apathy and mistrust.

(7) "For us it was another evidence o the close ties developing between Firs Church of the Brethren, Chicago, and th York Center congregation. Members o First Church of the Brethren provided leadership during the training session for the volunteers and First church located in East Garfield Park, was a bu stop for inner-city children.

(8) "The institute's day camp becam a model of reconciliation which offered t us the opportunity to make a positiv witness for racial understanding and cooperation. In a meaningful way the worl did help write our agenda during the lon hot summer of 1966."



There are ways to meet

The High Costs of College

by Clifford Huffman

"You have a fine baby boy!" This is great news to an anxiously waiting father. He now has a son to carry on the family name, to grow in stature, and to be a credit to his parents.

Very soon, life insurance and mutual fund representatives will point out that it will cost $8,000 to $12,000 to educate this young son, even though he pursues his education no farther than the college level. They will explain too that these are today's costs and that they may double or triple by the time this new son is of college age. A systematic savings program, they will advise, had better be started without delay!

At this point, a rather common error occurs. The parents purchase an endowment life insurance policy on the life of the child, because they are impressed with the prospect that such a policy will mature just when the student needs the funds for college costs. The error is that the contract is written on the life of the child rather than on the life of the father. It is the father's death and not the child's which creates a financial crisis.

Further, an endowment requires a high premium and provides only a limited amount of insurance protection. A whole life policy will provide, for the same premium, a much greater death benefit and still have a significant cash value for payment of college bills.

The life insurance method of saving is appropriate where the modest family budget requires that the same dollars provide both savings and life insurance protection. The mutual fund method is better where there is already adequate life insurance. A systematic investment plan through a mutual fund provides a greater return on the dollar, partly owing to the absence of cost of life insurance protection, and partly to growth of the stocks purchased through the fund. These plans generally offer a self-completion feature, utilizing decreasing term insurance.

It is generally wiser for the inexperienced investor to purchase a mutual fund than to buy individual stocks. The mutual-fund dollar is spread over a hundred or more companies by investment experts. Any misfortune befalling any one company will have little effect on the risk of the fund as a whole. But a caution is in order here. Only a registered representative of the National Association of Security Dealers should be utilized in the selection of an appropriate fund.

So much for the family that plans ahead. Let us look now at the unprepared family that awakes to find that college has crept up like a thief in the night. Dad has hoped that his son might attend a church-related college, for he believes that a Christian atmosphere is important. He wants his child to get an education beyond books, to be educated within a framework of Christian nurture. He wants him to find fellowship with students of conviction; perhaps even find in this environment a life mate.

He believes that something is lost when student enrollments reach the tens of thousands; that there is real value in knowing fellow students and professors personally; that the small private school deals with personalities rather than numbers, and that there is a keener sense of belonging when the campus is small.

But after checking into costs at church-related institutions he discovers to his surprise that it costs $2,000 to $3,000 annually at these schools, whereas it costs generally less than half as much at state-operated institutions. So it is that church colleges are not always able to enroll the students they really want and who would do the colleges credit.

Scholarships are available to some who can qualify. Work assignments are offered to others. Some consideration is generally given to members of the Church of the Brethren who enroll at Church of the Brethren colleges. But the cost gap is still wide, and the bridging of it has become increasingly difficult.

Hardly anyone, however, need be denied a college education for financial reasons, thanks to the liberal attitudes of lenders today. There are numerous plans available on most generous terms. Let us look at several.

The National Defense Student Loan Program

This plan is available to those who can demonstrate a need as determined by criteria set up by the government. Special consideration is given to those students who, in addition to demonstrating a need, express a desire to teach in elementary or secondary schools and those who show promise in science, mathematics, engineering, or modern foreign languages. Of course, the student must be able to maintain a good standing.

A student may borrow for college expenses in one academic year a sum not exceeding $1,000, and during his entire course in higher education, a sum no exceeding $5,000. No interest is charged on the loan until one year after the student ceases to be a full-time student Even then, the rate is only three per cent, and principal reduction, which begins at the same time, may be extended over ten years. The obligation to repay is canceled in the event of the death or permanent disability of the student. Further, part of the loan may be canceled in the event the borrower becomes a full-time teacher in an elementary or secondary school. Cancellation is at the rate of ten percent per year up to a maximum of fifty percent.

The Insured Tuition Prepayment Plan

This plan does not hinge on need and is a prepayment plan rather than a loan plan. It is a pay-as-you-go plan, monthly payments beginning a few months in advance of the school term and running concurrently with the school year. Payments are placed in an individual trust account at a bank, from which payments are made by the bank to the college and to the insurance company. The parent is insured for an amount that is always adequate to repay the loan in full in the event of the death of the parent If the earning power of the parent is destroyed through permanent disability, the insurance company will make the remaining bank payments, thus guaranteeing funds to complete the program Not being a loan, there is no interest charged. There is merely a small initial charge, plus a monthly charge of a few cents beyond the cost for the insurance, for administering the plan. So there is never a debt.

Interest-Free State Guaranteed Loan Program

Through state agencies which are being set up to guarantee bank loans for students, the federal government is willing to bear the burden of interest payment on loans up to $1,000 a year to a maximum of $7,500 so long as the student is enrolled in school. The government is willing also to pay the first three percent of the interest rate applicable after graduation for the duration of the loan plan. No repayment of principal is required before graduation.

Generally to be eligible for interest subsidy, the annual adjusted family income must be below $15,000, and the student must be enrolled in an eligible course of study in a nonprofit institution. Signature by the parent is for the purpose of certifying the income level of the family and does not place any liability upon the parents for the repayment of the note signed by the student.

In Pennsylvania, the guaranteeing agency is the Pennsylvania Higher Education Assistance Agency, Towne House, Harrisburg, Pennsylvania 17102. The name of a similar agency for each state can be obtained from local banks which participate in the program.

The Insured Extended Loan Plan

Here again, college costs are paid in monthly payments concurrently with the school term, and the life of the parent is insured in order to assure funds to complete the loan plan. However, it is a loan plan rather than a prepayment plan, since this plan offers up to seven years to repay, beginning with the freshman year and extending three years beyond the senior year, thus reducing the size of the payment over the prepayment plan method. For example, the monthly payment required to repay a loan of $4,000 advanced at the rate of $1,000 annually is $55.18 under one plan now available, including the charge for life insurance, payable over a period of seven years. The interest rate in this instance is four percent on an "add on" basis, which means that the four percent is added on to the principal before arriving at the monthly payment. This, of course, results in the equivalent of a simple interest rate of approximately seven and one half percent.

The Real Estate Mortgage Plan

Where there is sufficient equity in real estate a new mortgage may be the answer. This method assures simple interest, for it is illegal for a lender to charge interest on mortgages on any other basis. Further, the repayment plan can be spread over a long period of time, in some cases up to twenty-five years or more.

Existing Life Insurance Cash Value Loans

A frequently overlooked source of funds is existing life insurance cash value. One family, in making up a financial statement for use in applying for a farm mortgage, discovered that there was $10,000 in life insurance cash value which had grown quietly but surely over the years. Most life insurance policies can be borrowed against at a stipulated rate of only five percent, and principal needs not be repaid on any definite basis. It need not be repaid during the insured's lifetime.

No prospective student should compromise on his college choice for financial reasons before talking the matter over thoroughly with the business office of the college of his choice. Likewise, colleges should make certain that every possible financial avenue is explored with each prospective student before allowing him to drift away to other schools. It seems imperative that our church colleges in particular be able to serve the type of student that the church hopes to serve, not allowing topflight college material to slip through the financial sieve. ☐

Hillcrest in October

First came the rains in this strange, foreign land,
Sweeping the hills (bright sunshine in between)
And turning trees, flowers, shrubs on every hand
To brilliant colors and a vivid green.
Now are the dry, hot days, when from the sky
Pitiless shines the sun, and grasses turn
Brown, brittle. Overarching high
In darkness nightly myriad bright stars burn.
Meantime, at home the killing frosts begin;
Trees, yellow, scarlet, russet, glow and blaze;
Fruits ripen, and late crops are gathered in;
And over all lies autumn's golden haze.
Remembering, I ponder. Should one give his heart
Thus to lands so unlike, so far apart?

by Lucile Long Strayer, Hillcrest School, Jos, Nigeria, West Africa

Students on a floating campus roaming the seven seas gain new understanding of themselves and their fellowmen

VOYAGE TO DISCOVERY

by Desmond W. Bittinger

■ If you take 335 students from 113 different university and college backgrounds, alternately compress them in a ship and shepherd them or release them freely in the nations of the world, including some of the world's hot spots, what will happen?

If they represent wide economic differences, major religious divisions, including the "Eastern" religions, if they come from college backgrounds as divergent as Boston University, University of California at Berkeley, Tabor College in Kansas, the University of Texas, universities of the Deep South, and foreign universities, will this make impossible any sense of unity or "family" within the group?

If they have only four and a half months to achieve their purpose and if during all of that time they are on a rolling ship, which for three months sails on top of the equator, and if their cabins and classrooms are non-airconditioned, can they sweat it through without breaking?

Will the end result of such an experience and undertaking be mental stagnation, nervous breakdown, and physical exhaustion? Or is there a chance that such an experience will broaden minds, deepen spiritual experiences, and create people who live in completely new dimensions of life?

What about a faculty for such an educational adventure? Can a young teacher leave his family, endure these close living conditions and not go into mental or spiritual spasm? Can an executive or a major professor leave his research, his books, his office, his secretarial helpers, live without benefit of newspaper, radio, television, or professional retreats and still remain creative, patient, forgiving, and helpful to the three hundred students who ask him three hundred questions a day?

Since I have gone twice around the world in one year as a part of two groups of students, let me offer some generalizations about youth and their questions as they seek and find answers in foreign cultures.

The floating campus, "The Seven Seas," sponsored by Chapman College, Orange, California, took as its theme for its first around-the-world journey during the last school year, "Can Man Discover Man?" Upwards of four hundred youth and adults diligently sought an answer to this question in the temples, the art centers, the educational strongholds, the marketplaces, the homes, the recreational centers, and the "hangouts" of the peoples of the world. During the second semester a similar group adopted the theme, "Joining Humanity's Quest," and added the South Pacific, New Zealand, and Australia to their score of countries similarly researched.

What, if anything, did they find?

Can man really discover his fellowman? In undertaking this, can he also find himself? For what has man quested through his long years upon the earth? Is it a continuing quest? Are American youth a part of it? Should they be?

It has been postulated that good people should live in the world but not be of the world. This has been variously interpreted and voluminously discussed, but the general assumption within the statement seems to be that the world is evil; that good men should not totally flee from the world in order to remain good; rather, that they should work in an evil world but not become identified with it.

This assumption was questioned on at least two points by these questing youth, many of whom were better than average students. Since they were not schooled in the age-long theological discussions they could talk freely.

Their questioning emerged gradually as they learned to identify more and more fully with fellow students in a score of the nations of the world. In this student relationship all inhibiting lines such as color, nationality, language, religious belief, or even age group tended to disappear. The mutual awareness of being students overrode all such usual barriers. Moreover, the American student, somewhat to his surprise, meshed into this world student group at a position lower than the top. He discovered that he entered it somewhat crippled in comparison to the others. He knew only one language, one money system, and, in comparison with others, very little world history and geography; his greatest handicap, however, was that he started with the assumption that it was not important that he know these things.

He awakened to the fact that really he had been in the world but not of it! By and large, this is the sad condition of the American adult as well. Some widely traveled Americans, including American politicians, insist on remaining within this crippled group.

Soon the questing students began to shed their narrow base for making judgments. They began to say to themselves and to their teachers, "Let us be a part of the world," or in their language, "Let's get with it!" They discovered that they could not really observe the world with any validity from outside only. With real dedication they undertook to be a part of that segment of the world into which they disembarked from country to country.

Can students really be of the world?

The testimonies as to their undertakings, discouragements, and successes ran to 15,000 pages of general reporting, and their shared discussion sessions ran into thousands of hours as they continued them deep into many nights.

The following is an example of an "off the top of the head" statement by a student to fellow students.

"I am surprised at myself for getting up to make a speech. But I feel impelled to do it. I know little about religion. I am not a church person. I prided myself on not going to church, on being agnostic or above what seemed to me to be the silly superstitions and rituals which our forefathers needed in earlier times to calm the fears in a world filled with so many unknowns. I had no idea of changing this attitude or concept.

"But I met Deity on this voyage. I was not looking for Deity; I was just making an educational voyage. As we contacted more and more people, all of whom were different in some respects, I came gradually to the feeling that I knew very little about anything and that much of what I thought I knew I must subject to reevaluation and restudy. I arrived at the conclusion that almost the only valid thing is an open mind, a questing interest, a willingness to learn. For the first time in my life I tried to become a student, with humility concerning everything I thought I knew and eagerness toward everything there is to know.

"So I tried to go every place I could in every country, from high positioned people to low, from modern temple to ancient ruin, from ambassadorial row to skid row, from industry to mortician.

"I found Deity most clearly early one morning as my girl friend and I went into a temple in India. We went there for no particular reason, only the general ones I spoke of earlier. The shadows were still deep within on the temple floor. There on the floor we presently were able to see a mother and her children. Apart from these the temple was empty; there were no priests.

"One of the children seemed to be very ill. The concern of all the others focused upon the ill family member. As we watched, the mother, with tear-stained face, came to us. We could not speak together; we were dressed differently; we were pigmented differently; we would never meet again. She gave us a small offering and seemed to ask us to present this before her holy altar, following a ritual which she indicated. We could not understand her words, but the depth of her feeling and the eagerness of her request were overpowering.

"It never occurred to us not to do it. A sick child, a concerned mother, a worried family focused on a single request for one of their number. They sought a Deity whom they hoped would help them. In such a need and such a quest, man becomes a part of a continuum, a segment of a universal, a part of an age-long commonness. At the center of this kind of concern, there is no divisiveness, no race, no nationalism, no fine discrimination between validities of ritual, no temple architectural hindrances, no valid or invalid priestly robes, indeed no special need for priest. It is just the heart of humanity searching for the help of God.

"As we knelt with this family, the intellectual block to an understanding of Deity, which had caused me to feel a Deity was unnecessary, crumbled. More than anything else, I wanted some Deity to help this family in some way. And in this experience I also felt Deity.

"In an Indian temple I, a Caucasian American, began to sense the universality of Deity. I have not yet learned the best name for this Deity or much about his nature. But I have had a beginning. What I had maintained as an intellectual and sophisticated barrier against Deity seemed now unnecessary; it seemed adolescent to hide any longer from growth and from beauty. These thoughts did not occur at once, but that experience in an Indian temple will not fall into the category of 'another interesting travel experience' though I have tried to bury it in that manner.

"Since then I have deepened my endeavor to discover myself. For just a moment I had become something 'other'; I was not a college boy but a mother, not an American but an Indian, not a sophisticate but a concerned person seeking help.

"After I left the temple, I wanted to look anew at who it was that had been there and who it was that came out.

"I have had other contacts with Deity since then. I have seen that Deity can and does reside in man, in any kind of man.

"I have a real desire now which has grown out of living with many people in many lands. I desire to stand not only inside the shoes of the other peoples of the world but actually to stand inside the very skin of their feet. If for only a fifteenth of a second I can be Indian, Chinese, African, Israeli, or Arab, then, and perhaps only then, can I understand Deity or myself or the world in which I am placed and the problems which separate men from other men and which separate men from Deity.

"Is this humanity's quest? If so, I have joined it."

After this, the young student sat down – physically, that is, not otherwise; he had stood up in the world; he had become a student; spiritually and intellectually he probably never would sit down again.

Can we be both in the world and of the world? In the manner undertaken by this student, we must if we are to achieve any deep understandings of our world or its people or of the God who made them. But it is not easy. Is not a major problem which confronts all of us in all nationalities, all religions, the matter of getting rid of encumbrances so that we can be free to grow, of being emptied so that we can be filled?

Youth in their rebellion against or beyond the conventional may discover this way. ☐

questions you ask

Q. I am puzzled about the state of a person after death. It seems to me that ministers sometimes contradict themselves, at one time speaking of the deceased now being in heaven and again talking about the resurrection day sometime in the future. What are we to believe about life after death?

A. This is a very discerning question. Ministers do sometimes seem to be confused about the state of the deceased. In their effort to bring comfort in sorrow and bereavement, they often go beyond the understanding of the Bible in statements they make, and their theology of everlasting life evidently is not very clear.

The Bible gives a certain witness to a life after death. However, the biblical concept goes much beyond the doctrine of immortality. In Greek philosophy the body dies, but the soul or spirit, set free from the restrictions of the body, continues its life in another world.

The Hebrew-Christian tradition holds fast to the conviction that all creation owes its existence to the wisdom and power of God. Hence, life after death could not be conceived as a disembodied existence but as renewal under a new order of life. Thus, death brings the death of the whole man, while life after death also embodies the whole man in a resurrected existence.

What happens immediately after death is never clearly defined in the Bible. Such passages as Luke 23:43, where Jesus spoke to the criminal on the cross, would seem to indicate that one is immediately in the presence of God after death in what we call heaven.

The parable of Jesus recorded in Luke 16:19-31 would also seem to suggest this point of view. This is a most satisfying hope for the Christian because we want to believe that those whom we have loved are at once with their Lord and see him face to face.

Paul in his long explanation of the meaning of the resurrected life for the Christian in 1 Corinthians 15 seems to indicate that the dead in Christ shall be raised up in a glorious apocalyptic moment when the trumpet of God will sound at a time generally associated with the return of Christ.

The truth is that the Bible is nowhere specific about the events which immediately follow death. There is the strong and central affirmation that, because Christ rose from the dead, those who believe in him shall be raised also. As Christ lived in resurrected glory, so shall we. As his body after resurrection was in a new "spiritual" state, so shall the resurrected bodies of the faithful also be recreated and spiritual.

The Bible, therefore, testifies most certainly to the life after death but prefers to trust the mode and manner of this life to the mercy of God. Even the resurrection of Christ was for the early church such a great mystery that they did not try to explain it. They accepted it and rejoiced in it.

The Christian asks for no more light on the meaning of life after death than to know that we are with God, for nothing, not even death, can separate us from him (Rom. 8:38). Like the biblical writers we have confidence that the God who raised up Jesus from the dead will certainly also raise us up in whatever manner pleases him. For, to the Christian, death never has the last word.

Q. I have been taught to address God as "thee" and "thou" in prayer to show proper reverence. Today many people, including ministers, use the more familiar word "you" in prayer. Does this show proper respect for God?

A. Traditionally, the words *thee* and *thou* have been used in prayer. They grow out of the speech patterns of another generation when such language was commonly used in ordinary communication and in normal conversation.

The use of these words in addressing God in prayer, some have argued, recognizes the uniqueness of God's personality since they are reserved for him alone. However, what is important in prayer is the genuine communication between man and God. The more familiar word *you* does not necessarily show less reverence for God. For many it suggests a more natural and, therefore, a more genuine relationship.

God should be addressed with whatever language is meaningful and sincere. The words in themselves are only symbols of the real relationship which is being celebrated. Therefore, the more familiar pronoun may be more meaningful to some people and, therefore, quite properly used.

Q. Where is Mt. Zion, so often referred to in biblical literature? Is it a real or a symbolic place?

A. Mt. Zion is one of the two principal hills in the city of Jerusalem, the other being Mt. Moriah. Mt. Zion is in the western section of the city and is now located in the portion of Jerusalem within the state of Israel.

You are invited to submit questions to be answered by Paul M. Robinson, president of Bethany Theological Seminary. Send them to: Questions You Ask, MESSENGER, 1451 Dundee Ave., Elgin, Ill. 60120

news

In pursuit of a new image of religion on the air

This is . . . By-Line . . . a concise look at the news of the church . . . and churches in the news. Religion plays an important part in the current events that make the news of our day. Here is a look at religious news developments on the local . . . national, and international scene.

Following this opener at 9:05 Saturday mornings, listeners of WJEJ, Hagerstown, Md., are presented a rundown on the week's significant happenings in religion – Protestant, Catholic, and Jewish. The fifteen-minute broadcast, which is heard in parts of four states, is sponsored and produced by the Church of the Brethren of Middle Maryland.

Even preceding the standard introduction, the headlines of key stories to be treated in the broadcast are lifted out in typical newscast fashion.

Behind the radio series, which began in May, is producer-director Jimmy R. Ross, pastor of the Manor Church of the Brethren and energetic district worker. His aspiration is for a quality of programming that will help correct the area's mass of destructive and poorly produced "religious" broadcasts.

"By-Line's" effort to have the widest ecumenical base possible for its reporting of course tends to broaden its appeal to the public. But even more, it speaks of a unity in religion which stands in sharp contrast to the tirades of reactionary radio preachers.

Highly ecumenical though it is, the broadcast is not without a "distinct" Brethren message. About two thirds of the way through the program comes the announcement:

Now it's time for our weekly editorial . . . Brethren Impressions. This is a subjective appraisal of some current issue or event by a member of the Church of the Brethren. His opinions do not necessarily reflect the official views of the Church of the Brethren or of this station. Our guest this week is ——————— who is ———————, Mr. ———————.

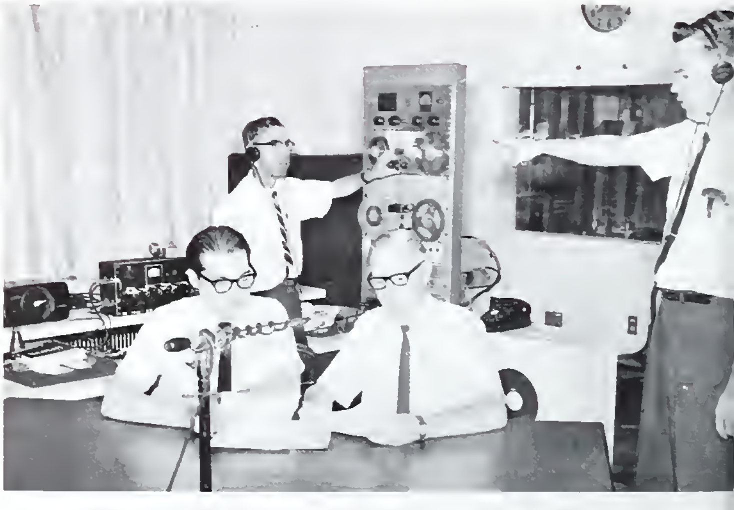
From month to month Mr. ——————— has been a variety of voices. Each has brought a commentary on a given theme, often on issues that are controversial. This month Mission One Coordinator Carl E. Myers is speaking on the church's task today. Previous editorialists have been Hagerstown pastor DeWitt L. Miller on the National Council of Churches, Bethany Seminary teacher Dale W. Brown on the God-is-dead theology, race relations director Lee G. Whipple on civil rights, Harrisburg, Pa., pastor C. Wayne Zunkel on extremism in the churches, and New Windsor training director Don Snider on Brethren Volunteer Service.

Scheduled for November is Brethre Service executive W. Harold Row c Vietnam and, for December, immedia past moderator Dan West on pacifism.

Reactions to the series have been bot favorable and unfavorable, with th sharpest criticism stemming from patro of the right wing. Frequent requests ha been received for copies of the "Brethre Impressions." The mail response is hea est from the non-Brethren.

To put the broadcast on the air eac week requires six hours or so of ti for writing, producing, and recordin Sources of news include area congreg tions, denominational headquarters, th National and Maryland Councils Churches, the Roman Catholic Arc diocese of Baltimore, and the Union American Hebrew Congregations. Eac week a taped interview is conducted an event of local interest and, on occ sion, on happenings of wider interes such as the Louisville Annual Confe ence.

No small part of the effectiveness "By-Lines" and "Brethren Impressions" the previous radio experience and th skill of the crew producing it. Assistin Jimmy Ross (at the right in the photo are Phil Shockey (at the rear), engine and a Lutheran eager to help with th



On the air from Hagerstown: a weekly newscast and editorial sponsored by the Brethren

project, and Brethren newscasters Glenn Thomas (seated at the right), a WJEJ employee, and Keith Bradt, BVSer at Fahrney-Keedy Home.

Good facilities such as that offered by WJEJ also are a necessity for quality programming. Costs for air time are $8.52 a week. WJEJ is reported to be the oldest and probably the most listened to radio station in the area, heard over both AM and FM in most of Maryland and into Pennsylvania, West Virginia, and Virginia.

Producer Ross looks upon the broadcast as a humble beginning, not complicated or complex in format, and only one of many viable approaches to religious programming. But he believes that it has begun to fill a gap in mass media communication and has pointed to the further willingness of the Middle Maryland Brethren to be "in mission."

"We are aware that this type of program does not meet all the needs or answer all the questions," noted the district committee planning the series, a committee comprised of Ross, Thomas, and Bradt. "But it is a start from which we ought to be willing to let the Holy Spirit lead us."

COCU adds ninth member

A ninth denomination, the African Methodist Episcopal Zion Church, has joined the Consultation on Church Union (COCU) as a full participant.

Dr. David B. Colwell, chairman of COCU, announced the decision of the AME Zion Board of Bishops to change the church's status from observer-consultant to full member and extended the 770,000-member Negro Methodist body a "warm welcome" to the unity discussions.

The AME Zion Church, which has 4,083 congregations, is the second Negro religious group to join COCU. Earlier this year the African Methodist Episcopal Church became a member.

The latest expansion of COCU membership followed a renewed call earlier this summer by Dr. Colwell, minister of First Congregational United Church of Christ in Washington, D.C., for those churches which have had observer status to become full participants.

He added that four other denominations had made recent inquiries about full membership, but he declined to name them.

In addition to the AME and AME Zion churches, the Presbyterian Church in the U. S. (Southern) this year joined the Consultation.

Two observer-consultant groups, the American Baptist Convention and the Church of the Brethren, for the present have declined the invitation to become full participants in COCU's efforts to draw up plans for a new united church.

No stamp of approval

Again as in 1965, the Post Office Department will release a Christmas stamp depicting a religious motif.

This year's stamp, to be issued Nov. 1, shows the central portion of Hans Memling's oil painting, "Madonna and Child With Angels," which hangs in the National Gallery of Art in Washington, D.C.

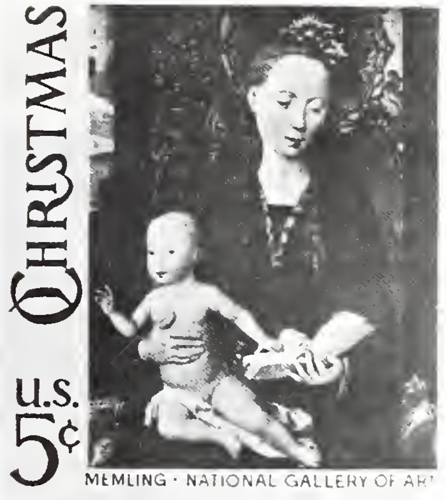
The vertical five-color stamp is from a picture painted on wood by the Flemish master about 1480.

Postmaster General Lawrence F. O'Brien said the stamp "is entirely appropriate to the spirit of Christmas."

Not all citizens of a pluralistic society agree.

From the American Civil Liberties Union, executive director John de J. Pemberton, Jr., complained that the stamp would constitute government support of religion and thus a violation of the First Amendment's provision for church-state separation.

The American Jewish Congress protested the issuance of a stamp with a "clearly sectarian motif" celebrating a specifically Christian holiday.


CHRISTMAS
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MEMLING · NATIONAL GALLERY OF ART

A Christmas special . . . 5c masterpiece

Rabbi Arthur J. Lelyveld of Cleveland, president of the American Jewish Congress, said to the Post Office Department, "With abiding respect for the sensibilities of our Christian fellow Americans and for the aesthetic importance of the subject, we must nevertheless urge you not to print this stamp. The celebration of religious holidays, we believe, should be left to the church, the synagogue, and the individual conscience. It is not the business of the United States Post Office."

Replied a postal authority: "No one is forced to use the Christmas stamp; it is not mandatory in any way. Further, our 1966 stamp will portray a portion of a work of art and the stamp design will identify at the bottom both the artist, Memling, and the National Gallery of Art.

"Since 1962 special stamps have been provided for the benefit of those who wish to use them on Christmas mailings. Postmasters always have other issues, both regular and commemoratives, on hand for patrons who prefer them. Thank you for writing to us."

Rabbi Lelyveld responded that the fact the design reproduces a work of art is "irrelevant."

"The painting (and particularly the portion to be used)," he said, "was selected not because of its artistic merit but because of its religious message."

Last year's Christmas stamp, depicting the angel Gabriel, was the first of the series with a religious motif.

SPECIAL REPORT / NYC AT ITHACA

YOU IN THE WORLD
CORNELL UNIVERSITY

AT ENTRANCE TO EXHIBIT A CONFEREE PONDERS THE THEME, "YOU IN THE WORLD," ON MULTIFACETED LIVES OF YOUTH

EROING IN ON MANY WORLDS

ER
TANDEES 14

To Ithaca, N.Y., the majority came by bus . . . by 80 buses, that is, for the Aug. 16-20 conference

A few, five in fact, pedaled the 700 miles from Elkhart, Ind., to Ithaca by bicycle. Counselor for the cyclers was CROP director Elvin D. Frantz

The conference asked —

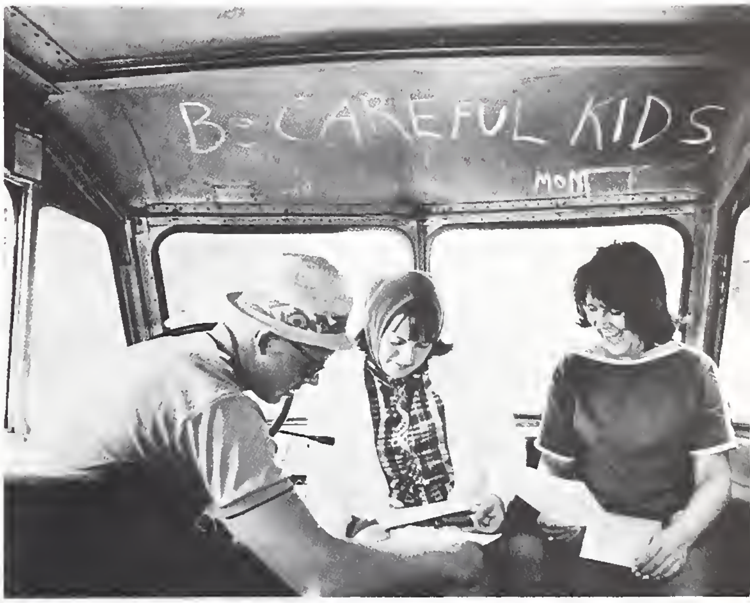
IS GOD TO BE PUT IN A SPECIAL CORNER?

Like the lame to Lourdes they came – high school and college age youth and counselors – a record-breaking 3,300 in all, ready to be lifted in the tradition of former National Youth Conferences on to a new realm of spirituality.

But NYC at Cornell University was different. There Brethren youth were told that the Christian faith was to be realized not on some ethereal plane but in the very midst of the many worlds of which they are a part. "Does God wish to be set off in a special category called *sacred* while we go on living in a secular world?" conferees were asked.

NYC or BUST
NATIONAL YOUTH Conference
ASHLAND
OHI

And three came by truck . . . a converted bread truck, from Ashland, Ohio. Seen above are Becky, Joe, and Delora Fausnight, whose father, Ivan J. Fausnight, is a pastor. As a parting gesture, Mrs. Fausnight inscribed a safe travel reminder (right) to the trio



NYC AT ITHACA . . .

ACROSS THE IVY-TOWERED CORNELL CAMPUS SOME 250 SMALL GROUPS MET DAILY FOR "TALK BACK" ON MAJOR ADDRESSES

"IF YOU'RE READY, FEET, START WALKING"

Few benedictions have carried more impact than did this one, stated by worship coordinator Willard Dulabaum at the close of one morning service. The service took *feet* as the theme and poignantly related Jonah's marching orders, and his efforts to run from mission, to youth's own call and response. As an expression of commitment, the worshipers sang, "These Feet Are Made for Walking," modeled after a current hit tune.

Hard hitting too were the three addresses of Murray Wagner II, tying the epic story of Israel's deliverance from captivity to man's unending quest for liberation. In smashing old idols, what man turns to so often is a half truth that is not exodus but a new Egypt, Mr. Wagner said. As to the role of the Bible, he stressed that "to understand what is happening, we turn to the past to see what God has done."

MURRAY WAGNER II . . . "EXODUS OR A NEW KIND OF EGYPT?"

WILLARD DULABAUM . . . "TO WALK IN THE LOVE OF CHRIST"

PERSONAL RELATIONS: THE GREAT COMMANDMENT IS THE LAW

GROUP RELATIONS: ON EQUALITY THE CRUX IS HOW, NOT WHEN

INTERNATIONAL RELATIONS: IS PACIFISM A VALID POSITON?

OP
AR
START
ISARMING

A STANCE THAT IS ISSUE CENTERED

In the struggle for racial justice, the task of the church today is to join "the action even when it doesn't know the answers and what the outcome may be. The times demand a servant-centered ministry that engages in the controversy of issues."

As Presbyterian race relations leader Metz Rollins advised on civil rights, similarly SANE's Sanford Gottlieb urged greater awareness of the issues that have sparked violent revolution in the world. In the midst of such revolution, the relevance of war, nuclear deterence, and pacifism were debated by Brethren ministers Harry M. Gardner, Robert G. Mock, and Ralph E. Smeltzer.

On the third focal theme, personal relations and sex, Episcopal minister Douglas P. Evett stressed that "Christian love is the only law of God to which we must be obedient." He insisted that "the new morality does not say to us that the basic moral and civil laws of our society and church are wrong; in fact, it supports them at nearly every point because thev are designed to cause the proper loving action."

Guest resource leaders included, at the right, top row, Metz Rollins and Sanford Gottlieb, and lower row, Douglas Evett and Ralph G. McFadden. Pastor McFadden was the final speaker, using the theme, "Love Is the Measure"

NYC AT ITHACA . . .

GUY CARAWAN, CAROLYN HESTER, JIMMY COLLIER

DS WORLD
YOUR WORLDS
AND
YOU

SYMBOLIC DANCE UNIT COMPRISED OF YOUTH FROM SOUTHERN OHI

FAITH CAST IN CONTEMPORARY EXPRESSIONS

WHY should the music and vocabulary of worship be so completely set apart from that of normal living? Just as the medieval drinking songs were translated to form some of the beloved hymns and carols, cannot folk music and other idioms of the day be adapted to enrich religious expression?

It was with this purview that the worship at NYC was planned almost entirely around contemporary modes of expression. As a result, folk singing, guitars and drums, jazz, symbolic dance, contemporary as well as traditional phrasing, and even satire were employed. Many conferencegoers reacted by saying the forms brought a freshness and depth to the meaning of worship. Others, less open to new patterns, saw the expressions, especially the jazz, more as entertainment than as aids to worship.

The planners stressed that the innovations were not for the sake of change, but for the purposes of relating worship as closely as possible to the worlds of youth and of connoting that under Christ "all of life" is made "whole."

From Eastern Pennsylvania, a combo with drums, guitars, and vocalists was used in the worship services. A typical folk stanza, in the context of the Jonah theme, asked: "What shall we do when the world is drowning?" Came the refrain: "Lord, send a fish and a resurrection"

ART EXHIBIT PORTRAYING PAINTINGS, SCULPTURE, PHOTOGRAPHY, SERIGRAPHY IN A COFFEEHOUSE SETTING

Composer-pianist Paul Knopf conducted a worship service in the jazz idiom, with readings from the Psalms, Revelation, Isaiah, and Micah. The film, "Parable," was viewed

A musical revue, "For Heaven's Sake!" which put a critical lens on religiosity, was presented by the Lancaster Players of Pennsylvania. Depicted above is the finale. Among other choice scenes: "Use Me, Oh Lord (but NOT Just Now)," "In the First Third of Your Life," and "Gimme God Blues"

news

IMPRESSIONS OF NYC

Cornell University's campus extends up a mountain, towering over the city of Ithaca and the New York countryside. For NYCers to cross the slopes from the student union where they ate and from the dorms where they slept (when they slept) to the field house where general sessions were held was to span quite a distance. It was not only a long walk, but a long walk *up*.

The program of NYC was much like its location. It too was a lofty experience that stood high above the flat terrain of the ordinary. Whether or not enjoyed, it demanded attention and could not be ignored. Although the encounter was not pleasant for everyone, its impact will not readily be forgotten. The tired and shopworn form of "sing, address, talk, walk, rest, sing, address, talk, walk, and on we go," was discarded for forms and structures that forced conferees to think about the real world in which they live. It is not a world of only beauty, sweetness, and light, but a world in which men kill other men, in which people use each other for self-gratification, and in which cruelty and injustice often eclipse the sweetness and light.

This was the conference's tremendous strength – the clear and constant portrayal of the problems youth face in today's world. Each day started with it in worship. The text of the liturgies recited our delinquency, the world's pain, the anxiety of change, and the agony of lost moorings. The skillful sermons, using irony, satire, and biblical interpretation, punched home pungent truths about this world we call our home.

This portrayal also ended the day. The evening sessions, not designed as "worship," projected the same picture. Conferees were not sure what was said by the film depicting a man's attempt to sit on an elusive chair, always just out of reach. They were sure of the significance of a movie about a magician who hypnotized little boys with his magic so that he was able to turn them into cannon fodder for no other purpose than sadistic gratification. Nearly everyone was captivated by the folk-song concert on Wednesday evening, but not everyone caught the implications of the lyrics – words about freedom from oppression from war, and from normal conventions. A musical revue ended the evening sessions with a biting ridicule of shallow religiosity.

However, the character of the conferees was both tested and displayed by the reaction to the "jazz liturgy," as it was called. The label sounds more formidable than was the service. There were several psalms, two prayers, an offering, and a beautiful film, all accompanied by modern progressive jazz. But the conferees walked out by the score. The basically conservative and conformist nature of youth was hereby demonstrated. At the moment jazz is not "in." Rather than courteously submitting to something foreign to them, even though it may be for others a sincere and refreshing offering to God, the objectors rudely disrupted the whole proceedings. Later conversations at snack time revealed an attitude like this: "Jazz may be OK, but not for worship." How did it happen that ordinary living and worship got separated from each other? Did not Christ use *ordinary* bread as the symbol of his extra-ordinary presence?

Not all the mountain was seen in the sessions held in the field house, however. The groups of 300 to which each person was assigned made the rounds to a variety of "presentations." In one the youth were challenged and the adults scandalized by the proposal that Christian love, not rules and regulations, be the basis for determining what is right or wrong. The position presented is not unlike that approved with the enthusiastic passage of "The Theological Basis of Personal Ethics" paper at the 1966 Annual Conference. Most conferees appeared to accept this argument but were unwilling to apply it to the question of premarital sexual intercourse. Most wanted this question to be settled by the old rules, and some misread in this position an invitation to dispense with both rules and responsible conduct.

Two other leaders, active in organizations working for liberty and justice for Negroes in the United States, excited the conferees. One moved them emotionally with his ballads and a clever ability to prompt discussion. Always quiet, never agitated, deeply intense, he touched their hearts. The other touched their heads. He had no guitar, but he helped his hearers see the captivity of the colored person in a white world and revealed to them how even the most enlightened among us contribute to this capacity.

Vietnam and world peace were covered in two other sessions which served to point out the discrepancy between the songs we so eagerly sang and the attitudes we hold. If the table talk is an accurate barometer, many had difficulty with the to-be-expected pacifism of the peace presentation, but no difficulty at all with the ballads sung in the general sessions, and wherever the youth gathered, which echoed the same theme.

Getting to the top of the mountain from the dorms was not easy, and the conference itself had some difficult "slopes" to cross. Although the content of the program was profoundly penetrating, it lacked balance. I would have welcomed greater counterpoint on the sweeping themes of civil rights, pacifism, and situational ethics. On the other hand, perhaps it was not needed, for in the discussions the conferees provided plenty of contrast to the dogmas of the presenters. Perhaps, also, so much "traditional" music is provided as the setting for worship at home that change is necessary to provoke response. Still, youth need to know that great moments of celebration and exaltation can be accompanied by Bach as well as Baez. At a youth conference even Bach has some appeal. The great hymns of the church sung in the midst of the lament over the world's condition and man's despair would not have betrayed the folk music and would have testified to the timelessness of the communion of saints.

Another slope to be negotiated on the way to the top was the general conduct of a minority of conferees. A few NYCers never really responded to the staff's challenge to act responsibly without legalistic restraints. As a result the general conduct of a small percent may be remembered longer than the really important contributions made by the content of the conference. However, to me the most disturbing lack of maturity was not the disdain for decent dorm hours, although this was obvious evidence, but the mass exodus from the jazz liturgy which exhibited the kind of narrowness and bigotry that often leads to social strife and international warfare.

The program's most serious slope was its tendency to find the answer to the world's problems, hope for the world, in man. Man cannot be the hope of the world for he is responsible for its condition. The absence of real hope in the presentations, as I grasped them, threw a pall over the worship and in spite of its brilliant composition and execution, it just was not worship. The content of worship calls for confession and subjective introspection, but the reason for worship is the recognition of the "worth-ship" of One who has acted in our behalf, One who really gives us hope. It is a celebration of thanksgiving and is directed not inwardly but outwardly.

A conference is difficult to assess, for what is one man's meat is another's poison. Had a stronger note of hope been heard and the deportment of some conferees more courteous and genteel, NYC would have been for at least one person the best programmed, most exciting and moving, best located, and best entertained of the three NYCs he has attended. — Floyd E. Bantz

HOW YOUTH RESPONDED

NYC was certainly a conference I shall never forget. I am hoping now that some of that same enthusiasm will become evident in our local CBYF.

— Suzanne Lohr, Lancaster, Pa., 18

I liked most Skip Wagner's speeches and Jimmy Collier. It honestly brought me closer to God.

— Pamela Broyles, Adel, Iowa, 16

The services didn't seem like worship to me, but more like a "hullabaloo" show with a "little" religion added.

— Crystal Balsbaugh, Macy, Ind., 17

I thought the conference on a whole was good although because of background I disagreed with some of the things held in worship service.

— Marietta Brightbill, Myerstown, Pa., 19

I liked most the religious services. They were alive and aimed at me.

— Mike Stutsman, Goshen, Ind., 16

Nothing except the morning worship service indicated that this was a church conference.

— Carol Walterhouse, Mishawaka, Ind., 20

Although this conference has opened many eyes to the true situation of the world, I found difficulty in finding the Spirit of God. Also, the participants were not serious enough. Many were here for a vacation, not for an encounter with God.

— Sally Clark, Loysburg, Pa., 19

Instead of trying to present so many different ideas and problems, take a few ideas and try to find some specific answers to them and what we youth can do about them.

— Bruce Rhoades, Greenville, Ohio, 18

To me it was a good thing, but I wonder about the majority.

— Ron Good, Baltimore, Md., 19

I think more suggestions for concrete action by the youth would make it easier for us to take the conference ideas back to our local churches and schools, and would keep the conference from ending when we leave.

— Diane Helbert, Harrisonburg, Va., 19

I personally appreciated most the fact that we, the youth involved, were treated as adults. I am only ashamed and angered that the minority had to take advantage.

— Chris Holmen, Fresno, Calif., 17

I disliked most the irresponsible kids that came; it seems like they came only for kicks.

— Arlene Eikenberry, Scottville, Mich., 17

How can you improve something which inspires thoughts and questions, is relative to today's mixed-up world, and presents worship in folk style which communicates with youth?

— Bob Houff, Harrisonburg, Va., 18

It was great!!!! What more can be said? The only improvement I can think of would be for the conference to be longer.

— Barbara Turnham, Miami, Fla., 17

day by day

Power is a greatly admired force in today's world: power to move men, to manipulate people, to control minds, power to move objects, transform landscapes, annihilate nations. But what is power?

Niagara Falls?
A team of horses?
A superduper bulldozer?
A streamlined jet engine?
Dynamite? T.N.T.?
An army of men?
An eloquent speaker?
A beautiful woman?
A teacher's paddle?
Superior intelligence?
Money?
A baby's cry?

Life's hidden power, according to the title of a book by Louis H. Evans, is the Holy Spirit.

DAILY DEVOTIONAL GUIDE

SUNDAY, OCTOBER 16
Joel 2:28-29. The Holy Spirit inspires people of all ages to attempt great things, to climb higher mountains, to do the impossible – with his help!

MONDAY, OCTOBER 17
John 14:16-18. Neither time nor space can confine the Holy Spirit. He dwells in us (present tense) and shall be within us (future tense).

TUESDAY, OCTOBER 18
John 14:19-26. "O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart."
– F. R. Havergal

WEDNESDAY, OCTOBER 19
John 16:7-15. The Holy Spirit reproves and guides us by pricking our conscience; he implants the urge to worship and commune with God.

THURSDAY, OCTOBER 20
Luke 24:46-53. Jesus promised his disciples power to do the tasks assigned them. Imagine, eleven men against the world! He promises the same to you.

FRIDAY, OCTOBER 21
Acts 1:1-8. "Set us afire, Lord! Stir us, we pray.
While the world perishes, we go our way,
Purposeless, passionless, day after day.
Set us afire, Lord! Stir us, we pray" (Unknown).

SATURDAY, OCTOBER 22
Acts 2:1-7. Two things which draw men together are a common danger and a common devotion. These Christians were together, expecting things to happen.

SUNDAY, OCTOBER 23
Acts 2:37-41. How can we receive the Holy Spirit? By repentance, baptism, asking for him, and believing in faith that God will answer (see Luke 11:9, 13).

MONDAY, OCTOBER 24
Acts 8:12-22. The power of the Holy Spirit cannot be bought with money or earned by our own good works. He is God's gift to his children.

TUESDAY, OCTOBER 25
Rom. 8:1-9. A believer is not alive at all unless Christ is living in him. We are bodies animated by the Spirit of Christ who dwells within.

WEDNESDAY, OCTOBER 26
Gal. 5:16-26. The fruit you bear testifies to whether your life is spirit-filled or not. Artificial fruit is easily discernible from the real.

THURSDAY, OCTOBER 27
Rom. 8:26-27. "Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast."
– James Montgomery

FRIDAY, OCTOBER 28
Acts 19:1-7. Ignorance of God's provisions for them deprive many believers of power and joy. "How shall they believe in him of whom they have not heard?" (Rom. 10:14).

SATURDAY, OCTOBER 29
1 Cor. 2:9-16. Without the Spirit's illumination, insights, and instruction, the Bible is puzzling and difficult to understand.

The Spirit is within you!

How thrilling it is to read of the coming of the Holy Spirit into the lives of the small group of Christians gathered in an upper room in Jerusalem on Pentecost. How much more thrilling it is to experience this miracle in oneself! When a person accepts Christ as his personal Savior, this same miraculous indwelling of the Spirit takes place. "Things are different now," proclaims a gospel chorus. Ideas are changed, attitudes toward others are more understanding and kindly, a new concern for others floods our being, anxieties are relieved, and we feel a personal freedom and release we have never known before.

Others notice the transformation and say, "Joe is a completely different person," and even you exclaim, "Why I am not the same person at all." From a cowardly, wishy-washy, sleepy, far-off follower of Christ, Peter was changed into a courageous, forthright speaker and leader of men. How amazed he must have been at the change within himself! Paul explains this phenomenon by saying: "It is no longer I who live, but Christ who lives in me" (Gal. 2:20).

In his book, *Studies in Christian Belief*, William M. Beahm lists the following tasks of the Spirit: *Cleansing and purification.* His presence disturbs our consciences and convicts us of sin (John 16:8). He frees us from sin (Rom. 8:2) and fills us so that we bear fruits as listed in Gal. 5:22.

Comfort and assurance. His comforting includes the strength given to endure trials, sustaining power felt during stress and pain, courage bestowed in times of sorrow and bereavement. By faith we know we are not alone, that we "cannot drift beyond his love and care." We have an assurance for the future and know that, as long as we keep ourselves in the love of God (Jude 21), nothing can separate us from it. (Rom. 8: 38).

Illumination and guidance. The scriptures were written under his direction and today he gives understanding to the sincere reader. He is responsible for the sudden gleams of meaning and insight that come when we study and search for truth. Origen, an early theologian, wrote, "Before Christ's coming, hardly anyone besides prophets were able to look beyond the corporal meaning; now countless believers read the scriptures by the method of spiritual understanding."

When we seek guidance as to choosing a life mate, a vocation, a change of job, or a move to a new community, the Holy Spirit guides us by giving us either peace or unrest as we move toward a decision. He helps us to pray, sometimes interceding when words cannot express our deepest needs or devotion (Rom. 8:26).

The doctrine of the Trinity is difficult to comprehend, for adults as well as children. Some analogies which may help in explaining the relationships and functions of the Father, Jesus Christ the Son, and the Holy Spirit are the following: (1) God is one person who has three relationships just as one human being can at the same time fulfill the vastly different roles of son, husband, and father. (2) An egg is composed of three parts — the shell, white, and yolk, all of which are distinctly different, yet all integral parts of the whole. (3) The Trinity may resemble the sun, its rays, and the heat it generates which is invisible, yet has effects which can be seen and felt. (4) Dr. A. T. Mollegen has compared the Trinity to the showing of a slide. God the Father (the light) shines through the Son (the colored slide) casting the Holy Spirit (the image) on the church (the screen).

In making these explanations, keep in mind that God is one. He manifests himself in three ways but is still one. Also the Holy Spirit was not created at Pentecost but has existed as part of the Trinity from the beginning of time.

The theme of the Holy Spirit is rich with symbolism. Locate and read the following references and illustrate them with appropriate pictures or objects. Discuss why the Holy Spirit is compared to each one: Matt. 3:11 (fire); Matt. 3:16 (dove); John 7:37-39 (water); Acts 2:2 (wind); 1 Cor. 1:21-22 (seal); 1 John 2:27 (oil); and Matt. 10:20 (voice).

A study of the names of the Holy Spirit can give clues to the understanding of his work and character. Note the following: "The Holy Spirit," Luke 11:13; "The Spirit of Grace," Heb. 10:29; "The Spirit of Burning," Isa. 4:4; Matt. 3:11-12; "The Spirit of Truth," John 14:17; "The Spirit of Life," Rom. 8:2; "The Spirit of Wisdom and Knowledge," Isa. 11:2; "The Spirit of Promise," Eph. 1:13; "The Spirit of Glory," 1 Peter 4:14; "The Spirit of God and of Christ," 1 Cor. 3:16; Rom. 8:9; "The Comforter," John 14:16.

In *The Brethren Hymnal* a section, pages 218 to 234, is devoted to hymns concerning the Holy Spirit. In addition, you can sing "Holy Spirit, Faithful Guide" (No. 443), "Pour Out Thy Spirit" (No. 521), "Spirit of the Living God" (No. 656), and the spiritual, "Every Time I Feel the Spirit."

A Day to Savor

I must go out beneath the sun today
To harvest colors in this vibrant weather,
And winnow from the hillslope's bright array
Some jewel tones we can enjoy together.
I must go wandering before the frost
Crumples my transient heritage of leaf,
Or, for another season, I have lost
The valley loveliness, so brave and brief.

I must go out before the last geese fly,
And, from the hills, marauding storm winds blow,
And the ephemeral enchantments die
In the white graveyard of new swirling snow.
It is a day to savor once again
October treasure from each hill and plain.

by Alice Mackenzie Swaim

by Alfred P. Nyce

The meaning of the Atonement:

From Alien to Citizen

■ "God's plan made a hopeful beginning, but man ruined his chances by sinning; we trust that the story will end in God's glory, but at present the other side's winning." So goes a jingle.

In the world of 1966 it almost looks as if "the other side *is* winning — the side of hate, bigotry, violence, ignorance, self-will. Vietnam; Selma, Alabama; the Dominican Republic; Watts, California — constant eruptions of "man's inhumanity to man" — they seem to symbolize our human predicament. Is man still determined to "ruin his chances"?

But flip the coin over and you see another picture. We live in an age unity conscious. In religion the push is for church merger; in government, for centralization; locally, it may be school district merger; socially, we feel the pressure to join this club or that organization, as though we are convinced that "the more we get together, the happier we'll be."

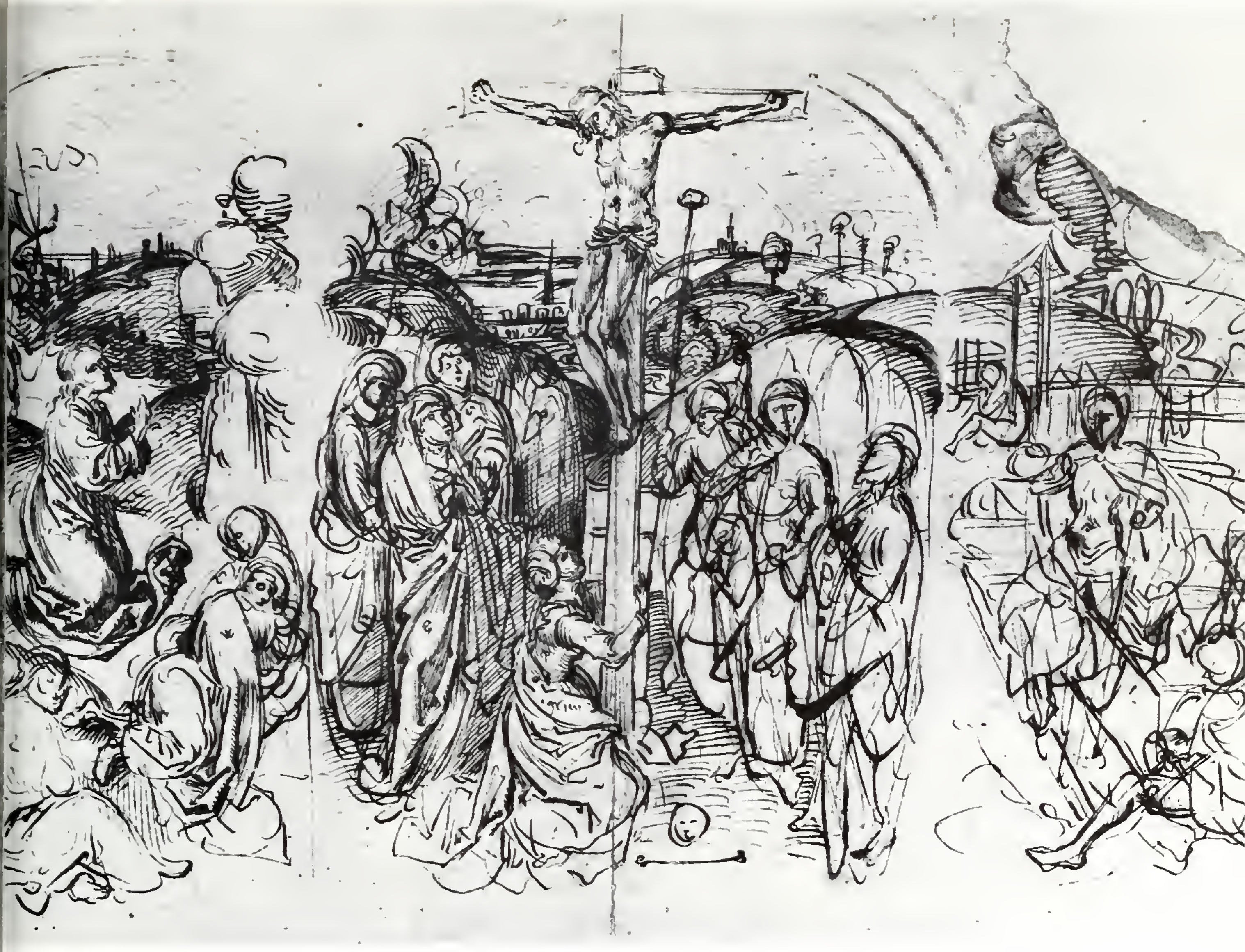
On the one hand, there is an urge to merge; on the other, we want to keep at arm's length from our neighbor or even fight it out when our rights are threatened. And so every human being experiences alienation, the terror of separation coming from the hurts we give to others and the hurts inflicted on us.

It is to man's credit that he seeks reconciliation; to make things righ again. Webster defines unity as "th state of being one, oneness." This i what atonement is all about. As Reue Howe puts it: "Atonement expresses th object of all of life — the desire fo at-one-ment; the reconciliation of ma with himself, with his neighbor, and wit his God."

A refugee family came to Americ from Bulgaria, sponsored by our loca church. They came hastily with littl preparation and few possessions. In seeking to welcome them, I felt helpless; could not fill their shoes; I could not se what they saw, a whole new world often forbidding and meaningless. Fo they were aliens, sojourners in a strang land. Their feeling of alienation woul be acute!

But the forces of reconciliation hav been at work; barriers are crumbling — through the efforts of many helpfu people. The day of at-one-ment is coming, the day when they can say, "We'r Americans; your people are our people your ways, our ways." Then the gul separating alien from full-fledged citize will be bridged.

There is a gulf between man an God; somehow, a bridge must be built And here lies the glory of the gospel; w aliens cannot build that bridge, nor d



The Study for a Triptych
by the Master of the Stötteritz Altar,
used by permission of the Smithsonian
Institution, Washington, D. C.

we need to, for God has already done so.

G. K. Chesterton explains simply why he became a Christian: "To get rid of my sins." Some might snicker at this — sophisticated man of the twentieth century, the cultured atheist, the beatnik, the rebel, and perhaps even the upright, churchgoing church member.

Yet, the cross of Jesus Christ is as wide as the world and as old as humanity. It deals with Sin, with a capital S, the Sin of pride, "man's godalmightiness." The story of Adam and Eve in the Garden is your story and mine. In our rebellion, our desire to run our own lives, we like to play God with the world revolving around us.

The sixty-four dollar question is: How do we get rid of our sins, or Sin? How can we get outside our self-centeredness?

We Americans have a disadvantage. We are a young nation with a glorious heritage of adventurous pioneers — self-reliant, self-made men. Our hero is Horatio Alger, who climbed from rags to riches.

But Sin is in a higher league; it is powerful and insidious. It jolts us to find that in religion we cannot lift ourselves up by our own bootstraps. But God knows we try awfully hard. Our unworthiness bothers us, and so does the righteous anger of God. What better

CONTINUED

way to appease his wrath, win his favor, than by offering our best sacrifice (as in ancient Israel), or by making sure we are in church almost every Sunday with our check in the offering plate (as in modern America).

And if sacrifice will not do it, we can try the good, moral life. But earning salvation as a do-gooder is perilous indeed; pride makes our "righteousness as filthy rags."

A story is told of two men talking religion. Said one, "I believe religion is just being kind to one's fellows, being good to one's family, living by the Golden Rule, and acting as a decent citizen." The other replied, "But what happens when you're not kind to your fellowman, when you're not a good family man, when you don't live by the Golden Rule, and instead of being a decent citizen you know in your heart you have been a one-hundred percent, fourteen carat, free-wheeling scoundrel? What does your religion say to you then?"

Most religions would counter, "You had better do something drastic about your predicament." But Christianity alone proclaims, "Your problem is not yours to solve; it is God's; and, better yet, God has already done something about it — at the cross. So do not fight it; just accept it."

The fact is that reconciliation, at-one-ment, is God's unique work. Christianity brings man to God by bringing God to man.

Is atonement then just a one-way street? Obviously not, from the looks of millions of lonely, frustrated "aliens," sheep without a shepherd. For there are really two crosses — the cross of Christ and the cross for the Christian — and a man must respond to both. God answers our alienation with his reconciliation, and reconciliation then becomes the business of the Christian. Two crosses: one standing in Palestine about 29 A.D.; the other always on the move, as contemporary as today's depressing headlines. Atonement, the event of the cross, happened long ago; at-one-ment, the servant role of the disciple, is still happening where crosses get us involved in the needs of people.

Yet, at-one-ment with others is costly and never quite attainable. Human barriers crop up. "The dividing wall of hostility" never crumbles completely, in the neighborhood or among nations. And so "at present the other side's [still] winning."

Nevertheless, the cross of Calvary proclaims, "The story will [yet] end in God's glory." For the decisive battle has been won; the triumph of Christ assures victory over all the forces arrayed against God and his children. As one theologian puts it: "Only the mopping-up operations remain."

"Jesus is Lord!" was the ready response of every New Testament Christian. All the saving power of the mysterious cross is wrapped up in those three words — the first simple creed of Christendom. Jesus as Lord of life and death, of time and eternity, of history, past, present, and future; Jesus as Alpha and Omega, beginning and end — this grandiose conception of who the Christ was and what he made possible underlies the New Testament concept of the atonement.

Several detailed theories cropped up later in Christian history, but all have a common denominator: At Calvary a decisive battle raged between love and hate, and love won out. Every human being is a beneficiary, for eternal hope was born there.

From the Apostle Paul, the first systematic theologian, to our contemporaries, comes an added note: The atonement from God becomes our at-one-ment only as our faith leads us from the cross of Christ to the cross of daily life. And now we are free to "fight the good fight of faith" against ungodly forces, for we know ultimate victory is sure.

Who can explain the atonement? Words finally fail us. The mystery of the cross still remains a mystery. Why would God do it? Why the shameful cross? How could one man do so much for so many? But in the final analysis atonement is something to be experienced and shared, not just talked about.

The movie, "Parable," said something to me about atonement as I viewed this Protestant film at the World's Fair. Maybe because of its medium; it is pantomime, no words are spoken. The hero of this contemporary parable is a clown who drifts into a circus environment and quickly makes friends, and enemies. Acting as a "suffering servant," he upsets the *status quo;* his kindly deeds encourage some while alienating others.

Does the clown's role symbolize Jesus? Or the "servant church"? Or the "suffering servant" disciple reaching out to the exploited and downtrodden? My own mind pictured two crosses — the one Jesus bore for all and *our* daily cross.

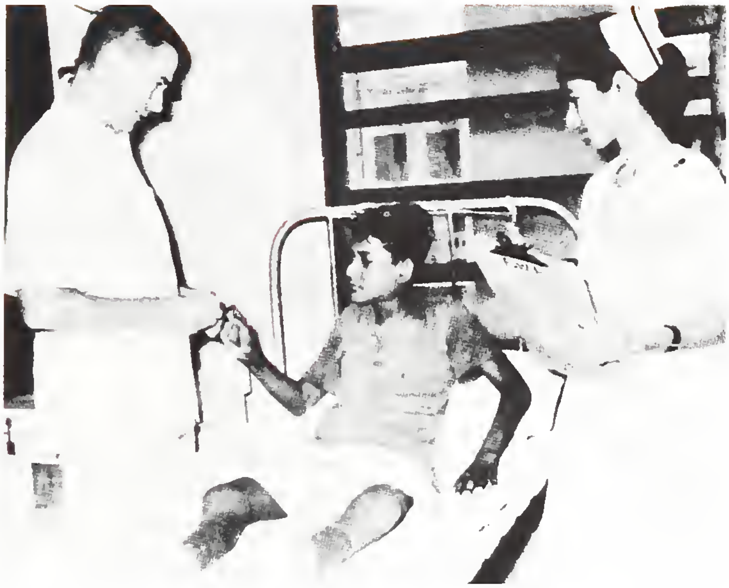
"Parable" may represent one of the church's best efforts in expressing the inexpressible, in communicating to modern man the meaning of "vicarious sacrifice," part and parcel of atonement and at-one-ment.

As Harry Emerson Fosdick states in his book, *Dear Mr. Brown*, "Whenever there is ignorance or sin, there is only one way out. Someone who does not have to do it, for the sake of those who do not deserve it, must voluntarily take on himself the burden of their need."

God did it for all; each Christian must express it for some. "God was in Christ, reconciling the world to himself . . . And [God] gave *us* the ministry of reconciliation." This is the pathway from worldly "alien" to spiritual "citizen." ☐

Pioneer in Medicine and Christlikeness

TEN FINGERS FOR GOD, by Dorothy Clarke Wilson. McGraw-Hill Book Co., 1965. 247 pages, $5.50



TEN FINGERS FOR GOD is a story that needed to be told for two reasons. Ever since churchgoers began hearing about leprosy, misconceptions and misunderstandings have been the rule. Someone needed to present graphically the common everyday facts about the disease. The second need for this book lies in its presentation of the life of Dr. Paul Brand as another of the pioneers, both in medicine and in Christlikeness. But just as important as either of these ideas is the feeling one receives that those who are following Christ in the work of the church around the world are moving into areas of cooperation based not on denominational or creedal lines but on human need.

When Dr. Brand first began his work in India in the 1940s, leprosy was being treated clinically, but no research whatsoever was being done toward alleviating the deformities or preventing the loss of fingers, hands, or feet. No doctor in the world at that time knew exactly why fingers and toes were lost as a result of leprosy; so, of course, prevention was impossible. In the world conferences on leprosy, no mention was made of rehabilitation of the patient or of reconstruction of deformed extremities.

Dr. Brand was not satisfied merely to treat the disease; he determined to do some research. A group of leprosy victims were asked to live in a compound near the hospital so that Dr. Brand could observe them. He entered into an exacting research involving repeated measuring of fingers in order to determine just how the fingers became shortened. Even so, it was years before enough data was compiled to substantiate his theory concerning the process of disfiguration. The actual reason for this phenomenon and the way in which it was discovered are fascinating. I would not want to detract from the interest of the book by divulging this information here. You will want to read it for yourself.

The book is a storehouse of information about leprosy presented through case histories in such a way that the reader feels almost personally acquainted with the patients.

Dr. Brand's skill was professionally excellent; his drive and enthusiasm were tremendous. One cannot help but thrill again to the story of a man more interested in alleviating individual human suffering than in making a name for himself, albeit that happened also. He received the Order of the British Empire from Queen Elizabeth. He will be particularly remembered for his breakthrough in reconstructive surgery of deformed hands and feet.

Dr. Brand is not unique, and he would be the first to say so. He joins the many concerned missionary doctors and laymen around the world. Dr. Roy Pfaltzgraff, our own Brethren doctor in Nigeria, has made momentous strides in preparation of fiber glass artificial limbs for leprosy patients.

There has been extraordinary development in cooperation between government and private secular and religious organizations in efforts to solve some of the medical problems of our world. Over and over again, as told in this book, conferences are held among diverse groups, all intent on the alleviation of human suffering. Instead of hanging back as has been the case many times, the church under the guidance of Dr. Brand has been one of the strong leaders of the movements. However, this cooperation could come about precisely because Dr. Brand looked upon all men as suffering humans first, in need of compassion such as Christ demonstrated. He discovered from experience that the kingdom of God grows not by saying first, "What is your religion?" but, rather, by asking, "Tell me about your suffering." That is the universal message of mission. — Dorris Blough

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Praise to God: from Bac

BEETHOVEN: CHRIST ON THE MOUNT OF OLIVES (Columbia) here makes its fourth appearance on long-play records, and to my taste it is really the first to do full justice to this problematic oratorio. It is not in the first rank of Beethoven's work, and the score itself contains a little too much bombast and frippery. But there is also real excitement and moments of exaltation, and it has taken Eugene Ormandy to bring these out with sufficient forcefulness. His version will be hard to beat.

DRUMS FOR GOD (Epic) testifies to an exciting aspect of worship in the churches of Africa. Here are a dozen new compositions in a variety of indigenous styles, most but not all featuring African drums. One discovers again the deep sound of Congolese gourd drums as in the Catholic *Missa Luba* but here used to tell the story of Noah by Methodists. But the Congo is only one of seven countries represented. The selections are good, displaying vigor and variety, reverence and rhythm. One anthem from Nigeria uses an organ, but it is happily integrated into the drum sounds.

DUKE ELLINGTON'S CONCERT OF SACRED MUSIC (RCA Victor) is a mixed bag, much of the best of which is drawn from his *My People* (Contact 1). Missing from the latter is a fifteen-minute sequence titled "In the Beginning," the first half of which is both musically and verbally compelling but which then turns into a rather asinine chanting of the *names* of the books of the Bible which defeats what remains of the music. Other novelties are a gospel song, "Tell Me It's the Truth," and a pretentious, arpeggio-filled eight-minute piano solo called "New World A-Coming." By far the best sections are "Come Sunday," "The Lord's Prayer," "Ain't But the One," and "David Danced," all from *My People*. Recorded live at Fifth Avenue Presbyterian church in New York City. My recommendation: get *My People* instead.

LA MISA EN MEXICO and PASTORELAS (Columbia) features the Caro Mexicano in a lively, maracas-flavore setting of the mass in Spanish, togethe with half a dozen popular nativity tunes This release is beamed at the Spanish language market, and the jacket note are not in English. But relax – this musi needs no explanation. Enjoy it!

ARE YOU RUNNING WITH ME JESUS? Malcolm Boyd asks this questio at the end of a prayer about getting u in the morning which provides the titl for this Columbia disk. Here are twenty one such prayers and meditations fron the best-selling book of the same title read with urgency and passion by th author to consistently alert and resource ful guitar accompaniments composed an played by Charlie Byrd. Recorded live a Broadway United Church of Christ i New York City on Good Friday this year it is more than an author's reading fron his book – it is an experience of secula Christianity.

TWENTIETH-CENTURY CHURCH MUSIC (Argo) features the choir of St John's College, Cambridge, in works b eight English composers. Britten is represented by his *Festival Te Deum, Jubilat Deo,* and *Hymn to the Virgin;* Walton Vaughan Williams, and others by on work each. All are conservative in musica idiom and in their texts, most of whic are biblical or from the traditional liturgies. The most striking is the most recent – Michael Tippett's *Magnificat an Nunc Dimittis* (1962), sung in Englis to bold and vigorous organ harmonies an dissonances. Tippett's work deserves wider hearing than it has received unti now, and this disk would be worth havin for these works alone. But the recor as a whole is a welcome addition to an collection of sacred music.

J. S. BACH: ORGAN WORKS (Deutsch Grammophon) features Karl Richter a the organ of Jaegersborg church in Copenhagen in four outstanding Bach composi-

Ellington

tions. The opening bars of the Tocatta and Fugue in D Minor are among Bach's most exciting utterances, and this may be why there are no less than two dozen listings for this work in the Schwann catalog, two each by Biggs, Walcha, Weinrich, and Richter. Of these four, Weinrich and Biggs stress the drama of the piece and Walcha its vibrancy. Richter comes through with power, but with a curious restraint in the phrasing which vitiates the total effect. The other works are the Trio Sonata No. 2, Prelude and Fugue in D Major and Fantasia and Fugue in G Minor. The performances are all sturdy and serviceable, and the selection is a fine one, but they all tend to be just a bit square and ponderous. — William Robert Miller

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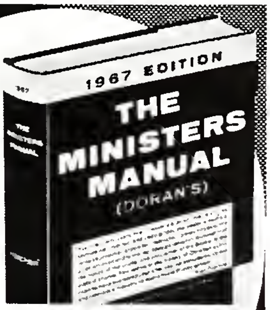

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in brief

PERSONAL MENTION

New faculty members at Elizabethtown College include **Martin O. L. Spangler** and **Mrs. Donald McKinney,** chemistry department; **T. C. Sebastian,** who for twenty years served as lecturer and assistant professor at Kerala University, India, physics department; **Harold W. Rineer, Jr.,** business department; **Robert Ziegler,** administrative associate.

. . .

Thomas E. Shoemaker, who resigned as pastor of the Dunnings Creek congregation, has accepted a position as counselor with the Woodrow Wilson rehabilitation center at Fisherville, Va.; he will also be part-time minister of music in the Waynesboro Church of the Brethren, Va.

Ralph Rarick, having completed his pastoral assignment at Vero Beach, Fla., is now living at 510 Lakeview Drive, Simonton Lake, Elkhart, Ind. 46514.

. . .

The Westminster Church of the Brethren, Eastern Maryland, made it possible for its pastor, **Curtis W. Dubble,** to participate in a tour of the Holy Land, July 27 to Aug. 12. . . . **Donald M. Rockwell,** chairman of the division of natural sciences and mathematics at Juniata College, has been named acting dean of academic affairs at the college, succeeding Morley J. Mays, who became president of Elizabethtown College on Oct. 1.

. . .

James Minnich, a Church of the Brethren minister and former pastor, is now a case worker at the David and Margaret Home, La Verne, Calif. . . . **Sir Francis Ibiam,** one of the six presidents of the World Council of Churches, was given a citation by the *Upper Room,* an interdenominational devotional guide, for his contributions to the world Christian fellowship. A doctor of medicine, Sir Francis was recently governor of Eastern Nigeria.

. . .

Congratulations go to **Mr. and Mrs. Harry Yohe** of Arcanum, Ohio, who recently celebrated their fiftieth wedding anniversary, to **Mr. and Mrs. Alfred Pearson** on their fifty-fifth anniversary, and to **Mr. and Mrs. Frank E. Mohr** on their sixtieth anniversary, all of Stanley, Wis.

NOTEWORTHY

As a result of a bid opening on Aug. 10, the trustees of **Timbercrest Home,** a Church of the Brethren home for older citizens to be built at North Manchester, Ind., passed a resolution approving the base bids for the construction. The cost of the project, including all items, is estimated at $1,746,256. The first unit of the Home will provide for seventy-eight residents, including a hospital unit of twenty-six beds. Basic facilities will be installed in this unit so that additional wings may be added as needed. Eventually the Home will accommodate 175 residents.

La Verne College has announced the appointment of a student to its dean's council and an additional student to its library committee. This is the first time the college has had a student as a member of the dean's council, which advise and assists the president and dean in matters of general internal administration. It also functions as an advisory and coordinating committee on matters of intracampus policy.

La Verne College is offering thirty-eight late afternoon an evening classes in the fall semester, with nineteen listed fo graduate credit. The college is also expanding its music department to include band, orchestra, orchestration, and counterpoint; an increasing number of music majors and minors necessitated additional personnel and courses.

. . .

On June 26 the **Champaign Church of the Brethren** i Southern Illinois symbolically burned the mortgage on it building. Assisting in the service was Merlin Garber, pastor o the congregation when the building fund drive was first begun The structure was completed in 1950 while Niels Esbense was pastor. The speaker was Stanley G. Keller of the Brotherhood Board staff.

Sebring church, Fla., has broken ground for a new addition, designated as the J. M. Blough Memorial educationa building. Arthur L. Dean, Cleburne, Texas, is the architec for the new $118,000 structure, named in honor of a forme moderator of the church and longtime missionary to India.

. . .

The Church of the Brethren was represented by ninetee persons at the **Ecumenical Evangelism Conference,** held a Green Lake, Wis., the latter part of July. The conferenc theme was "Evangelism and Citizenship" and the focu throughout the week was upon the responsibilities of Christia citizens to exercise their Christian witness in the politica world as servant people of Christ.

. . .

On Sept. 4 the **Frederick City congregation** dedicated it new education building. Pastor-emeritus Ralph E. White wa the speaker. . . . Approximately 425 freshmen were expecte to enroll when **Manchester College** began its seventy-eight year on Sept. 19. The projected enrollment was more tha 1,300.

PASTORS AND PARISHES

Robert H. Miller of Dayton, Ohio, has accepted the cal to the pastorate of Friendship church in South Baltimore, Md The Millers' address is 205 Regency Circle, Linthicu Heights, Md. 21090. . . . The South Bay Community church Calif., has called **S. L. Barnhart** as pastor, but the exact dat on which he begins is not certain as yet.

. . .

On Sept. 1 **Clyde C. Fry** began as pastor of the Mansfiel congregation, Ohio, coming from the Sun Valley church i Birmingham, Ala. . . . The Bethel congregation, Colo., is being served by **Paul Halseide.** . . . **Carl B. Hilbert** is now pasto at Howard church in Southern Indiana. . . . **A. Gene Knicel** became pastor of the Pleasant Hill church, Second Virginia, o Sept. 1. . . . The Hamilton church, Ohio, has as pastor **Samue E. Kreider.**

THINGS TO COME

Middle Pennsylvania's district camp, **Camp Blue Diamond,** was not dedicated on July 24, as was announced in the Sept. 1 issue, because of delayed construction. It will be dedicated at 2:30 p.m., on Oct. 30, at the close of the district conference. Dale Brown, a member of the Bethany Seminary faculty, is scheduled to speak. The camp has completed the first phase of construction, plus a $3,500 health center building, which is a memorial to Fred Wray, a Bucknell College student who drowned while abroad several years ago. The 28th Street church in Altoona is providing the building.

. . .

One of America's leading Catholic theologians, Dr. John Courtney Murray, S. J., of Woodstock College in Maryland, will deliver the **Hoff Lectures** at Bethany Theological Seminary, Oct. 25-26. He will speak on changes within the Roman Catholic Church.

. . .

Brethren campus day at Juniata College is scheduled for Nov. 12 this year instead of in the spring as formerly. Pastors, youth counselors, and parents are invited to come with the young people. The date is also the alumni homecoming.

The **Valley Pike congregation,** Woodstock, Va., has planned a homecoming for Saturday, Oct. 23.

LICENSED TO THE MINISTRY

Two young men have recently been licensed and one has been ordained to the ministry. They are: **John S. Breidenstine,** ordained by the Lebanon congregation, Pa.; **Kenneth Gibble,** licensed by the East Fairview church, Pa.; and **Henry Rist III,** licensed by the Timberville church, Va.

CALENDAR

Oct. 14-16	**District Conference, California and Arizona, Pacific Southwest Conference, Forest Home Conference Center**
Oct. 15	**District Conference, Pennsylvania, North Atlantic, Coventry**
Oct. 16-23	**United Nations Week**
Oct. 20-23	**District Conference, Second Virginia, Bridgewater**
Oct. 23	**World Order Sunday**
Oct. 24	**United Nations Day**
Oct. 28-29	**District Conference, Northern Illinois and Wisconsin, Dixon**
Oct. 28-29	**District Conference, Middle Pennsylvania, Pine Glen**
Oct. 28-30	**District Conference, Middle Maryland, Mountain View**
Oct. 30	**World Temperance Sunday**
Oct. 31	**Reformation Day**
Nov. 3-5	**District Conference, Idaho and Montana, Fruitland**
Nov. 4	**World Community Day**
Nov. 4-5	**District Conference, Eastern Pennsylvania, Indian Creek**
Nov. 4-6	**District Conference, Southern Ohio, Pitsburg**
Nov. 5	**District Conference, Western Pennsylvania, Morrellville, Johnstown**
Nov. 6	**Peace Emphasis Sunday**
Nov. 15-18	**General Brotherhood Board, Elgin**
Nov. 20	**Brethren Service — SOS Offering**
Dec. 10	**Human Rights Day**
Dec. 11	**Universal Bible Sunday**

OPPORTUNITIES

The Church of the Brethren **postal chess tournament,** now in its second year, affords the opportunity of making new friends across the country. Presently about twenty-five persons are participating, men and women, retired and active, novice and expert. Players are grouped into sections of approximately the same skill, with each player in a section playing all the other members of the section simultaneously. The winner in each section will receive a certificate. A point system is used so that players may progress to a higher rated section in subsequent tournaments. The second annual round will get under way soon, but entries will close Oct. 15. Novices as well as experts are welcome, but entrants should have a general knowledge of the rules of chess and ability to read chess notations. Send your name, address, and approximate strength (average, above average, below average) to the chess tournament director, Ward B. Crabill, 11819 Mentone Road, Silver Spring, Md. 20906. There is no entry fee.

The **Vero Beach fellowship** extends an invitation to those who want to winter in a warm climate to consider Vero Beach, Fla. The fellowship is using the Seventh Day Adventist sanctuary at 1640 Emerson Ave. For additional information write: John White, 1086 Glendale Road, Vero Beach, Fla.

DEATHS

Albaugh, Eliza, New Oxford, Pa., on June 5, 1966, aged 91
Baker, Claire, Sr., Dixon, Ill., on June 19, 1966, aged 66
Bollinger, Orilla M., South Whitley, Ind., on May 26, 1966, aged 95
Bontrager, Levi, Modesto, Calif., on Feb. 19, 1966, aged 92
Breidenstine, Allen B., Lebanon, Pa., on June 23, 1966, aged 62
Brubaker, Amanda, Sheridan, Pa., on June 4, 1966, aged 78
Burget, Ira W., Curryville, Pa., on May 5, 1966, aged 86
Burket, Charles R., Roaring Spring, Pa., on May 9, 1966, aged 55
Butler, Rosie M., Roaring Spring, Pa., on April 20, 1966, aged 55
Coffer, George, Modesto, Calif., on May 14, 1966, aged 43
Crain, Fred, Modesto, Calif., on Feb. 8, 1966, aged 86
Current, Burnettie A., Thornton, W. Va., on March 27, 1966, aged 89
Deaven, Gertrude, Hershey, Pa., on Jan. 7, 1966, aged 74
Fox, Elgin O., Phoenix, Ariz., on Feb. 26, 1966, aged 50
Gaunt, Greg O., Sacramento, Calif., on March 19, 1966, aged 68
Guyer, Elizabeth, Martinsburg, Pa., on May 30, 1966, aged 86
Harshberger, Waldo B., Bedford, Pa., on June 14, 1966, aged 74
Hershberger, Walter E., Woodland, Mich., on June 11, 1966, aged 77
Kane, Louie Blanche, Wiley, Colo., on June 7, 1966, aged 71
King, William S., La Verne, Calif., on June 3, 1966, aged 70
Krall, David, Myerstown, Pa., on April 11, 1966, aged 78
Miller, Edwin C., Hershey, Pa., on March 11, 1966, aged 54
Mohr, Hazel W., Bellefontaine, Ohio, on June 18, 1966, aged 62
Murchison, Robert, Sabetha, Kansas, on June 19, 1966, aged 43
Myers, Larry Gene, Thornton, W. Va., on Jan. 21, 1966, aged 13
Osterwise, Clara, Greensburg, Pa., on May 20, 1966, aged 81
Racus, Nellie, Wenatchee, Wash., on June 6, 1966, aged 77
Rhodes, Nannie, Modesto, Calif., on May 19, 1966, aged 92
Saxton, Nellie May, Leeton, Mo., on May 20, 1966, aged 87
Schlauch, Ira Claude, Hershey, Pa., on March 23, 1966, aged 74
Seville, Robert, Glen Rock, Pa., on May 15, 1966, aged 48
Sheaffer, J. Ralph, Hunstdale congregation, Pa., on May 25, 1966, aged 70
Sheets, John, Liberty, Ind., on March 29, 1966, aged 82
Simmons, Whitney D., Hershey, Pa., on Jan. 5, 1966, aged 81
Straw, William, Neffsville, Pa., on June 21, 1966, aged 88
Tincher, Lillie Frances, Fayetteville, W. Va., on June 15, 1966, aged 63
Turnipseed, Frank, Mexico, Ind., on June 27, 1966, aged 81
Tyler, Robert, Wenatchee, Wash., on June 21, 1966, aged 66
Ward, James W., Kansas City, Mo., on July 5, 1966, aged 60

Reflections on power: in black and white

■ If this magazine followed the example of others, it would produce at least one issue with a striking cover, in black and white, which would blazon the words "black power." Our readers could take it either as a promise or a threat, depending on their point of view. It might well describe the specter that looms so ominously to disturb our sleep and haunt our dreams. Or it could be taken as evidence of a new determination to secure "freedom now" and "justice now" for those who have not yet had the power to demand these values for themselves.

But even though the words strike fire, bringing fear to the hearts of some and hope to the hearts of others, we think they are misleading insofar as they describe the real issue we must all face. In our opinion it is not "black power" that we need to control as much as "white power," which is still so pervasive that even those of us who use it and profit by it hardly seem aware of how potent it is.

Some of the most helpful insights concerning "black power" have been offered by Negro civil rights leaders and Negro clergymen. They point out that Negroes must organize themselves in order to negotiate from a position of strength rather than weakness. They talk about the Negro's bid for political power, his need to develop self-confidence and pride in his own achievements. They see "black power" as an attempt to mobilize the black communities to demand and secure the freedoms and opportunities that have been denied them. The same leaders insist that they are not promoting racism or black nationalism, but they are insisting on a self-conscious use of Negro resources as an instrument of social change.

A national committee of Negro churchmen, while deploring the overt violence that occurs in riots, insists that these eruptions cannot be understood unless Americans look more closely at the "silent and covert violence which white middle-class America inflicts upon the victims of the inner city. The hidden, smooth, and often smiling decisions of American leaders which tie a white noose of suburbia around the necks, and which pin the back of the masses of Negroes against the steaming ghett walls . . . this is the real problem."

In other words, what we must be ready to confron is not the excesses of "black power" that seem so upsettin to white Americans, but rather the existing abuses o "white power" that have already created the injustice and the inequalities which are the real source of disturbances between the races.

In this regard it is significant to observe that the "whit backlash" which politicians fear and which many eve of the supporters of civil rights are so careful to guar against is an open exercise of "white power." It is frightening reminder that the advantages that many white enjoy by reason of their majority status, their votes, an their economic position – in short, their "power" – are no likely to be given up or even shared without a struggle But such overt expressions are only a fraction of wha we mean by "white power." It is the leverage that nearl all white persons use – sometimes quite unconsciously - to preserve the privileges they have long enjoyed.

Christians sometimes speak of power as if it wer inherently evil. Yet, it is really the abuse of power, th failure to use it responsibly which constitutes the evi From our Christian perspective we regard power as gift of God, a resource entrusted to us for which we ar accountable as stewards. It offers an occasion for ev when we become intoxicated with positions of power an use them to manipulate others for selfish purposes or wher owing to self-interest, we permit power to be used t destroy life and demean personality.

While it is appropriate, therefore, for white Christian to express concern lest "black power" be used irresponsibly we would be better prepared to remove the speck fron our black brother's eye if we first took the log out of ou own. For it is the misuse – both deliberate and unconscious – of "white" power that is the greater evil, leading to still greater danger for the future. – K.M.

THANKSGIVING
Feast and Festival
CUBBY'S WORLD
Story of a Baby Bear
by Robbie Trent
illustrated by Margo Locke
DISCOVERING THE BIBLE
FRED, FRED, USE YOUR HEAD
BARBARA KLIMOWICZ
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LOOK FOR THESE FEATURES IN THIS **messenger**

Experiment in Reconciliation. *A different kind of Chicago story took place during the long hot summer of 1966 at a day camp in York Center.* by Dallas Cole and Dean Miller. page 1

The High Costs of College *may discourage some parents and prospective students. But there are ways to meet the bills and still select a worthy school.* by Clifford Huffman. page 5

Voyage to Discovery. *Students on a floating campus gain new understanding of themselves and their fellowmen.* by Desmond W. Bittinger. page 9

Youth at Ithaca. *A pictorial report of the National Youth Conference, together with comments by youth and the impressions of one adult (Floyd Bantz).* page 14

From Alien to Citizen. *An interpretation of the New Testament concept of the atonement, in which Christ bridges the gulf between God and man.* by Alfred P. Nyce. page 24

Other features include poems by Lucile Long Strayer (page 7) and Alice Mackenzie Swaim (page 23), answers to questions (page 11), guidance for daily worship (page 22), a review of *Ten Fingers for God* (page 27), record reviews (page 28), and an editorial comment about "Black Power" (page 32).

COMING NEXT

Is Protestantism dead or alive? Some controversial and provocative answers to the question are proposed by Stephen Rose. . . . Olive Peters recounts the true story of one person's search to belong and how he discovered a useful calling. . . . Louise Gray suggests some practical ways of teaching children to hear and to be alert to far more than familiar sounds.

PHOTO CREDITS: Cover, Eckstein; 1, 2, 3 Eric Heckman; 5 Wallowitch; 12 Raup Photo; 13 Religious News Service; 14, 15, 16, 17, 18, 19, 20, 21 Eckstein

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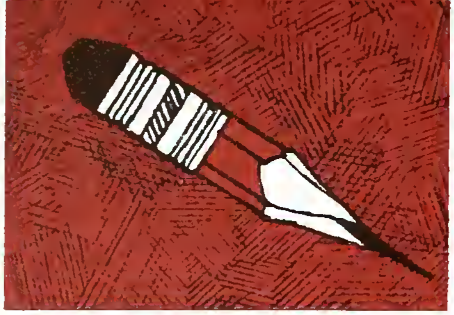
10/27/66



readers write

HIGHLY INTERESTING

We have read the Messenger covering the Louisville Conference. It is splendidly reported and highly interesting. I first attended Conference in 1898 at Roanoke, Va., and have been at several others through the years.

Long live our tradition of these gatherings in warm fellowship, visitations, inspiring discussions, and decisions concerning our proper coordination in promoting the kingdom of God.

S. S. Sanger

La Mesa, Calif.

A DISGRACE

Being a member of the Church of the Brethren I consider it a disgrace for another member to be on a draft board. . . . If I did not believe in what I belong to, I would get out of that organization.

Ward Guthrie

Pompano Beach, Fla.

CONTEMPORARY ART

Although I am several months late in responding to your fine editorial defending the modern artwork in the Messenger (May 26), I still wish to add my thanks and appreciation for your choice and taste in the art reproduced in your publication. Being an artist myself, I love contemporary art and understand the depth of meaning behind it. I am proud of the fact that our church magazine is as up to date on art as it is on world issues, and for many years I have clipped and saved many of the reproductions in the Messenger for my own reference and continued enjoyment.

Please continue to give the public the pleasure of the modern art in your magazine. . . There are many of us who love it and understand it.

Mrs. Peggy Bronzan

Fresno, Calif.

FIRST MISSION

I am writing to give my concerns and criticisms of the type of program given our youth at the National Youth Conference which my husband and I, four other counselors, and fourteen of our youth attended. . . .

I could not appreciate all of the satire and ridicule both in the folk-song words and the liturgy of the worship services about the traditional worship service. Granted there are some nominal professing Christians who do not worship in "spirit and in truth," but I am sure the vast majority of regular attendants at our weekly worship services are there to truly worship God and his divine Son, and to receive the "bread of life" to enable them to live victoriously from day to day in a very confused world.

I am sure that in that throng of over 3,300 teen-agers there were some who had never made a decision for Christ to come into their hearts and make new creatures of them. And not one opportunity was given at any of the general sessions or the small group sessions for the youth to make a decision for Christ. . . .

I still believe that the first mission of the church is to win souls to Christ and nurture them with the bread of life; then our social problems, involving all of us, will be solved and men will learn to live together in Christian love and be able to treat all human beings with dignity.

Florence M. Nies

New Lebanon, Ohio

WHERE THE BLAME BELONGS

Here is a portion of a letter I wrote to my representative in Congress concerning highway safety:

"I feel that it would be very good for the federal government to set safety standards in the manufacture of automobiles as this would make safety standards uniform all across the country. However, personally I think that the automobile is safe enough if we could in some way take the liquor out of the driver. It seems to me that we are strangely silent about the driver being safe and placing the fault on the auto. Let's put the blame where it belongs.

"Several years ago we had a tragic accident at a railroad crossing near my home in which an elderly couple was killed. T entire community rose up in arms and call and wrote and petitioned until the cros ing was closed and an overpass built a this danger was eliminated. Now this w what should have been done.

"However, twenty-four hours later drunken driver in the same area crossed t median of a four-lane highway in front another car, killing a family of five, and was hardly mentioned.

"Why so silent about this other dang and no interest in eliminating it?"

H. C. Spangler

Roanoke, Va.

REDEEM THE TIME

In our busy routine of life we need pause and redeem the time, for the da are evil.

So much time is occupied seeking m terial things: more gadgets, sports, pleasu and luxuries that there is very little tin left for the spiritual life, which is far s perior to temporal life which is but for season. Spiritual life is eternal. . . .

Teachers and ministers cannot redee men and women, but they can plant a water, and God will give the increase.

M. E. Shaffer

Shrewsbury, Pa.

WAR TOYS

Regarding war toys. The Russians lo about forty million lives in World War I Well, anyway a man who visited Russ last summer told me that he saw no w toys there; that he asked the people abo it and they said the reason was their "su fering from war" — they "want peace."

O. E. Gibson

Westmont, Ill.

BYLINES: Formerly on the staff of the Chicago Missionary Society and editor-at-large of th magazine RENEWAL, **Stephen C. Rose** has accepted a position with the World Council of Churche at Geneva, Switzerland. Articles by him have appeared in many church publications. . . . **Louis N. Gray** (Mrs. Albert L.) is director of children's work in Northern Ohio District. . . . Known a one of the angry young Christian laymen of the present generation, **William Stringfellow** is lawyer by profession; he also lectures and writes. . . . **Olive Peters** (Mrs. Earl) of Manheim Pennsylvania, wrote for her hometown paper for some months and is now correspondent fo the three Lancaster newspapers.

COVER: "Christ's Head Crowned With Thorns." The archetypal image of man is scorned an mocked in this sculpture by Job Kekana, a Christian artist from Rhodesia. Despair is mirrore in the tears which flow down the cheek of the figure. Mr. Kekana himself has known rejectio for his native Republic of South Africa did nothing to recognize his skill, at a time when he wa considered by many to be the best wood carver in South Africa.

Protestantism: dead or alive?

by Stephen C. Rose

On the North side of Chicago the isolated word *Protestantism* on the lips of an up-and-coming comedy-monologist brings instant laughter to a coffeehouse crowd which has largely bypassed the church.

On an English comedy record, Protestantism is chosen above all other religions because it is "easy" and "doesn't cost much."

Every second guidebook to Geneva, Switzerland, Calvin's city, exults in the fact that the Genevese citizens have cast off the somber pall of Calvinism.

In a British magazine, *New Christian,* a Methodist minister named Ray Billington writes: "I foresee the breaking down of central structures, and the springing into life of local expressions of the Christian community. . . . It may be that with such a pattern the church will once again begin to stand for something which is real in men's lives, instead of standing as the guardian of a tradition which is generally rejected because its essential worth is hidden behind ecclesiastical jargon, imposing edifices, and clerical collars."

For emphasis, he adds: "The church is dead. Long live the nonchurch!"

In Athens, a conference is held in which planners, economists, and sociologists meet to exchange creative ideas on the future of human settlements. A career woman from Western Europe marvels at what she conceives to be the continuing allegiance of the mass of Greek people to the church. "We don't have to worry about that anymore," she remarks.

A picture emerges. The Christian faith is not attacked, but its institutional expressions, habits, and mores are.

Strangely, perhaps, Roman Catholicism is now treated with respect, even with hope, possibly because of the unleashing of the spirit of Pope John XXIII on the world and because in a complex society the structures of Catholicism remain visible and comprehensible.

But Protestantism, despite heroic efforts to attain relevance, is seen increasingly as an anachronism, a movement which, once alive, is now dead.

Reformation Sunday has either become an occasion for embarrassment or for postmortems and the search for new life, the shape of which is only dimly understood. What, for example, is a conscientious clergyman to say on Reformation Sunday? He may speak glowingly of the majesties of Luther and Calvin, but the words will fall on largely deaf ears because the historical situation which produced the reformers is no longer in existence. There are no Tetzels selling indulgences on the streets of New York and Los Angeles. And when instances of pre-Vatican II Catholicism crop up, they will find enough opposition from liberated Catholics to make Protestantism, as a corrective, superfluous.

There remain only two or three major stumbling blocks to reunion in the minds of most people: the supremacy of the Pope, the popular veneration of the Virgin Mary, and what one suspects will be a short-lived Roman Catholic insistence on rigid birth control policies.

It soon must dawn on the sensitive Protestant that Protestantism today is primarily relevant as an idea, as a perspective; as an institution it is less and less comprehensible. If Protestantism is understood as a necessary emphasis within the whole Christian community, surely Pope John was a Protestant Pope. For in this context, Protestantism is the noble sentiment that enables Christians to take risks in the worship of a God who does not stand still. It is a principle which has its roots in the call of Christ: "Follow me." And it is absurd to suppose that we can tack the name *Protestant* on to a specific institution without corrupting the concept and making it laughable.

Historically, of course, the meaning of Protestantism is richer and more complex than has been suggested. The emphasis of Luther on the priesthood of all believers and justification by faith, and of Calvin on the sin of man and the freedom of God gave life and content to specifically Protestant faith. But because true theology has always been an integration of Christian insight with present history, even these once essential emphases may be less than helpful today. On close examination, we may find not only the fragmented, culturally bound institutions of Protestantism but also its essential theological insights to be increasingly meaningless. At the least, both require radical redefinition.

Consider the four theological points just mentioned. The priesthood of all believers was Luther's weapon against the excessive clericalization of Renaissance Catholicism. It suggests that every man is to be a priest to his neighbor. This is a noble idea, but it may have contributed unconsciously to the irrelevance of the church. Ministers in our time have largely become Jacks-of-all-trade, with scarcely the time or training that is necessary if they are to be true resource persons to the laity. At the same time, the laity in the church of the future will be called to translate a generalized notion of priesthood into specific involvements, *where they are*, in the world. The priesthood of all believers has a nice ring to it, but it might be better today to substitute the phrase, "the specific mission of all Christians according to talent and calling."

Luther spoke compellingly of justification by faith at a time when the Roman Catholic Church was busily justifying people by works. Today it can be said that both institutional Catholicism and institutional Protestantism are guilty of works righteousness, but certainly the *aim* of both churches is to insist that salvation is the free gift of a loving God.

Justification by faith includes the assumption that man is in bondage to "the Law." The original law was the rigorous written code of Israel. But today it is hard to sustain the point that we are enslaved by that law. By and large the preaching of the churches avoids mention of the heavy imperatives of obligation and justice which the Old Testament makes plain. And we are confronted with the interesting fact of being told that we are set free from a law of which we are unaware. To proclaim justification without proclaiming the law is like offering a cure to an unperceived illness, or an answer to an unasked question.

Calvin's emphasis on man's total degradation is a corrective against human pretension, but its practical effect has been to create a church which has traditionally suppressed elements of human personality that are creative and good, notably mar artistic imagination and his sexuality.

It would be unfair to blame Calvin for this, because tl heavy-handed suppression of what is good and noble in ma seems to crop up in most religions and even in latter da secular movements. Today we need to place man's sin in tl context of his possibility for good. We need to affirm wi Harvey Cox that irresponsibility to the creation, the failure man to truly and justly govern and control the world ov which God has given him dominion is more truly sinful tha the pathetic sexual vagaries of those who have been whippe by an inhibited church into a subconscious frenzy of guilt. Ar at this juncture the natural law theories of Catholicism may l as helpful as the genuinely prophetic call to responsibility th sometimes invades Protestantism.

Finally, Calvin's emphasis on the omnipotence of God, aga a corrective against self-serving human attempts to harne divinity, may contribute at the popular level to a static churc looking backward nervously, rather than to a dynamic churc looking forward in faith. God may be omnipotent, despite tl ovens of Dachau and Buchenwald, but he has endowed ma with a degree of freedom and placed him in a world whe history is being made by men. The exclusive emphasis on God omnipotence and humanity's degradation too easily becomes predestinarian, salvation-obsessed religion that pulls men o of the world of events into a cozy ecclesiastical club. God seen as a grand croupier hauling in a few favored chips, rath than as the suffering, bleeding challenger of life's principaliti and powers.

It has been suggested so far that Protestantism as bot institution and theological tradition is perhaps at the end of its historical rope. But today one could argue with equal cogency that we are witnessing hopeful signs of a renewal and reformation not of Protestantism or of Catholicism, but of the whole church in all of its great diversity.

The first sign of this renewal is unrest, frustration, rebellion. One finds it throughout the Christian community. One finds it among seminary students who rebel against the current job definition of the minister. One finds it among seasoned churchmen from the developing nations who call the affluent Western churches to true involvement in Jesus' call to feed the poor. The last ten years have brought the discontent boiling to the top, and it has begun to cleanse the church, whether in the cobweb-ridden Vatican or the thousand offices of the sects and denominations and splinters of Protestantism.

It is a judgment at work, and it will not do to dismiss it as the cry of a few discontented radicals. Pope John was too big a man to be dismissed so cavalierly, and the talented persons in mid-career who are leaving successful ministries in despair, because they preach a biblical word and get no response, cannot be ignored either.

Along with judgment within the church, there has been in the last decade a *move outward,* an experimental, courageous thrust toward new involvement in the suffering of the world. Whether expressed in the unpremeditated martyrdom of Christians in the South or in the sort of tough denominational politics that frees church money to support the more radical efforts at humanization in our cities, this move outward is surely the dominant mark of what might be called the renewal movement within the church.

Indeed, the question today is whether this constructive impatience will burst the bonds of ecclesiastical institutions to form a totally new, servant church, or whether it will have sufficient finesse to remodel the existing structures and bring them along in the outward-moving process. Will those who are finding new and dynamic life in radical Christian obedience to the call of God in the world really have the time or the interest to deal with the tiresome problem of transforming the total institution? Or will they rally to the cry, "The church is dead. Long live the nonchurch!"?

The implications of this moving outward, this turning toward the world, are becoming quite clear; I shall list only five:

1. Church unity is seen as the united effort of Christians, along with others of goodwill, to deal with specific issues in specific localities. This is in opposition to the sort of ecumenical thinking that places primary emphasis on formal merger negotiations and nonaction-oriented discussions among existing ecclesiastical units.

2. Formal theology, as practiced in theological seminaries, is seen as a dead end. The outward-movers believe that genuine theology will emerge from hard reflection on the actual, direct involvement of Christians in the social, personal, and cultural struggles of our time.

3. There is a growing emphasis on what might be called an *ad hoc* posture, a basic flexibility which enables disciplined cadres of Christians to respond immediately, with their financial resources and their lives, if necessary, to immediate crises. This means that unless denominations and other church agencies become more flexible, local groups of Christians will mobilize along whatever organizational lines suggest the most immediate possibility of implementing appropriate action.

4. In the context of this moving outward, Protestant-Catholic differences tend to vanish. Joint action on social issues, particularly in the big cities, is becoming the rule rather than the exception, and I suspect that this joint action will increase joint worship and fellowship regardless of the official, top-level relationships between Protestants and Catholics.

5. Loyalty to the church, or to the fragment of the church of which we are a part, is subordinated to loyalty to the world of human need. This means that all emphasis on personal preferment for Christians or on special favors for the church, whether in liturgies, prayers, hymns, tax deductions, or the publicity of the various church offices, is seen as increasingly obnoxious.

There are those in the church who may try to stop the march of the outward-movers. They will argue that theology is being ignored, that segments of membership are being offended, that slowly the church is changing, even that those who risk their lives in a just cause are irresponsible. But this will not stop the movement. It will only force the movement into the perhaps impossible situation of having finally to choose between the world and the church. Because all men are weak, the outward-movers who are forced to such a choice may, in the process, reject some of the truth that the church stands for. If this happens, the onus will lie as much on those who remain to man the depleted battlements of the institution as on those who venture forth.

Conclusion? History has strange ironies, and from our perspective the strangest may be that institutional Protestantism is called to radical transformation, even death, in the name of Protestantism. For the ultimate meaning of Protestantism in 1966 is that God is free to abolish it in order to save it. ☐

A KOREAN GIRL'S YEAR IN AMERICA

One oriental amid hundreds of occidentals

A new kind of transportation and experience

Talent: a graceful Korean scarf

No wonder she later became an art major at a Korean university

Her parents are Presbyterian. In Korea she attended a high school established by Methodist missionaries. But when Eun Shin Hwang came to America through the International Christian Youth Exchange she found herself in a Church of the Brethren home. She was sponsored by the New Enterprise church, Pa., and lived for a year with the family of its pastor, William F. Smith. Since her American host happened to be a photographer, it is not surprising that both Eun Shin and the Smiths should have a picture album record of one active and exciting year in a teen-ager's life.

hool party: really a scientist or a just-for-fun impersonator?

Cafeteria: popular with teen-agers, including one from Korea

assmates: plenty of friends but real dating must wait until after college, according to Korean custom

Christmas came early for the Smith family when they began in November to shop for gifts to be sent to Eun Shin's family in Korea. December brought many celebrations, but best of all was singing Christmas carols in the living room. In Eun Shin's American family were (in front) Timothy, Barbara, and Philip Smith, and (in back) William, Anita, and Ramona Smith. Many of the Korean Christmas customs come from the West.

amp leader: junior high boys learn about a Korean game

un Shin and Rosa Page Welch meet at district women's banquet

Soloist: and a member of the Conference choir at Ocean Grove

Election: school or national, both important to Korean citizen

TEACH YOUR CHILD TO HEAR

by Louise N. Gray

■ A camp counselor took a group of city-bred children in a rowboat out to the center of a calm, deeply sleeping, summer-lazying lake. After a few moments of stillness she asked the children what they heard. One growled, "My stomach grumbling." Another answered, "I'm scared — silence is full of boogeymen." A third, bright eyes turning, replied, "I hear the red-eyed vireo the nature counselor told us about." The fourth murmured, "I hear a thought coming on."

Perhaps it is only in their response to silence that we can best discover the use our children have made of the myriad sounds inflicted on their eardrums, carried to their brains, and interpreted by their gray matter. Other ways, of course, would be their ability to make wise decisions, to cope with conflicts, and to respond to opportunities for service. In achieving the ability to appreciate the meditative values of silence, a child must have traveled through a complex period of attention to varying sounds and guidance in selecting and interpreting those sounds.

At the beginning of a child's life, Mother, Father, and others by their tone of voice lay the groundwork for interpretation. The soft lullaby accompanied by warmth, comfort, and body contact imparts the meaning of security long after the child's need for it; while, later on, the harsh "No, you can't" may inflict fear and rebellion. The tones of warmth, coldness, sharpness, solace, apathy, surprise, delight, profound empathy, and many others can alter the meaning of words, vary the interpretation of experiences, and thus have a lasting effect on the development of character. The way mother says, "Dinner is ready," or the minister says, "Let us pray," in the early stages of the child's growth will color his attitude toward these projects.

It is very difficult, here, to separate facial expression from tone of voice because, for most of us, these always accompany and reinforce each other. However, experience with teaching blind children indicates the meaning of sounds can be discovered without the use of sight. Body tone and gestures felt through vibrations may also assist the learning of the meaning of sounds.

The first major effort in teaching a child to hear will be spent in helping the child select which sounds to concentrate on and which to be "deaf" to. Usually we hear many sounds at the same time or at such close intervals that to listen to all of them at once creates such inner confusion that our brain waves look like the sound waves of an ultramodern symphony. Perhaps that is what they are trying to tell us.

The earliest sounds a child hears and a parent helps him to understand are the sounds of his own physical and psychological needs. A good church school nursery teacher is well informed on how to respond to these sounds, both in action and tone of voice, and thus "teach" the child security and control at the same time. The impoverished child, whose experience has taught it that these sounds will be met irregularly and harshly, never gets beyond the infant stage.

By kindergarten age the child has begun to discover a multitude of sounds, especially those of human enterprise — mother cooking, father driving, the mailman on the porch, the carpenter mending the broken railing, the airplane traveling overhead. Every day new sounds bring many new questions, and how mother answers them will help the child adapt to his culture. Answers most appreciated are those that are concrete and brief and which present new concepts to think about.

The sounds of nature also begin to enter the young child's mind. The varying voices of the wind, trees creaking, frogs croaking, crickets chirping, water running, and, if he is fortunate, the sounds of pets and farm animals involved in the similar basic enterprise of living like himself will help him understand himself as nature humanized. If mother and father help explain why the puppy cries when his tail is pulled, what makes thunder so loud, why a bird sings in the morning and is silent at night, the rhythm and balance of his own sounds become a harmonious counterpoint to the sounds of nature.

By now the selecting of sounds has become, though sometimes guided by instinct, a matter of choice according to the degree of importance, timing, suitability, their loudness and frequency, and their urgency and value. The parents' major task is to guide that choice by calm, firm explanations in terms the child can understand. When a little boy hears the puppy scratching at the door, mother spooning ice cream in his dish, and the water running in the basin where he has just washed

Mother cooking, father driving, the mailman on the porch, an airplane traveling overhead—each sound is a new discovery his hands, his intellect and character will decide to which he responds and in what order.

For all children there should be a period when they can experiment with words, tones, volume of sounds, and their relationships to actions and emotions. A day with a happy four-year-old will be filled with noise as he play-acts babies crying and trucks roaring, tries out the tops of pots and pans as cymbals, "drums" on the piano, shouts, laughs, claps, pounds his feet, or even whispers. Soon he makes new discoveries through the repetition of similar words, makeup words, mimicking of animal sounds and parents' words, and presinging sounds. When parents show delight or interest in these experiments, a child's mind is open to the world of music, poetry, humor, and creativity as well as self-acceptance.

For many children, born into a family of children or a crowded neighborhood, the sounds of other persons will also be competing for his attention. The parents' task of helping a child select and understand these is the one which enables him to become an active, acceptable social being. It is in this area that not only the selection of words but also their interpretation, the development of vocabulary, the clarity of speech, and the response to the volume and tone of human speech and actions become more important than feeding or clothing. With just the latter, one is only a lonely vegetable.

Eventually the child will come to discover that the same word can have several meanings and that the way it is used will guide his interpretation of it. He will also need to know how much or little attention he should give to another's words.

The understanding of the meaning of an individual's use of words is a lifetime task. The sensitive Christian parent is one who is constantly available to help the elementary-age child understand why so-and-so said what he said! In the beginning a child needs this understanding primarily to develop his concept of self and his role in society. But, as he matures, increasingly his ability to interpret conversation enables him to discover ways of assisting his neighbor without concern for self.

A friend, who is a Negro, tells this story of her fifth-grade son. He had gotten into a fight with a white boy, and the principal had called the mother so that she might help discover the cause. When she asked her son, "Johnny, what made you hit George?" he replied, "He called me a dirty Polack." When she asked if he knew what it meant, he said he did not know but he knew "if it was dirty it wasn't good." The problem of the effect on human relations when derogatory labels are used and the problem of how to respond to one who used them will keep a parent of normally aggressive children very busy. As one teacher has said, the insults are a good substitute for violence and probably a necessary outlet on occasion.

However, at the same time, a parent can help a child discover the value of sincere praise, sympathy, or affection as he recognizes his own response to such words. Other difficult lessons will include learning when and with whom one can be frank or even blunt; what words have such high emotional content that one should be very cautious in using them; when humor is healthy and when it is harmful; the value of weighing one's opinions before pronouncing them; the importance of having the facts as correct as possible; the willingness to accept error and misunderstanding and the ability to correct them. These and other lessons in communication will absorb the thoughts of parent and child together.

Frequently the parent will want to allow the child the freedom of discovering for himself by many trials, errors, and successes the what, when, and how of conversation. The parents' role will be one of giving advice when sought, precept when needed, and as fine an example as possible. Toward maturity there will come a time when the child will be so skilled in human relationships that he will be able to recognize the parents' human needs, tolerate his use of words, and even give the parent verbal support when necessary.

During all of this process the child is also learning to hear the inner promptings of his own conscience and to respond to the "voice" of God. The parents' task will be to help the child, through praise and explanation, through story, song, or worship, and through life experiences, to recognize when he is making God-guided choices and decisions.

A social worker, leading a group of preschoolers, was distressed by the angry response of one of the little girls to a former close friend. When the leader, who had seen the child in church school, reminded the child that "Jesus teaches us to love everyone," the child hotly replied, "Jesus never taught me to love everyone." However, as she cooled off, Jesus' example came back to her, and the next day she eagerly told the leader she had made up with her friend.

Because the child will be able to evaluate in Christlike terms the many sounds he hears, listening will become one of his greatest pleasures. The smooth hum of the factory motor, turning out a useful product, will provide the same satisfaction as the hum of a bee in clover or the reel of a fishing rod.

And even more, as he shares the discovery of truth with his friends, companionship on every level will provide his greatest human enjoyment. Those parents who listen with understanding to their child's noises, using their own highly developed capacity to "hear" will be the ones whose children will most appreciate the meditative silence as well as the voices of nature, human enterprise and friendship. ☐

questions you ask

Q. Our pastor does not do much pastoral calling in his parish. He says he does not have time for such visitation. Is not this kind of ministry still important for the pastor in the modern church?

A. Pastoral calling is a rather unique professional activity. It flourished when life was much simpler and flowed at a much more leisurely pace. Church activities were few, and much of the opportunity for interpersonal relationships between a pastor and his people was provided by the pastor's visits to the homes in his parish.

Modern pastors are caught in the multiple and varied activities of the typical parish which demand more and more of his time and which may also have real significance in the church's fulfillment of her ministry. The average pastor spends much more time counseling than did his predecessor of a generation ago. He becomes involved more and more in various kinds of community and ecumenical concerns. At the same time, he keenly feels his own need to be a scholar and to prepare himself for a very demanding preaching ministry.

We can see, therefore, why a pastor might say that he has no time to make pastoral calls. The problem is further complicated today by the fact that families are not at home as much as they used to be. The father and often the mother are employed during the day. Evenings are taken up with a variety of activities which discourage a visit from the minister. In an afternoon or evening the pastor might find a very low percentage of the membership at home.

Many pastors would really like to meet parishioners in their homes, but find it very frustrating when they so rarely find the family together. With all of the other duties crying for their attention, they may conclude that they can more profitably spend their time in other ministries.

Whether or not a pastor thinks he has time for calling may be determined, at least in some measure, by his concept of such a call. If a visit by the minister to the home of a parishioner is merely a social occasion when the time is spent in pleasant but trivial conversation, the pastor may very well ask himself if this is the best way to use his time. If, on the other hand, he sees the call in the home as an opportunity to talk seriously about some concern in a face-to-face personal interview, few things he could do in that time would be more important. If the relationship between a pastor and his people is such that he has earned the confidence and respect of the congregation as he ought, he will be able to speak frankly and freely and meaningfully with a family in a purposeful visit. Such pastoral ministry should never be regarded as insignificant or one for which a pastor has no time.

Almost every minister will agree that calling in the homes of the parish provides a most useful way of becoming acquainted with a new congregation. Continuing visits at regular intervals may also provide the means for a closer pastoral relationship. These house calls not only assure a personal relationship with each member of the church but help the pastor to understand better the real needs of the people for whom he is a spiritual shepherd. Rather than to feel there is no time for visitation, a pastor and a congregation should seek to discover ways by which purposeful pastoral calling can become more and more effective and meaningful.

Q. What is a sabbath day's journey referred to in Acts 1:12?

A. A sabbath day's journey was the distance scribal legislation for the Hebrews allowed them to travel on the sabbath day. The phrase, which is not used anywhere else in scripture, is probably derived from Joshua 3:4, where the ark is indicated as being two thousand cubits ahead of the people.

From this arose the notion that two thousand cubits constituted the greatest distance from the tabernacle to the outside of the Israelite camp. This, therefore, became the basis for the law that no person could travel more than two thousand cubits on the sabbath day, the farthest distance one would be from the center of worship.

This is an excellent example of the legalism that surrounded the Hebrew people even in the time of Christ.

A cubit has been variously estimated as one foot six inches to one foot nine inches. A sabbath day's journey therefore, would be from three thousand to thirty-six hundred feet. — Paul M. Robinson

news

Emergency shelter erected for homeless in Turkey

After an August earthquake in eastern Turkey, in which 2,500 persons were killed and another 100,000 left homeless, the World Council of Churches appealed to its members for a minimum of $100,000 for a rebuilding program.

Responses to the appeal came from churches and church agencies throughout the world. The Church of the Brethren contributed $3,000 from the Emergency Disaster Fund.

Also, Brethren Service volunteer Ken Jackson of Norcatur, Kansas, was dispatched from the Gossner Mission in Germany to the stricken area to work with a WCC team in constructing emergency housing.

For Jackson, the call was his second assignment while in BVS to help build housing for the homeless. Last year he engaged in a similar work in Yugoslavia, following a flood there, along with three other BVSers.

The area affected by the earthquake is on the eastern and southern slopes of Mount Bingol. A chain of villages at altitudes of 4,000 to 10,000 feet received extensive damage. A feature of the disaster was that the number of dead exceeds the number injured. The high death rate is attributed to the many people who were smothered in the rubble when their peculiarly built houses collapsed on them.

The heights at which the villagers live mean that they face severe winters. After October the temperature frequently falls below twenty degrees and the roads are blocked by snow.

The WCC emergency operation is centered in the villages of Tashdibek and Kolhisar. Immediate steps are being taken to care for the people before the onset of winter, using tents with corrugated iron or asbestos sheeting for roofs and strawboard for insulation. The construction of permanent houses will follow in the spring when roads are reopened and building is possible.

For the second phase next spring, it is estimated that it will cost $1,000 to build a simple but adequate house, and about 100 houses are needed for Tashdibek and Kolhisar. In assuming partial responsibility for the rebuilding, the World Council will work closely with Turkey's ministry of reconstruction.

Individuals or congregations wishing to assist with the work among earthquake victims may contribute through the General Brotherhood's Emergency Disaster Fund.

Ecumenical separateness

"There we sat, six black-clothed, single Roman Catholic scholars and six married Free churchmen wearing multifarious-colored fabrics ready to indulge in theological and ecumenical debate. What could be accomplished?"

This was the setting last spring in which J. Bentley Peters and three other Bethany Seminary students and two faculty members found themselves. It was a joint seminar with an equal number of students and teachers from Bellarmine School of Theology (Jesuit) of nearby Aurora, Ill.

Somewhat of an ecumenical first, the seminar was conducted on a high academic plane over an eight-week period. At each weekly session one student offered a reaction paper to one of the chapters of *Constitution on the Church (De Ecclesia)* from the Second Vatican Council. Each paper was distributed in advance. Beyond this, the field was wide open to debate any issue which arose.

Bethany participants included, in addition to Peters, faculty members Dale W. Brown and Graydon F. Snyder, and students Allen Hansel, Lyle Roth, and Carl Zeigler. Others will participate in another seminar next spring.

What was the upshot of the first encounter? Possibly some scholarly journals may be carrying the four professors' account in months to come. For Messenger's readers, here is one assessment, by Bentley Peters, selected by the professors from the four Bethany students' summaries. Excerpts follow:

"After eight weeks of Catholic-Protestant dialogue, I am thoroughly convinced that our thinking is practically, doctrinally, and ontologically vastly different. Not only is it significantly separate in content, but the most basic approaches are different. I can see absolutely no union of Catholicism or Protestantism being possible in the foreseeable future. . . . Although all of the participants in the seminar were satisfied with the growth and intellectual understanding which was gained, any discussion of possible or future organic union is meaningless. It is my opinion that we are two distinctly different species of the same Christian family.

"In the seminar, differences of opinion were not smoothed over or avoided. We honestly said what we believed, no matter how much it would conflict with the other side of the discussion. Honest disagreement and not sweet toleration is the only really valid stance to take in a dialogue of this nature. . . .

"There are several salient concerns which cause me to stress our separateness. Our views of the sacraments and the sacramental life are very different and affected almost every topic we discussed. Specifically, our understanding of the eucharist as the body and blood of Jesus Christ clearly pushes us far from agreement. The Catholics actually believe that when the priest says the words in the liturgy pertaining to the bread and the cup, that these change to the body and blood of Jesus Christ. When I speak of the eucharist being symbolic, giving man the opportunity to respond to the Word which is given to us, they hardly know what I am talking about. . . . I use the eucharist as illustrative at this point, but actually the entire emphasis on sacraments which the Catholics have is a very central division in our thought. 'Without the sacraments, we have no church,' was the comment of one student. I cannot imagine many Brethren saying this, in this way, at least. We would be much more likely to stress fellowship.

"One of the issues which concerned me the most was their view of the hierarchy, the clergy and the layman. . . . Not only do these men act and serve in certain ways specifically as clergy, but they believe they are ontologically different than the layman. They believe that when a man is ordained to the priesthood, that from that moment on he is a different human being, with a distinctly different position in the Christian life. I argue that clergy and laymen are the same, being men first, Christians second, and ministers or laymen third. I view the role of a minister as primarily functional and separate only when this vocation calls for certain specific duties common only to this position. . . .

"In terms of ecumenical dialogue and healthy intellectual endeavor, the seminar was very successful. Two groups of men from very different institutions and traditions shared together significantly. At the same time, I was deeply impressed with our differences and see no possibility for the two diverse churches to move closer together, organically. Certainly, the way is paved for increased communication between Bellarmine and Bethany and Catholics and Protestants in general. On a personal level, I was able to work and grow with men almost at the opposite end of the theological spectrum. It was academically and socially valuable.

"There we sat, no longer six strange black-clothed, single scholars and six married, variously dressed academicians, but now twelve men, jointly working at the problems of ecumenical dialogue and Christian understanding. We definitely did remain, however, six Roman Catholic Jesuits and six Church of the Brethren Free churchmen. We lived for eight weeks, in ecumenical separateness."

A religious head count?

How MUCH RIGHT does the government have to probe the religious beliefs and affiliations of the populace?

As the U.S. Census Bureau makes plans for its forthcoming decennial headcount, that question has again been raised. And religious groups have lost little time in expressing their strong opinions in both the affirmative and negative.

Since April, when the federal bureau announced it was considering inclusion of questions as to the religious beliefs of Americans in the 1970 census it has become apparent that controversy over the proposition has far from lessened since the same issue was debated a decade ago.

In prompt order, at August hearings held by the House of Representatives subcommittee of the Post Office and Civil Service Committee on plans for the census, a Roman Catholic spokesman said information obtained on religion would "serve a valuable purpose," a Jewish group opposed the religious affiliation question, and a Protestant official said that while most church statisticians favor the proposition there is a sharp difference of opinion among Protestant groups.

This span of opinion has been seen, too, in editorials in two religious publications. *The Christian,* a weekly journal of the Christian Churches (Disciples of Christ), saw the religious census as "an excellent idea."

"It is no more of a violation of one's privacy to ask whether he has a religious affiliation," the magazine said, "than it is to ask whether he has any children."

The Christian Century, ecumenical weekly, opposed the government's probing of religious ties.

The basic "tragedy" in the situation, according to religious census opponents, would involve a deprivation of individual religious freedom in direct violation of the First Amendment to the U.S. Constitution. Under the law, it is noted, the individual is required to answer all questions in a decennial census, even though they object. To refuse to answer or to answer falsely can result in a fine or imprisonment or both.

Rapid social change and technological advance which, on one hand, are cited as reasons for the need of precise data on the religious structure of the nation also have darkened the ominous specter of "big government" control of citizens.

Such an observation was voiced by *The Christian Century* as it expressed understanding of Jewish opposition to state religious censuses.

"For 3,000 years political powers have used religious censuses to control and exploit Jews and to facilitate their persecution," the magazine said. "We can assume, of course, that the Census Bureau has no such purpose in mind. But we see no reason why it should raise in this free land where church and state are supposedly separate the questions which have elsewhere terrorized Jews for centuries."

With the Catholics mostly for, many Protestants divided, and Jews, Southern Baptists, and Christian Scientists strongly opposed, it presently appears unlikely the question of religious tie will appear on the 1970 census forms.

news

District roundup

In annual reorganization several district conferences recently have elected their first laymen to the office of moderator. And one district, Southern Illinois, has elected a laywoman to the office of alternate moderator and, in effect, of moderator-elect.

She is Mrs. Dennis Clinton of the Virden Church of the Brethren, Ill., a former president of United Church Women of Illinois and an active district worker.

Her district is among several to have acted favorably on merger at district conferences this summer. For Southern Illinois, the vote was decidedly pro-merger, countering a vote of a year ago which by a narrow margin turned down the merger proposal. The latest action will combine Southern Illinois with the Northern Illinois and Wisconsin district as a single administrative unit by October 1967.

Realignment also is to occur for the churches of the Washington, D. C., area. As a result, the eight congregations of metropolitan Washington will be brought into a single district, affiliated with Maryland and Delaware churches in a new Mid-Atlantic district, embracing the former districts of Middle and Eastern Maryland and Mardela.

At the same time the remaining congregations of Eastern Virginia also will have a new district relationship. These churches will be joined with the Second Virginia district, except for two congregations, Newport News and Ivy Farms, which will be aligned with First Virginia. The Eastern Virginia district thus will be dissolved.

Union also was voted by the Oklahoma district with Texas-Louisiana. The details are to be worked out by next summer.

Washington and Oregon became a merged district on July 29, with Pastor Lyle M. Klotz of the Olympia church, Wash., elected as the first moderator.

In other district developments:

- Northern Indiana adopted a district budget of $61,000, about $5,000 above the self-allocation for the district. The major increase was for recruitment and training of camp leaders.
- Tennessee-Alabama voted no not only on merger with North and South Carolina, but also deferred joining the Tennessee Council of Churches, putting the matter under study a year.
- First and Southern Virginia districts are utilizing a new one-story office building at Roanoke, adjacent to Friendship Manor home for the aging.
- Northern Ohio purchased a new campsite, 150 heavily wooded acres near West Salem and Congress, Ohio.
- Lyle C. Albright, executive secretary of the Iowa-Minnesota district, has had Missouri added to his field responsibilities.
- Iowa-Minnesota approved a "Golden Age Community" retirement-nursing home at Dallas Center, Iowa, to open possibly by next fall. A subsidiary area corporation for the home is being formed under sponsorship of the district board.
- Construction is scheduled to begin this fall on Indiana's Timbercrest Home at North Manchester. The cost is $1,746,256 for the seventy-eight-resident home, including a twenty-six bed hospital.
- Western Pennsylvania commemorated its 100th anniversary at a district convocation in June. The business meeting will be held Nov. 5. John D. Ellis of Johnstown is serving as interim executive secretary of the district.

Messenger will report on actions of later district conferences in subsequent issues.

"Second chance" prospects

SCOPE spelled success for forty-nine Elizabethtown College summer students who, as recent high school graduates, were previously unsuccessful in gaining admission to college this fall.

Conceived by D. Paul Greene, director of admissions, SCOPE (Special College Opportunity Program in Education) offers unplaced high school graduates a "second chance" for college admission.

In launching the program last spring, Elizabethtown selected forty-nine applicants for special testing, extended counseling, time supervision, and nine hours of specially selected college level courses. Six of the hours were in English, and three in psychology.

The results: All forty-nine students completed the work and were accepted by at least one college or university, some by as many as six.

Greene said that about seventy colleges, most of them small private colleges in the Midwest, South, and Southwest, agreed to consider the students if they did satisfactory work in the courses at Elizabethtown.

"Much to our surprise, the students are hearing from these schools as well as larger ones which we hadn't expected to respond," Greene related. "They range from large universities of twenty or thirty thousand enrollment to community colleges with student bodies of only a few hundred."

In discussing the program's success, Greene said, "Here we had people with rather checkered academic backgrounds, who were put under severe academic situations this summer, and most of them performed well."

Participants were not allowed to have automobiles on campus, and they were not permitted to go home during the eight-week session.

Greene predicted a bright outlook for this and similar programs for three reasons:

1. Colleges which have been accepting students strictly on test scores and somewhat artificial sets of requirements will begin to offer conditional periods for student improvement.

2. Society is demanding that a college education is essential and not just open to those in the upper one half of a high school graduating class.

3. A number of new colleges and many older ones not in the crowded eastern seaboard area are beginning to open their doors to less qualified, but equally willing prospective students.

SPECIAL REPORT / *"War has to be fought by machines – human and mechanical. It could never be successfully waged by human persons."*

IN THE CROSSFIRE OF VIETNAM

SINCE LAST NOVEMBER the number of Brethren or Brethren-sponsored volunteers in Vietnam has increased from one to eleven.

Seven workers have been assigned directly by the Church of the Brethren. Chris Kimmel, Shelocta, Pa., was the first volunteer; he will complete one year in mid-November. Mary Sue Helstern, Brookville, Ohio, Rufus D. Petre, Dayton, Va., and William Herod, Greenfield, Ind., arrived in March. Dr. and Mrs. Ira W. Moomaw, Lancaster, Pa., arrived as consultants in July. Dr. Jesse D. Landhuis, Early, Iowa, arrived in September. All except Herod are Brethren; he is a member of the Disciples of Christ Church.

These volunteers work under the banner of Vietnam Christian Service, a cooperative agency representative of Church World Service, Mennonite Central Committee, and Lutheran World Relief. Some of the work is in liaison with such other religious bodies as the Vietnamese Protestant Church and the National Association of Evangelicals.

Four other Brethren have taken assignments in Vietnam through International Voluntary Services, Inc. They are Bruce Holderread, Bombay, India, who arrived in Vietnam last March, and Charles E. Cable, Syracuse, Ind., Robert Minnich, York, Pa., and Ervin Huston, Nampa, Idaho, who entered training in recent weeks.

Glimpses of some of the volunteers' work and impressions follow.

Evangelical clinic, Nhatrang

MARY SUE HELSTERN, R.N., works with the Evangelical Clinic four miles outside Nhatrang, in an area officially considered to be Viet Cong controlled and off limits to United States forces.

However, being a nonpolitically oriented institution and non-American, the project is not in danger, according to Miss Helstern. The clinic or hospital – it really is both – is owned and operated by the Vietnamese Protestant Church, and is staffed largely by Vietnamese.

"I sometimes find myself forgetting about the war until I am jarred back to reality by something like the Viet Cong we passed on the road outside of town," Miss Helstern related. "As we scootered along we saw this man in his black pajama suit, heavily armed with a rifle, sidearms, and a full ammunition belt. We passed with caution, I assure you, but as I smiled at him he returned the smile and nodded pleasantly."

Brethren Service chief W. Harold Row, r., and the newest recruit for Vietnam, Dr. Jesse J. Landhuis of Iowa. He is the first Brethren doctor to engage in Vietnam Christian Service

Earlier from Saigon, Miss Helstern offered her first impressions of Vietnamese life. "Saigon is a fascinating city – beautiful, bustling, quaint, harsh, Oriental," she wrote.

"Everywhere I am struck by the contrasts that make up Saigon life. A woman walks down the road carrying her vegetables home from market as a military convoy thunders by. A girl in graceful, flowing native dress cycles past a woman on the street in stretch pants. One hears chatter and laughter on the street at night over the distant thunder of gunfire.

"The patience and stoicism of these people are unbelievable. One often sees them standing in line for hours with barely a change in facial expression. Complaining is rare, even about pain or miserable existence. The people here are incredibly loyal to their own families, or in the mountains to their own tribe, and they often find it difficult to consider the needs or wishes of those outside their circle. On the other hand, the Vietnamese are beautiful, courteous, creative in the arts."

In describing the moment of encounter with the Viet Cong soldier by the roadside – his polite nod in response to her smile – Miss Helstern asserted:

"War has to be fought by machines – human and mechanical. It could never successfully be waged by human persons."

Lay Center, Hue

CHRIS KIMMEL, who has a degree in agricultural economics, is on the staff of the Christian Lay Leadership Training Center at Hue, an embattled South Vietnam city and ancient imperial capital. The city lies about two thirds of the way between Saigon and Hanoi.

The project at Hue is a vocational school, an agricultural and industrial operation, and a refugee employment and resettlement center all combined. Younger boys and older men – those not swept up by the military – are given experience in

news

"There is another Vietnam quite different from the one you in the States hear about. There is a large group of people who want to live in peace . . ."

farming, animal husbandry, woodworking, and equipment operation and repair. A model village constructed on the farm demonstrates the values of proper drainage, concrete wells, and the use of cinder blocks instead of grass for hut construction. The center is a project of the World Relief Commission of the National Association of Evangelicals.

With center personnel twice evacuated by the war, Kimmel now back at Hue feels some accomplishments are in the making. Efforts are under way to upgrade livestock in the area through improved breeding. Some seventy-five trainees soon may be engaged in the program, to prepare for teaching their countrymen new skills and trades and for sharing the message of Christianity.

Kimmel finds a sense of belonging to the project and looks upon the Vietnamese with whom he works as "a very wonderful people."

Montagnard Center, Pleiku

Rufus Petre and Bill Herod are stationed at Pleiku, in the strategic Central Highlands, two thirds of the distance inland from the coast toward Laos and Cambodia.

Herod recently was assigned to be hospital administrator and medical assistant of a clinic being built at Pleiku by the Vietnamese Protestant Church with help from Vietnam Christian Service. Petre has a specific assignment with the Montagnard Agricultural Training Center, an experimental farm owned by the provincial government and staffed in part by Vietnam Christian Service.

Because of the urgent need for leadership at the Pleiku center, Petre was called there before the two-month language training program normally engaged in by volunteers was completed. The school primarily is for the Montagnards, a mountain tribal people who unlike other Vietnamese are more of Polynesian than Chinese likeness. Courses are offered on farming, first aid, brickmaking, animal husbandry, and fish-pond management.

The experience is a constant reminder, Petre observed, that "there is another Vietnam quite different from the one you in the States read and hear about. There is a large group of people who want to live in peace and not be disturbed by foreign powers. There is a people who work, love, play, laugh, worship, buy and sell, study and learn, and care like other human beings. If enough compassion and love is shown, maybe the day is not far off when these forces will be the predominant ones in this land."

Refugee camps, Quang Ngai

Ira and Mabel Moomaw, veterans in agricultural missions, have traveled widely in their consultative role in Vietnam. Their assignment has put them in touch not only with many of the forty Vietnam Christian Service volunteers, but with Vietnamese and American military and political officials as well, including United States Ambassador and Mrs. Henry Cabot Lodge.

Mrs. Moomaw's own telling of experiences drawn largely from the refugee situation at Quang Ngai, nearer the coast in the Central Highlands, follows:

"The tide of human misery reached a new high on July 4, 1966. On that day Bon Tran, a Vietnamese farmer, rolled his meager belongings – his sickle, hoe, a few cups and vessels – into a straw mat as he, with his family, prepared to leave what had been his village home. He cast a farewell look across his rice fields. He took a walk through the village where the homes of his neighbors were still smoldering. Victims of the diabolical

HUE CENTER — To train Vietnamese for peace, not war, is the aim of the handful of Americans at the lay center at Hue. Above, Brethren Chris Kimmel and aide work on a vocational school, as do refugees at upper right

PLEIKU CENTER — At the left, BVSer Rufus Petre and a Montagnard trainee examine pole beans in garden at the inland Pleiku center

NHATRANG CLINIC — In photo at lower right Nurse Mary Sue Helstern and Dr. Harold Kraybill care for young patient at Evangelical Clinic

"Never before had we seen so many suffering so intensely as we saw in those crowded wards . . ."

napalm burns were lingering on in anguish. Then, with his wife and four children, he began the long walk to a refugee camp.

"In a way Bon Tran was a distinguished person. Government statistics as published in the *Vietnam Guardian* the next morning said he was the *millionth* refugee of the war.

"During the previous months Bon Tran had premonitions of the impending catastrophe. There were some Viet Cong leaders in his village. This information in regard to the presence of the Viet Cong reached the armed forces and his village was marked for destruction.

"Three weeks later we visited a camp where 2,700 refugees like Bon Tran lived. They had suffered the same fate as Bon Tran and his family.

"We traveled from Quang Ngai south that afternoon on an improved highway. To the right were rice paddies – tall plants of uniform height which had been grown with care and precision. The yield looked promising. To our left were fields of sugar cane and manioc. Beyond this pastoral scene were clusters of village homes where these simple hard-working farmers lived. In the distance was the mountain range framing the narrow valley that bordered the South China Sea.

"'What a beautiful country,' we exclaimed.

"Abruptly the scene changed. We were stopping near a gateway where there were rows and rows of shedlike buildings. In glee dozens of children came running to meet us. A still greater number of adults came out of their rooms, but they stood cautiously at a distance, staring at us. David Neufield of Vietnam Christian Service explained, 'This is one of thirty-seven refugee camps in the Quang Ngai area. It was started only one year ago.'

"A Vietnamese friend interpreted for us. He spoke kindly to the people and they nodded; a few smiled. Patches of vegetables, papaya trees and pumpkin vines, bundles of firewood, a few ducks and chickens were to be seen around the homes of these families. These were refugees in whom the spirit of survival was still alive. They were struggling for a way to build another life in spite of the disaster of bombs and fire that had come as rain from the sky.

"In the central court, there sat three dozen or more men. They stared at us blankly, without a gesture. Our interpreter said, 'They may be discussing political matters.' As we walked by quietly, their thoughts seemed to be speaking to us . . . 'Why do you come to gaze upon our condition? Bombers and fire destroyed everything we had. . . . Now do you come to look upon us in pity?'

"Even while we were leaving the camp the roar of planes could be heard across the landscape ten miles away. One plane after another was diving for another bombing. In moments, the planes had delivered their deadly load and had headed north, to return to their base at Danang.

Mrs. I. W. Moomaw, l., and Mrs. Henry Cabot Lodge, r., confer with Mrs. Tran Thuc Linh of Saigon, a tireless Red Cross worker for civilian war casualties

"We drove on in silence. Our thoughts were of those in the burning areas. If there were survivors they were gathering any remaining possessions and were starting for one of the already overcrowded refugee camps.

"During the night there was more bombing, especially in the early morning hours. We had planned to leave on the first plane north to the city of Hue. En route to the airport we passed by the civilian hospital where Dr. Alan Vennema, a Canadian physician, worked around the clock caring for civilian casualties. A helicopter approached the hospital; in a moment it was landing beside the large veranda. Stretchers were brought. The first victim to be removed was the seemingly lifeless body of a child. Others followed until nine bodies had been taken into the hospital. The helicopter arose into the sky and another came down to deliver its load of suffering men, women, and children. Dr. Vennema estimated that there were seven civilian casualties to every one from the military. Never before had we seen so many suffering so intensely as we saw in those crowded wards. Many were burned almost beyond recognition. Now Dr. Vennema was making room for more.

"We left in silence, thankful of course that Vietnam Christian Service was there representing the American churches in working in concord to offer healing, relief, and concern to the suffering.

"But we left stunned, too, that the victims were the innocent caught in the crossfire of a war that many Vietnamese speak of as the 'most brutal chapter of recorded history.'

"How appropriate are John G. Whittier's immortal words:

Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind . . ."

day by day

In Ecuador a little boy runs in terror from the Calderone chasm where he believes the evil spirits hover. People in war-torn countries run for shelter when the drone of an airplane is heard overhead. Local residents and visitors alike fear attempting to cross the "no-man's-land" between Jordan and Israel without the proper credentials. Turbulent flying conditions cause even the experienced traveler to have moments of apprehension and uncertainty. To view the Alps from an open cable car, to ride a speeding and daring roller coaster at an amusement park, or to dive from a high diving board does not give everyone a thrill of delight. Some women would rather encounter a strange man in their kitchen than a mouse or centipede!

On our recent trip to the Holy Lands, one half of our group had never flown in an airplane. Boarding the plane at Kennedy International Airport amid darkness, lightning, and rain, the group had some fears and doubts. Any new experience so vastly different has fear. Some strapped themselves tightly to their seats, and as the jet soared into the air, their knuckles were white from clenching the armrest and their clothing was wet from perspiration. All agreed that this fear of the unknown led them to the resources of their faith. One Christian grandmother testified to the experience of reassurance that came to her from the previous morning worship service. During the singing of the hymn these words spoke to her needs: "When clothed in his brightness, transported I rise to meet him in clouds of the sky."

Fear is a strong emotion that directs our actions daily. Some fears are deeply embedded, irrational, strange, and unexplainable. Some hinder us from living full, active lives.

Other fears are necessary and actual lifesavers. To have a fear of oncoming traffic, swimming in strange waters, or entering a quarantined area is to care about self-preservation. Fear is related to self-preservation. When danger is imminent, a swift effective reaction may spell survival. Constructive fear can be a healthy emotion.

DAILY DEVOTIONAL GUIDE

SUNDAY, OCTOBER 30
Matt. 14:23-31. By resorting to fear and worry, we show we either have forgotten God's presence beside us or lack faith in his power.

MONDAY, OCTOBER 31
Mark 5:25-34. Fear did not keep this woman from acting. Faith moves forward confidently, and fears are conquered.

TUESDAY, NOVEMBER 1
Mark 5: 35, 43. Results of hard work are not always immediately evident. God often works slowly, behind the scenes, within people. Wait and believe.

WEDNESDAY, NOVEMBER 2
Psalm 91. How often we are plucked from danger without our knowledge of that danger. As the angels ministered to Jesus, so they will guard us.

THURSDAY, NOVEMBER 3
Dan. 6:19-23.

"Dare to be a Daniel,
Dare to stand alone!
Dare to have a purpose firm!
Dare to make it known!"

FRIDAY, NOVEMBER 4
Luke 12:4-9. Think less of man and more of God. Our destiny is in God's hands – fear him who can do something about your life (immortal soul)!

SATURDAY, NOVEMBER 5
Acts 4:13-21. Intimidation is effective only when fear is the basis of action. Faith will stand fast!

SUNDAY, NOVEMBER 6
Acts 18:8-11. Corinth – the crossroads of immorality – met Paul, the bulwark of conviction for the right. By the help of God he spoke without fear for his life!

MONDAY, NOVEMBER 7
Luke 21:25-28. If the last thing we must do in life is something we do not want to do, then life is spoiled by death. Fear God, keep his commandments, and live!

TUESDAY, NOVEMBER 8
Psalm 56. We may be downcast and discouraged, but by faith in God we may look up and find courage to prevail!

WEDNESDAY, NOVEMBER 9
Ps. 27:1-6. No more fear. With the Lord as my light, I can see my way; as my salvation, I can know my future; as my strength, I can conquer all of life. Thank you, Lord, for this confidence.

THURSDAY, NOVEMBER 10
1 John 4:15-19. The more we love a person, the more we trust him. Therefore, perfect love of God demands unconditional trust.

FRIDAY, NOVEMBER 11
Heb. 13:5-8. Lack of faith produces fear. If your trust is in war, you must worry and fear. If it is in God, let him do the worrying and fearing.

day by day

SATURDAY, NOVEMBER 12
Rom. 8:35-39. Jesus speaks above the storms of life; he defies death and its clutches. His dependence was totally upon God and so must our dependence be for peace of mind!

Emotions can be useful

Emotions can be useful when we make them serve us instead of letting them control us. They cannot rule us; we must rule them. Fear is one of the real forces in our lives that motivates us to action for good or creates in us caution for the welfare of ourselves and others. The dimension of fear that causes worthless anxiety is the focus of our concern. How can I overcome fear? How can I control it?

Dr. George Buttrick was in the house of a friend during a severe thunderstorm. In the midst of the storm his friend's little boy got out of bed and came downstairs to see if his dad was still there. "I wasn't frightened, Dad," he said, "I just wanted to make sure that you were all right." He was frightened, of course, Dr. Buttrick observed. But his fear was overcome when he discovered his father was present.

How can fear be handled? First, you must know your own strength. Assess your own ability to meet situations. Reminisce on a past crisis and congratulate yourself for having attacked and overcome fear. Second, admit that you are afraid. Admission is not a sign of weakness but rather a sign of strength. Pretending not to be afraid when you are only prolongs a plan of action to overcome. Face yourself and admit your fears. Third, determine whether the fear is imaginary or real by searching for the basis of fear. Fourth, examine your own faith in relation to a specific fear. Put your faith to work for you! Faith is a therapy that sets you free! William James is quoted to have said, "Be not afraid of life. Believe that life is worth living, and your belief will help create the fact."

This past summer we stood on the shores of the Sea of Galilee listening expectantly to the guide describe the violent storms that arise on the lake which at the moment was the picture of peace. No wonder the disciples in the boat were caught in the storm! It is a bit more difficult to understand why they were caught short on faith. Isn't it true, however, that when life gets stormy, faith can give way to fear? The foe of fear is faith. That is why Jesus said to the disciples, "Why are you afraid? Have you no faith?" Faith is the quality that leaves a situation in the hands of Christ with perfect confidence. Jesus said to the blind man, "Go thy way; thy faith hath made thee whole."

On the family bulletin board, place poster signs (4 x 8) with the word *FAITH* on the one and *FEAR* on the other. Have each family member write on a slip of paper his greatest fears and place it underneath the sign "Fear." In subsequent family devotions take one of the listed fears and talk about it. On another slip of paper write some ways to overcome that specific fear and thumbtack it under "Faith." This will aid each child, teen-ager, or adult to face his fears with a plan of action.

Assimilate in the worship mood the reading of stories of men of courage both biblical and historical.

The Brethren Hymnal has excellent hymns that speak to the problem of fear. "Jesus, Savior, Pilot Me" (No. 288), "I Will Not Be Afraid" (No. 323), "Be Still, My Soul" (No. 263), "The Riches of God Are Eternal" (No. 475) are examples.

Among a number of good pamphlets on this subject, the following three are recommended for reading: "Understanding Your Young Child," Metropolitan Life Insurance Company; "Tensions and How to Master Them" and "Your Child's Emotional Health," Public Affairs pamphlets. — EARL AND VIVIAN ZIEGLER

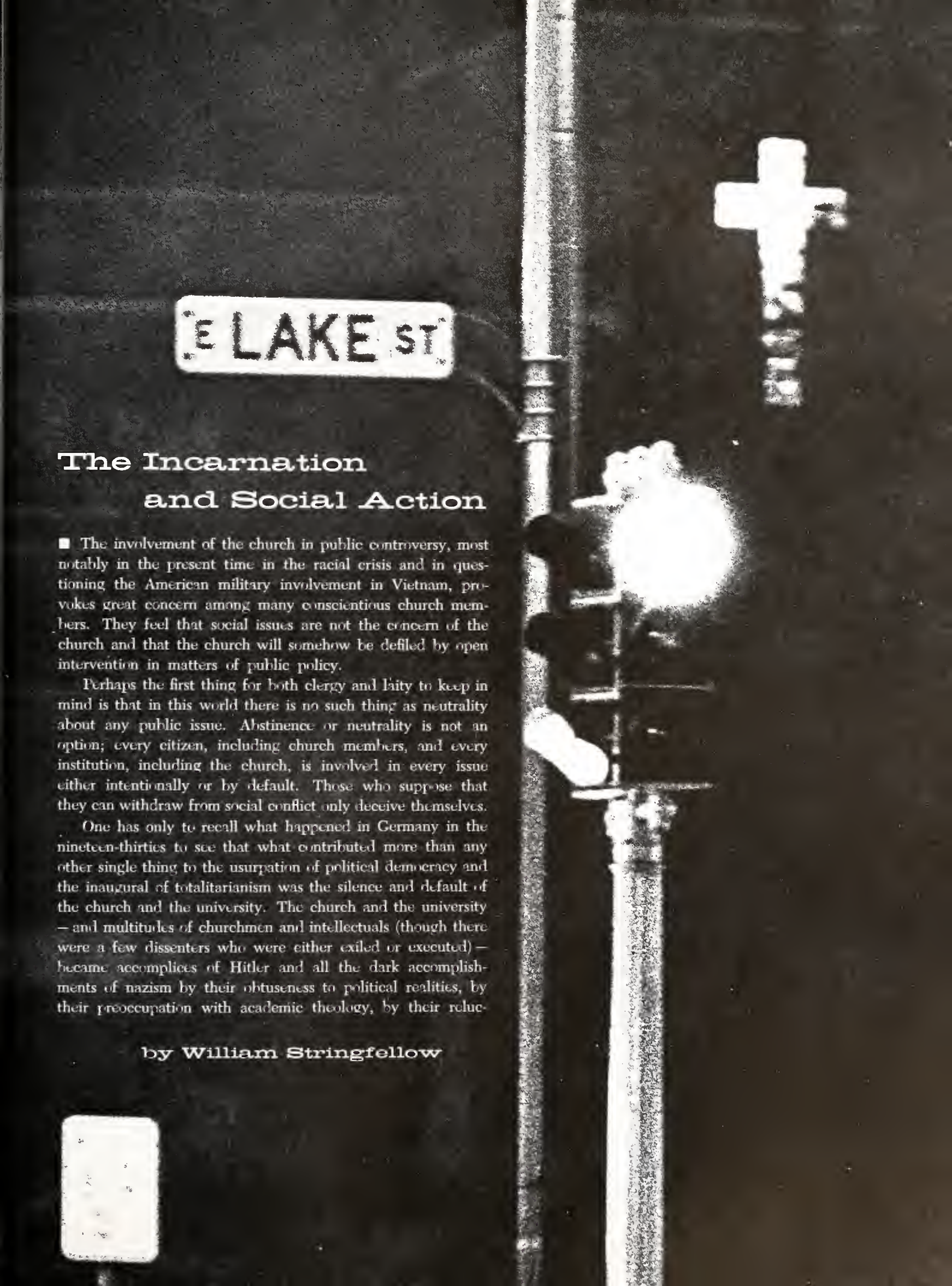
CALL TO CONCERT

Each early morning I feel deeply loved
when I stand still to know what mornings mean;
some intellect lets every cell be moved
in musical explosions, fierce and clean.

As I am deeply loved, the silence sings
until I feel it in my bones. I wonder
how I have learned the tune, whose guidance brings
on counterpoint, what power I am under!

Then I confess a share with all who sense
this intricate exchange; not I alone.
We hear a symphony of providence
at sunrise, souls in kinship known;
together, recognized in certainty,
when we feel deeply loved, so shall we be.

Myrtle Chance Allen



The Incarnation and Social Action

■ The involvement of the church in public controversy, most notably in the present time in the racial crisis and in questioning the American military involvement in Vietnam, provokes great concern among many conscientious church members. They feel that social issues are not the concern of the church and that the church will somehow be defiled by open intervention in matters of public policy.

Perhaps the first thing for both clergy and laity to keep in mind is that in this world there is no such thing as neutrality about any public issue. Abstinence or neutrality is not an option; every citizen, including church members, and every institution, including the church, is involved in every issue either intentionally or by default. Those who suppose that they can withdraw from social conflict only deceive themselves.

One has only to recall what happened in Germany in the nineteen-thirties to see that what contributed more than any other single thing to the usurpation of political democracy and the inaugural of totalitarianism was the silence and default of the church and the university. The church and the university – and multitudes of churchmen and intellectuals (though there were a few dissenters who were either exiled or executed) – became accomplices of Hitler and all the dark accomplishments of nazism by their obtuseness to political realities, by their preoccupation with academic theology, by their reluc-

by William Stringfellow

tance to speak out, by their refusal to protest, by their notion that the church should not be concerned with worldly affairs, by their profound apathy.

There were, of course, the paramilitary groups, the radical anti-Semites and the political fanatics aggressively seeking to establish nazism in power, but, in retrospect, these elements in German society were mightily and indispensably supported by the feigned neutrality, the supposed withdrawal, the failure to dissent, the silence and default of most church people, both clergy and laity, and of the so-called intelligentsia.

In public issues, every citizen and every institution is involved, one way or another, whether they want to be or not. This being so, the one virtually certain way for the Christian to be conformed to the world, the way for the church to be surely defiled, is in vainly practicing abstinence and supposing that one is thereby not involved.

The complexity and ambiguity, the proximate and provisional nature of secular social problems in no way counsels Christians to be apathetic or quiet. Let it be as plain as it can be: abstinence which is inadvertent or the fruit of apathy or complacency, default or omission is, theologically speaking, a form of nihilism — an affirmation of death as the ultimate reality in human existence.

UNICEF
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"Are you sure the neighbors will know we're Nobel Prize winners?"

The necessity, and indeed, inevitability of involvement for the Christian and for the church goes deeper than all this, however.

The elementary characterization of the gospel of Jesus Christ is the incarnation. The incarnation is not a mere theological abstraction — though it is often presented that way in the catechism. It is not some quaint or spooky figure of speech — though preachers sometimes use it that way. It is not even a difficult mystery; on the contrary, the incarnation means that God himself, through Christ, has shattered for men the very mystery of his being and purpose and activity in this world. The incarnation means that God's passion for the world's actual life — including politics and social issues — is such that he enters and acts in this world for himself. Apart from the incarnation there is no meaning in the Christmas message that God is with men, nor in Easter's assurance that God acts in this world for the benefit of all men, nor in Pentecost's evidence that God inaugurates the true society which is the church of Christ.

In other words, the church and the Christian people are not simply involved in public affairs of all sorts because of the nature of politics as such, by which all are involved and abstention is a fiction, but because they honor and celebrate God's own presence and vitality in this world, because they know that the world — in all its strife and confusion, brokenness and travail, contention and controversy — is the scene of God's work and the focus of God's love.

According to the gospel, God is not confined to the sanctuaries of the church. He is not enshrined at any altar. The only reason Christians gather now and then in sanctuaries is not because God is there but rather to celebrate and proclaim God's presence and action outside the sanctuaries — in the common life of the world.

Thus, those who suppose that the church should be restricted to "religion" or to "spiritual things" or to worship and shun involvement in public issues have a meager and, often, mistaken understanding of the gospel of Christ. Worship which has integrity in the gospel is always an intercession by God's people in this world for the cares and needs of all people in the world and is always a proclamation of God's action in the world and is always a thanksgiving for God's love for the world. Worship in some sanctuary of the church can only be authenticated where worship is at the same time enacted in the constant and profound involvement of the people of the church in the world's life and in the social witness of the church in the world. □

SHORT SHORT AFRICAN FOLK TALES FOR SMALL CHILDREN AS RETOLD BY LAWRENCE CLARK

THE LAZY BOY

Once there was a boy who was a very foolish boy. He did not like to do any work. He did not even like to go to school. He just liked to play, that was all, because he was lazy!

On a certain day, the boy left his home to go to school. Before he got to school he stopped and decided not to go to school that day. But as he was deciding not to go on to school, he also decided that he could not go back home. If he went back home, his father would see him and would put him to work.

So what do you think he did? He turned off the path and went out into the jungle. He knew that there would be no children around to play with since, if they were not in school, they would be working for their fathers.

The first thing he saw in the jungle was a honeybee gathering nectar from a flower. He said to the bee, "Come, friend bee, let us go and play."

And then the bee said, "I cannot spend my time playing. I am not able to sit around without working. I have to gather nectar to make honey."

Then the boy gave up talking to the bee and went on his way. After a while he saw a bird gathering grass to make his nest. The boy said to the bird, "Come, friend bird, let us play."

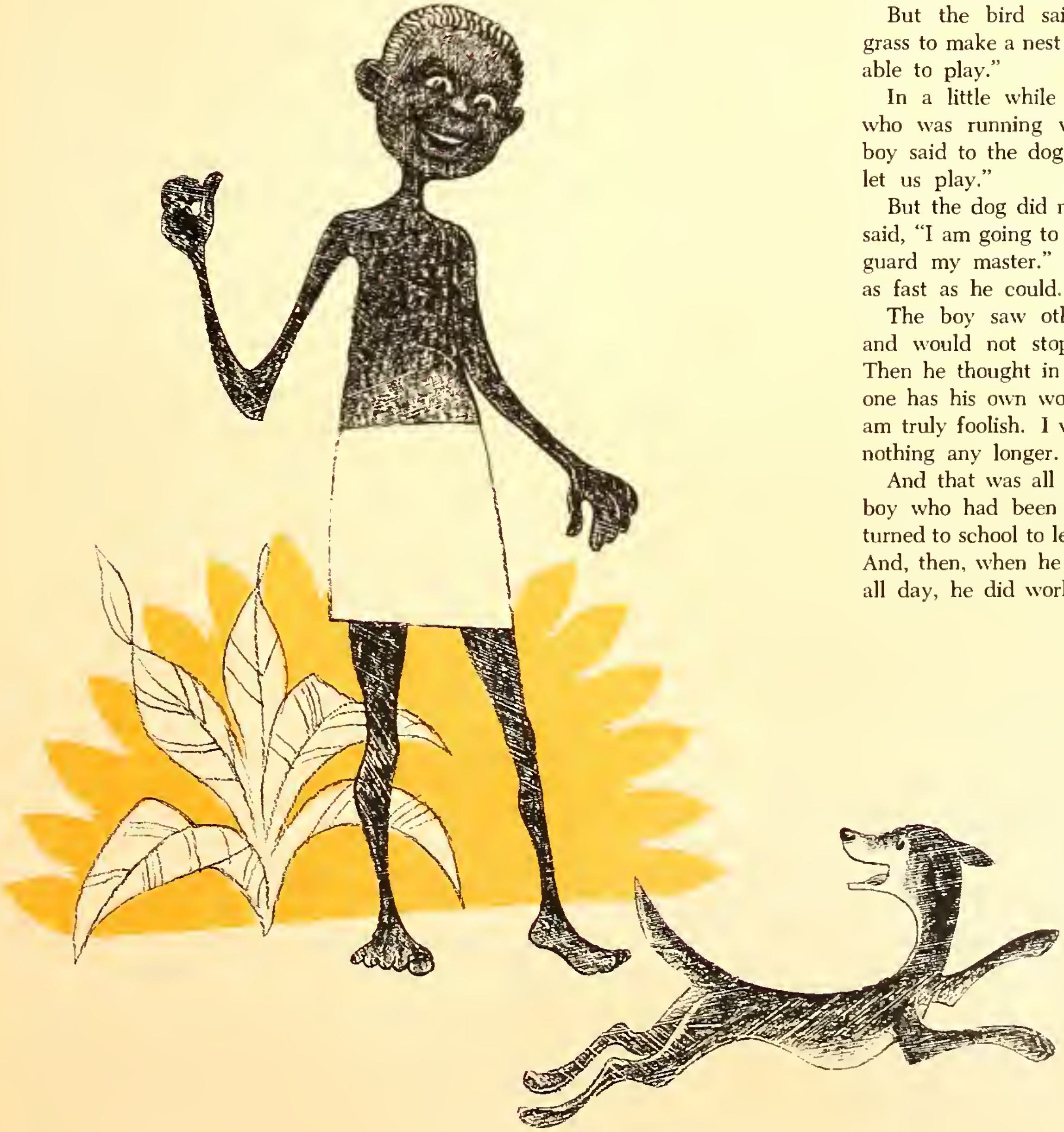
But the bird said, "I am gathering grass to make a nest for myself. I am not able to play."

In a little while the boy met a dog who was running very fast. Then the boy said to the dog, "Come, friend dog, let us play."

But the dog did not want to stop. He said, "I am going to my house that I may guard my master." And he ran on just as fast as he could.

The boy saw others who were busy and would not stop to play with him. Then he thought in his heart that everyone has his own work, but, as for me, I am truly foolish. I will not just sit doing nothing any longer.

And that was all there was to it. The boy who had been lazy before now returned to school to learn from the teacher. And, then, when he did not go to school all day, he did work for his father.



Foster parents did more than provide a home for Bob. They gave him

A Sense of Belonging

■ It was a cold Saturday night in February. While the oven heat gave off extra warmth in the house, the aroma of the duck dinner I was preparing filled every corner. We had invited the newly elected young minister and his wife into our home. When they arrived, we talked about the weather. For, besides being very cold, there was a glaze of ice on streets and sidewalks.

Then, at the table, with little of the duck remaining, the talk turned to the ministry. The Rev. Robert Turner, whom we knew more personally as Bob, told us that he had been filling the pulpit at Shippensburg. He had an appointment for the next morning. Once again, all of us thought of the weather. A trip of approximately fifty miles seemed a long distance on ice. Knowing about the forecast of snow before morning, my husband said he would enjoy riding along with Bob. So it was that with several inches of snow on top of a glaze of ice, two men found their way to Shippensburg because one had a sense of belonging to the ministry of the people.

What made belonging of such importance to Bob? It was not an attitude that he was the all-important person. To know Bob was to know a quiet and sincere personality. Instead, his attributes were a real awareness and live interest in people.

During much of his life, Bob belonged to no one. All through his childhood people asked questions. Where was his mother? Didn't he have a father either? What was his name? Why wasn't it the same name as the people he called father and mother?

These people, whom Bob knew as his parents, had offered their home and their name to him. They wanted him to be their very own. It was with some sorrow and much love that he hesitated. If he could only know his background! Could he give himself wholly to these people if he already had a mother or father? Some of his schoolmates had called him "illegitimate." He searched for a long time before he found the meaning of that word.

Bob's foster father was one of the best a boy could have. He seldom had much to say, but he would show Bob how to do many things. His nimble fingers turned out numerous pieces of furniture for their home and repaired much of the farm machinery when it needed it. From this background, Bob learned about mechanics. Some of his first jobs were in this field.

The first night in his foster home, at the age of three, he quickly felt comfortable in the warmth and love of their daughter who was also a foster child. Soon, he recognized and was grateful for their quiet mother who flung wide the rooms of her heart of love. One of his fond memories is of the cookies she baked. His favorite food was a brown flour potato soup. He ate it with the relish of a hungry farm boy. After entering college, he still looked forward to vacations when her concern and interest and a hot bowl of soup awaited him.

College requirements were eventually fulfilled, and his ordination to the ministry became a reality. Then, Bob and his wife, Ada, accepted their first full-time pastorate in Second church at York, Pennsylvania. Reared in a rural atmosphere, both had an adjustment to make to the congregation. The lives of these people centered in the large industrial city. Here, Bob found that his vocation as a machinist was an effective tool. He could belong to his people. One of the first projects undertaken there was a summer junior high camping program. With the capable assistance of Earl Masimore, the camp grew from twelve to fifty-five campers. On Friday evenings, there was a successful program for juniors at the church. Music, films, and crafts were used as the means of teaching Christ-centered relationships. Both Ada and Bob taught in a weekly program of released time Christian education. Since the public school was located so close to their church building it was the logical one to use. Bob said, "It was a wonderful way to reach children who never attended a church regularly. As a pastor it gave me an opportunity to get into many homes; the cooperation of the school was A-I and perhaps is proof of the advantages the church could have." Then Ada added, "It did take plenty of sacrifice and some real dedication, but when the closing program brought out an enthusiastic audience, we knew it was successful."

Bob's dedication to the ministry made seminary training a must. He decided to enroll in Lancaster Theological Seminary. At the same time, he received a call to part-time ministry at the Stevens Hill church. The success of their summer Bible schools was one of the highlights. Through getting acquainted with the children in Bible school Bob found much opportunity to work with the unchurched families of the neighborhood.

"A Christian, whether it is you or you or you," he would say, "has a definite place to fill in this world." Again, he would illustrate through his knowledge of mechanics. Showing them several minute pieces of metal, he would illustrate that, when each did the particular job for which it was made, the large piece of machinery performed successfully. Each has his place to fill! Was this, too, a way of saying that each person belongs to someone, somewhere?

While Bob was in part-time ministry at Stevens Hill, he accepted a position in the domestic relations office in Lancaster, Pennsylvania. Here, he found a tremendous need. Previous to his introduction to this office, every case was sent before the judge. Now it was Bob's responsibility to collect all the information he could get on the case and then arrange for a hearing in the office. It soon became apparent that good counseling was needed for many of these couples. Bob gave a helping hand wherever he could. This was not always agreeable to attorneys and officers of the law. As time passed, it became an either-or position. Either no counseling, no visiting in the jail, except for purposes of obtaining information, or no job in domestic relations. With no challenge to show couples that they could work at their marriage and make it successful, with that sense of belonging dismissed, the job lost its meaning for Bob.

Again, Bob and Ada heeded a call and became the first full-time pastor and wife for the Salunga congregation. This differed from the pastorate at York in that this was once more the familiar ground of rural people. Bob learned to know that the transition of a church from free ministry to full-time pastorate is not always an easy road. For some, the sense of belonging is disturbed. He also felt, however, that the time spent there was a definite stepping-stone for the congregation.

One of the challenges presented to him in recent years was the closing of the Brethren's Children's Home in Neffsville. Here were girls who had real needs. Bob felt that many children rebel or are disturbed because they are lonely. They need to know they belong to someone.

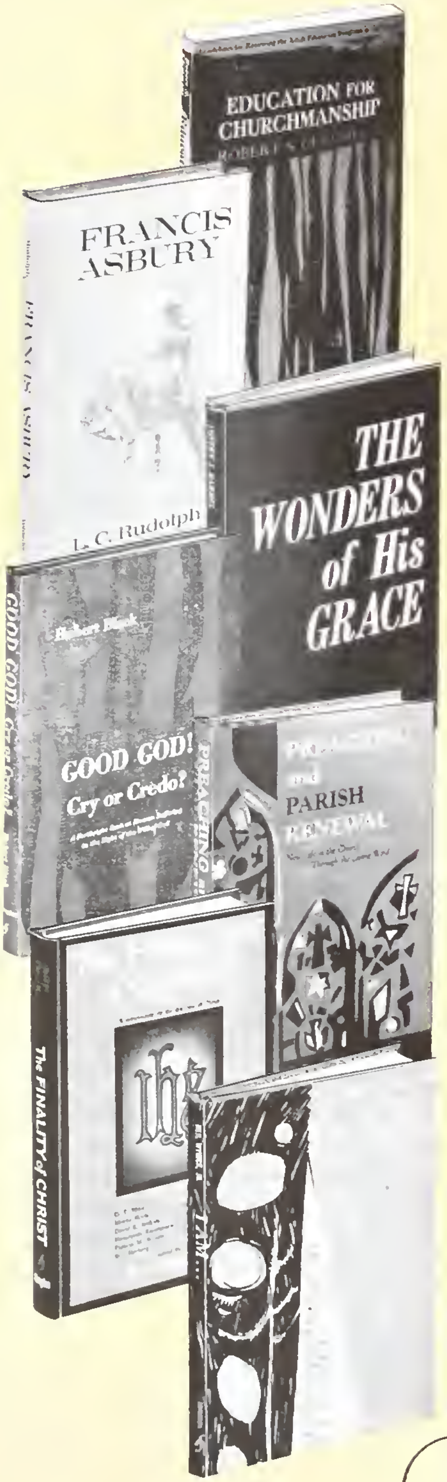
It has been a long way since Davy, as Bob is called in a book written about his life, was carried up that long flight of stairs in his foster home to an unfamiliar bed. But, even at the age of three, he had been participating in prayers which began to mold his life. He was fortunate. As a baby he had been laid on a doorstep in Philadelphia. The building was a Christian Gospel Mission. The residents of the home placed him in a children's home in Millersville. The years in his foster home had given him values that drew the attention of his wife. Loyalty and confidence were some of the lessons he had learned. His foster parents always trusted him too. They had the assurance that he would share any problems that seemed too big for him to solve. It did not matter so much that he truly belonged to no one now, for he found contentment in belonging to his wife and joy in having a son. Today, as they go forward together, there is that strong desire to be of service to those in need. Therefore, besides teaching daily in the high school, Bob is filling the pulpit of the Huntsdale church, close to Carlisle, Pennsylvania. After years of search he actually found his mother, and that one spot of loneliness was finally erased.

The story of Bob's life has been written by Christmas Carol Kauffman. She has written other well-known fictional books. The Rev. Morris Lehman, a boyhood friend of Bob suggested to Mrs. Kauffman the story possibilities. The book is true to life for the most part. The biggest difference between fact and fiction is that Mrs. Kauffman made Bob a schoolteacher upon his completion of college. He did not teach school, however, until recently when he accepted a position at Donegal High School. He is currently teaching at McCaskey High School in Lancaster, Pennsylvania. He teaches industrial arts and finds it a means to fulfill his lifelong dream, that of guiding and meeting the needs of young people, that of teaching them to belong in the world of today. ☐

The fictional account of Bob's experience appears in *Search to Belong*, by Christmas Carol Kauffman, published in 1963 by Herald Press.

by OLIVE PETERS

spiritual guides for today's Christians



FRANCIS ASBURY

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ABINGDON PRESS

Not a place but a plight

THE COMEDIANS, by Graham Greene. Viking, 1966. 309 pages, $5.75

THERE ARE TIMES as we are reading news reports, especially those regarding events in foreign lands, when we forget that impersonally worded accounts and statistics are really about individual human beings. Often a clearer understanding of current world problems comes from fiction than from the front page of the newspaper or even from its editorials. A novel, with its strong emphasis on character development, can so forcefully confront a reader with the true situation – in human terms – that what was merely a timely topic of friendly chatter when it first happened becomes for him a gripping concern. The many novels dealing with current affairs are valuable reading for anyone who wants to be intelligently informed, although one must ever be alert for elements of propaganda and superficial documentation.

As nearly as I can tell from conversation with friends who have lived in Haiti, Graham Greene has written a reliable account of conditions there in his latest novel, *The Comedians.* He has made no attempt to alter or disguise the dictatorship of "Papa Doc" Duvalier, the terrifying actions of the governmental police known as the *Tontons Macoute,* the squalid living conditions, or the principal settings. After a person reads Greene's account, Haiti is no longer just a place; it is a plight.

If a novel is to fulfill its potential, however, it must be more than a compelling treatment of the news of the day. In *The Comedians* Greene shows that he is an experienced, skillful novelist.

The story begins on a cargo ship as it nears Port-au-Prince to discharge its several passengers. The narrator is a semi-orphaned European named Brown who has inherited a large tourist hotel in Haiti. Also on board are a Mr. and Mrs. Smith from Wisconsin, the former having once been a minor-party candidate for president. Greene has some fun ridiculing their mission to establish a vegetarian center in Haiti, but he steadily builds our respect for them despite their idiosyncrasies. The trio of plain names is completed by Major Jones, a puzzling character who comes and goes throughout the book and whose only consistent trait is that he makes people laugh. Soon after the boat docks, we meet Martha, an ambassador's wife with whom Brown is intimately involved; Dr. Magiot, a stalwart Haitian with deep leftist convictions; Philipot, an oppressed poet turned guerrilla; and Concasseur, a *Tonton Macoute* who represents all the viciousness and cruelty of the Duvalier government.

The characters are not persons I especially liked. Despite the depth, individuality, and credibility Greene gives them, the reader never feels as if he really knows them. And yet they are persons in whose lives I became involved.

The theme which gives the novel both its unity and its title concerns "the confused comedy of our private lives." The game of life is confused because sometimes the man who most seems to be a player wearing a comic mask shows his heroic sincerity by dying for his cause. The good comedian is committed to a cause, and Greene shows us characters who are devoted to a free Haiti; to vegetarianism, prohibition, and pacifism; to Marxism; to a child; even to fun. Perhaps, he suggests, beneath these various masks there is a common faith. The bad comedian, the one who knows neither God nor the nature of life in any way, is uncommitted, indifferent, but often seems most serious. Greene develops his theme and his characters in ambiguities and paradoxes, but his story, his descriptions of Haiti, and his awareness of spiritual values are always clear. – RICHARD A. LIVINGSTON

REVIEWS / RECORDS

J. S. BACH: CANTATAS No. 60 and No. 147 (Archive). This is the only available recording of No. 60, *"O Ewigkeit, du Donnerwort"*; competing versions of No. 147, *"Herz und Mund und Tat und Leben,"* contain the latter alone. So this is not only a sensitively performed and authentically instrumented recording, but a kind of bargain as well. It is interesting to note that there are eighteen recordings of one of this cantata's chorales: "Jesu, Joy of Man's Desiring." Only within the past couple of years has it been possible to hear on records this beautiful piece as part of the whole to which it belongs. The cantata is not among Bach's greatest, but it is certainly worth hearing as a whole. Its shorter companion is a modest but ingratiating dialogue between allegories of fear and hope; its musical mildness belies the stirring title, "O Eternity, Thou Thunderword," but the aria, *"Selig sind die Hoffen,"* is a memorable one.

ROBERT WARD: SACRED SONGS FOR PANTHEISTS and SYMPHONY No. 3 (Composers recordings) are appealing works in a neo-Romantic idiom akin to Samuel Barber's. You do not have to be a pantheist either; three of the five songs are to words by the Jesuit poet, Gerard Manley Hopkins – "Pied Beauty," "Heaven-Haven" and "God's Grandeur." The other two texts are by James Stephens and Emily Dickinson. Soprano Sylvia Stahlman does them reasonable justice, and William Strickland conducts the Polish National Radio Orchestra. The music tends to be lush, but not overbearing – not quite movie music, but near enough to be accessible to a broad public. The symphony is enjoyable, too, but I would have preferred more songs like these – under whatever title.

Who's Afraid of Virginia Woolf?

When the announcement came that Warner Brothers was producing Edward Albee's "Who's Afraid of Virginia Woolf?" with Elizabeth Taylor and Richard Burton, there was much trepidation in this corner. This had the potential for a typical Hollywood mishmash of one of this decade's most significant plays. Instead of these fears being realized, Hollywood has turned a corner. The result is perhaps the most significant American film since "Citizen Kane."

Albee has dealt with a theme – the nature of truth and illusion – which only a handful of playwrights have been able to use successfully. Pirandello, who obviously informs much of Albee's work, is particularly notable. The distinction between truth and illusion is different from the philosophical search for the nature of reality. Most of what we see and hear about in "Virginia Woolf" is real – including the pivotal point: George and Martha's son, who remains real to them even in their exorcism of him.

Martha (Miss Taylor) and George (Mr. Burton) are a middle-aged college faculty couple, who recognize truth in one another, but who clothe it over in layers of illusion. Their relationship is almost a demonic I-Thou, so complete is their communication with the inner truths of one another. Their love was described by Erich Fromm in *The Art of Loving* as a "symbiotic union" – uniting the masochist (George) with the sadist (Martha). The important point for the play is when Fromm concludes, "The sadistic person is as dependent on the submissive person as the latter is on the former; neither can live without the other."

What is formidable about Albee's treatment of this theme is that the masochist turns on his tormentor, using illusion to destroy the games they have set up. Yet, although this act is destructive, it has opened the way for a real tenderness in communication. Illusion becomes the midwife to the birth of a higher truth, as seen when Martha admits to the question, "Who's afraid of Virginia Woolf?": "I am, George."

George and Martha play their games before a new faculty couple, Nick (George Segal) and Honey (Sandy Dennis). They are the catalysts for destruction and redemption during one night of drunken flagellation. The ambitious Nick is dragged under by his inability to distinguish between truth and illusion, and even though he thinks that he understands at the end, the closing moments demonstrate that he does not.

To this potent theme and content Ernest Lehman has brought a masterful production, flawed in only one respect. In the middle of the film the couples leave the house, ending up at a roadhouse. The intensity which has been building for the viewer is broken by this transition, and it is not until the film nears its climax that the intensity envelops the audience again to agonizing effect.

Mr. Burton is controlled perfection as George. Miss Taylor, though not quite reaching his heights, demonstrates here that she is an actress and not just a sex symbol. Mr. Segal is excellent as Nick. Miss Dennis is disappointing, but then her role is the weakest in the script, and she has found what few nuances there are in it.

Mike Nichols, making his film directorial bow, shows a fine command of the cinema processes. He has used both Wellesian depth-focus and a sustaining pace of his characters to good purpose. Alex North adds a nicely undertoned music score.

The much-discussed profanity in the movie is initially shocking (simply because one has not heard it from the screen before). It soon blends into the background and becomes just a necessary part of the *raison d'etre* for this excursion into truth and illusion.

"Virginia Woolf" is not for everyone. But it is for those who have the fortitude to accept truth (and if God is truth should not the Christian be searching for this kind of fortitude?). This is a remarkable demonstration of the way illusion gives birth to truth, both destructively and creatively. – Dave Pomeroy

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212. Walking With The Lord—Bill Mann: The Lord's Prayer, Not A Sparrow, and more.

HAVEN OF REST
SHIPMATES OF SONG

246. Shipmates of Song — Haven Of Rest Quartet: It Took A Miracle, Shine For Jesus, and more

OVER THE SUNSET MOUNTAIN
BILL PEARCE
DICK ANTHONY

38. Over The Sunset Mountain — Bill Pearce and Dick Anthony sing: God is Love, others

ENCHANTING
KOREAN ORPHAN CHOIR

248. Enchanting Korean Orphan Choir - The Lord's Prayer, Happy Wanderer, plus 14 more.

THE MELODY FOUR QUARTET
IN SESSION

122. In Session — The Melody Four Quartet Go Down Moses, Heaven Came Down, many others.

OLD TIME RELIGION
Bob Daniels

135. Old Time Religion — Bob Daniels: I'll Fly Away, There Is A Great Day Coming, others

PAUL MICKELSON
RESPLENDENT THEMES

214. Resplendent Themes—Paul Mickelson: Sweet Hour of Prayer and others.

SONGS OF THE SAWDUST TRAIL
ALAN McGILL

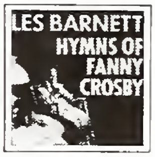
163. Songs Of The Sawdust Trail - Alan McGill sings: Brighten The Corner, 11 more.

THE ADDICTS SING
Nine Former Addicts

350. The Addicts Sing—We've Come This Far By Faith, I Asked The Lord, I Believe, and more.

GREAT MOMENTS OF SACRED MUSIC
Jerome Hines

243. Great Moments Of Sacred Music—Jerome Hines, The Lord's Prayer, and 11 others.


LES BARNETT
HYMNS OF FANNY CROSBY

28. Hymns of Fanny Crosby — Les Barnett, organ: Tell Me the Story of Jesus, many others.

I Love To Tell The Story
JEROME HINES

342. I Love To Tell The Story — Jerome Hines O For A Thousand Tongues, and more

Sing A Song Along
WITH CAM FLORIA AND THE CONTINENTALS

231. Sing A Song Along—Cam Floria and the Continentals Sing: O Purify My Life, and others

BILLY GRAHAM CRUSADE ECHOES
Don Hustad & Tedd Smith

217. Billy Graham Crusade Echoes with Don Hustad & Tedd Smith - 12 hymns.

I'M NOT ALONE
JACK HOLCOMB

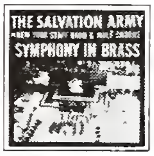
141. I'm Not Alone Jack Holcomb What A Friend, Blessed Assurance, others.

JIM ROBERTS
FAITH UNLOCKS THE DOOR

223. Faith Unlocks The Door Jim Roberts star tenor, Just A Closer Walk With Thee, others.

Music... To Live By
LORIN WHITNEY

133. Music To Live By- Lorin Whitney Pipe Organ. Art Thou Weary, Only Trust Him, 12 in all.


THE SALVATION ARMY
SYMPHONY IN BRASS

126. Symphony in Brass—The Salvation Army, N.Y. Staff Band and Male Chorus.

The Distinguished
Old Fashioned
REVIVAL HOUR
Quartet

283. Old Fashioned Revival Hour Quartet Higher Ground, I'm On The Battlefield, more.

"THIS I LEAVE YOU..."
JOHN CHARLES THOMAS

149. "This I Leave You...with affection" by John Charles Thomas. 15 favorite hymns.

A VISIT WITH STUART HAMBLEN

150. A Visit With Stuart Hamblen —The most outstanding composer of gospel songs.

MARCHING ON
THE NEW YORK STAFF BAND AND MALE CHORUS

367. Marching On — Salvation Army Band & Chorus: March From The 6th Symphony, and more

102 Strings
RALPH CARMICHAEL

152. 102 Strings—directed by Ralph Carmichael: My Friend And I, Heaven In My Heart, etc.

SINGING TOGETHER
MARY JAYNE and POLLY

177. Singing Together-Mary Jayne & Polly, A Place That I Know, Since I Believed, more.

REVIVALTIME CHOIR
HAPPY JUBILEE

284. Happy Jubilee — Revivaltime Choir sings I Cannot Fail The Lord, many more.

In Times Like These
J.T. ADAMS and THE MEN of TEXAS

159. In Times Like These—J. T. Adams tenor. Chapel Bells, But This I Know, plus 10.

Gloria in person

155. Gloria Roe In Person — Accompanied by Kurt Kaiser and Orch

SONGS FROM THE HEART
Frank Boggs

35. Songs From the Heart — Frank Boggs: The Old Rugged Cross, Then Jesus Came, more

RALPH PLATT
LORIN WHITNEY
THE BIRDS SING HIS PRAISE VOL. I

151. The Birds Sing His Praise—A combination of bird voices with Lorin Whitney at the organ.

TWO SERMONS BY
BILLY GRAHAM
THE CROSS OF CHRIST
THE FRONTIERS OF TOMORROW

115. Two Sermons by Billy Graham—The Cross of Christ and The Frontiers of Tomorrow.

CHAPEL BELLS
Mary Jayne

281. Chapel Bells —Mary Jayne sings: Peace In The Valley, Down By The Riverside, and 8 more

BUD TUTMARC
SACRED HAWAIIAN MELODIES

139. Sacred Hawaiian Melodies—Bud Tutmarc on steel guitar, organ background. 12 inspired hymns.

BURL IVES
SHALL WE GATHER AT THE RIVER?

242. Shall We Gather At The River? - Burl Ives sings: Bringing In The Sheaves, Lily Of The Valley, 14 hymns in all.

IVORY PALACES
LEW CHARLES
At The NBC Pipe Organ

114. Ivory Palaces —Lew Charles at NBC Pipe Organ, background for meditation and prayer: Beyond the Sunset, more.

THE WHITE SISTERS SING
HOW GREAT THOU ART

158. How Great Thou Art-The White Sisters sing: I Am Not Worthy, The Haven Of Rest, When I Remember, 9 more.

in brief

PERSONAL MENTION

John B. Grimley, missionary in Nigeria for over twenty years, has coauthored a perceptive, detailed study of the progress of missions in Nigeria. The book, entitled *Church Growth in Nigeria,* is available in a $3.25 paperback edition from the General Offices of the Church of the Brethren, Elgin, Ill. 60120. . . . **Herman Landis,** having retired from the active pastorate, is now located at 2703 Hillcrest Drive, La Verne, Calif. 91750.

. . .

Congratulations are in order for two couples in the Martinsburg congregation, Middle Pennsylvania, who have celebrated their fiftieth wedding anniversaries: **C. Urbana and Mary Brumbaugh Stayer, David F. and Cora Steele Reighard:** for **Frank and Mamie Ginder Teeter,** who observed their fifty-third, and for **Clarence and Maude Haershberger Rhodes,** who marked their sixty-first. . . . **Mr. and Mrs. Roy Trimmer** of Long Beach, Calif., have celebrated their fifty-seventh wedding anniversary, and **Mr. and Mrs. Norman Shick** of Waterloo, Iowa, have observed their fifty-ninth anniversary.

. . .

Ernest W. Carl, chairman of the La Verne College board of trustees, died Sept. 15 after a long illness with cancer. Mr. Carl was vice-president of Mount San Antonio College and an active churchman and civic leader. . . . **Shirley Heckman,** a member of the Prince of Peace congregation, Denver, Colo., has been appointed an instructor at St. Thomas Seminary College, a Catholic institution, teaching a series of three courses in their education sequence. She is continuing her work as student at the Iliff School of Theology and as the pastor's administrative assistant.

. . .

T. Quentin Evans has returned to head the department of sociology at Manchester College after a year's sabbatical leave. Also returning to the campus are **Allen Deeter,** who was resident director in Germany last year of the Brethren Colleges Abroad program; **Tom Roland** as director of drama following a year with the Theatre St. Paul in St. Paul, Minn.; and **Edward G. Miller,** who spent last year in postdoctoral study at Princeton University.

. . .

Homer F. Hoover of Duncansville, Pa., part-time pastor of the Rockhill church, died in August. He and Mrs. Hoover were about to move into the newly purchased parsonage at Orbisonia. . . . **Kurtis F. Naylor,** formerly a pastor and a Brethren Service director, became associate director of the International Affairs Commission of the National Council of Churches on Sept. 1.

. . .

Mrs. Jean Shank, a member of the Prince of Peace church, Dayton, Ohio, will become full-time director of radio and television for the Church Federation of Greater Dayton on Jan. 1.

NOTEWORTHY

An unofficial report from Elder Ngamariju of Nigeria indicates that **baptisms for ten months** of the past church year numbered 2,570 from 26 congregations, approximately 100 additions per church. Teaching and nurturing these new members is a tremendous job for the church in Nigeria.

Consideration is being given by the Church of the Brethren and the United Andean Indian mission in Ecuador to the development of a **Quechua translation of the Bible** to serve the Indians of the Andean highlands. . . . The October unit of **Brethren Volunteer Service trainees** at New Windsor, Md., is the largest on record, totaling in the seventies. According to Wilbur Mullen, director of BVS, a major factor is the pressure upon young men from the draft system.

. . .

Four Church of the Brethren congregations in Kansas – Morrill, Granada, Rock Creek, and Sabetha – served 2,200 motorists free coffee, tea, milk, Kool Aid, and cookies in a seventy-eight-hour-long **Labor Day weekend coffee break** at the junction of U.S. highways 36 and 75, near Sabetha. Community and state officials gave full support to the project, aimed at encouraging safe and relaxed driving during the weekend holiday.

Mt. Vernon Church of the Brethren, near Waynesboro, Va., observed its one-hundredth anniversary on Sept. 22 and 25 with an open house and the dedication of the organ on the first date. Former pastors were invited to the all-day services on Sunday, the 25th. Robert Sherfy, the son of an early pastor, E. F. Sherfy, was the afternoon speaker.

. . .

A special **collectors' art exhibit** on loan from de Cinque Graphic Art of Philadelphia was displayed in Friendship Hall on the McPherson College campus in September. Originals by Miro, Dali, Chagall, Renoir, Picasso, Rouault, Rembrandt were among the prints displayed. Also shown were sixteen water colors of western landscapes by J. Van Wagoner, assistant professor of art at Weber State College, Ogden, Utah. The Old Bergen Art Guild is circulating these prints to various institutions in the United States.

The highlight of homecoming activities at McPherson College on Oct. 22 was the **dedication of the new dormitory** for men. Named Bittinger Hall for former president, Desmond W. Bittinger, the new facility houses 168 students. It is air-conditioned throughout.

Two congregations – Crab Run in Northern Virginia and Beaverton in Michigan – had **homecomings** on Oct. 9. Speakers at the latter were Perry Hoover and Ernest Jehnsen, former pastors.

THINGS TO COME

Dedication of the new 150,000-volume capacity library at Manchester College will be one of the events of homecoming day on Oct. 29. Mr. Guy Lyle, director of libraries at Emory University, Atlanta, Ga., will speak. In the library seating for 500 students is available at study tables and carrels. Other facilities include research rooms, conference rooms, special collections area, typing room, record listening area, and equipment for microfilm and microcard reading and copying.

Woodbury congregation, Middle Pennsylvania, will observe its ninetieth anniversary on Nov. 6, with Howard Keiper speaking at the morning service, a review of its history in the afternoon, and the first service of a week's revival, led by Wilmer Hurst, in the evening.

Harold Z. Bomberger will be the guest leader for a weekend preaching mission at the **Elkhart City church**, Ind., on Nov. 25-27. . . . **Upper Conewago congregation**, Pa., has scheduled a Bible conference at the Mummert house for Nov. 9-13.

PASTORS AND PASTORATES

Walter Racker, a member of the United Church of Christ, is serving the LaMotte Prairie-Oak Grove Federated church and the Plymouth United Church of Christ in Southern Illinois. . . . **Byard F. Snyder** has been called as the interim pastor of the Decatur church, Ill.

Eldon G. Shingleton is the pastor of the Oak Park congregation, Oakland, Md. . . . A former schoolteacher, **Delbert L. Smith** is serving the Osage church, Kansas. . . . Formerly at Broadfording, Md., **Loyal Vanderveer** is now at the Allensville charge of the Johnsontown congregation, Middle Maryland district.

William E. Walters, having terminated his work with the Mansfield church, is now serving the Maple Avenue, Canton, and the Mt. Pleasant congregations in Northern Ohio. . . . **Harper S. Will** is now located at the Pittsburg church, Middle Indiana.

OPPORTUNITIES

Brethren Tours plans a **bus tour** of the Northwest and Western Canada in connection with the Eugene Conference. En route Wichita, Wiley, Grand Junction, Fruita, and Nampa will be stops. Returning the tour will include Wenatchee, Tonasket, Jasper Park, Lake Louise, Banff, Grand Tetons, Yellowstone, Bad Lands, and the Black Hills Passion Play. A few seats are still available. Write: L. W. Shultz, 603 College Ave., North Manchester, Ind. 46962, for schedule and particulars.

CALENDAR

Oct. 28-29	District Conference, Northern Illinois and Wisconsin, Dixon
Oct. 28-29	District Conference, Middle Pennsylvania, Pine Glen
Oct. 28-30	District Conference, Middle Maryland, Mountain View
Oct. 30	World Temperance Sunday
Oct. 31	Reformation Day
Nov. 3-5	District Conference, Idaho and Montana, Fruitland
Nov. 4	World Community Day
Nov. 4-5	District Conference, Eastern Pennsylvania, Indian Creek
Nov. 4-6	District Conference, Southern Ohio, Pitsburg
Nov. 5	District Conference, Western Pennsylvania, Morrellville, Johnstown
Nov. 6	Peace Emphasis Sunday
Nov. 15-18	General Brotherhood Board, Elgin
Nov. 20	Brethren Service — SOS offering
Dec. 10	Human Rights Day
Dec. 11	Universal Bible Sunday
Dec. 25	Christmas offering for worldwide missions

DEATHS

Beahm, Rosa J., Roanoke, Va., on May 13, 1966, aged 94
Bingham, Nannie, Sabetha, Kansas, on July 11, 1966, aged 83
Blacksten, Lulu May, Ellicott City, Md., on July 11, 1966, aged 75
Bowers, Alice, Johnstown, Pa., on June 20, 1966
Bowers, Ruth, Norfolk, Va., on March 8, 1966, aged 70
Cline, Mazie, Flora, Ind., on June 21, 1966, aged 77
Clites, Elva, Johnstown, Pa., on May 8, 1966
Crissman, Ruth, Colorado Springs, Colo., on June 23, 1966
Dick, George, Johnstown, Pa., June 30, 1966
Dinges, Minnie B., New Market, Va., on Aug. 7, 1966, aged 79
Dolby, Nora, Muncie, Ind., on May 20, 1966, aged 72
Eakin, Ray F., McLean, Va., on June 13, 1966, aged 57
Fishbaugher, John D., Harmony, Minn., on June 3, 1966, aged 74
Fox, Benjamin, Greeley, Colo., on June 30, 1966, aged 75
Furlong, Effie May, Greenville, Ohio, on June 19, 1966, aged 89
Gates, L. Gertrude, Milden, Saskatchewan, Canada, on May 6, 1966, aged 83
Griffith, Roemer, Martinsburg, Pa., on July 3, 1966, aged 75
Grimes, Paul, Muncie, Ind., on April 24, 1966, aged 51
Gross, Margaret A., Kansas City, Mo., on July 26, 1966, aged 52
Hitchcock, Bertha M., Oak Hill, W. Va., on June 22, 1966, aged 63
Holsopple, Edwin E., Greensburg, Pa., on June 23, 1966, aged 84
Hoover, Naomi E., Rheems, Pa., on June 22, 1966, aged 73
Huffman, Ella, Bridgewater, Va., on June 24, 1966, aged 85
Hunt, Alice R., Libertysville, Iowa, on June 16, 1966, aged 89
Hunter, Thomas E., Columbus, Ohio, on Aug. 5, 1966, aged 75
Jordan, Rachel D., Roanoke, Va., on March 1, 1966, aged 69
Kantner, Guy H., Woodland, Mich., on July 8, 1966, aged 67
Keener, Ethel, Colorado Springs, Colo., on June 27, 1966
Krout, Robert S., Cordorus, Pa., on May 8, 1966, aged 78
Moore, William F., Lebanon, Pa., on June 22, 1966, aged 77
Myers, Erman L., Bridgewater, Va., on June 30, 1966, aged 76
Myers, Minnie, Flint, Mich., on July 6, 1966, aged 88
Negley, Martha C., Huntsdale congregation, Pa., on June 11, 1966, aged 81
Peck, R. William, Kansas City, Mo., on July 10, 1966, in Vietnam, aged 19
Ross, Oneida Dorothy, Long Beach, Calif., on July 6, 1966
Royer, Harry B., Myerstown, Pa., on July 5, 1966, aged 78
Royer, Isaac, Lebanon, Pa., on June 19, 1966, aged 59
Simmons, Sallie, Bridgewater, Va., on June 22, 1966, aged 84
Slyder, Betty Clara, Brookville, Ohio, on June 20, 1966, aged 80
Sprankle, Albert, Johnstown, Pa., on June 22, 1966
Stiffler, Ada M., Duncansville, Pa., on June 19, 1966, aged 79

LICENSED AND ORDAINED

James G. Miller was licensed by the Peace church, Portland, Oregon. He is at La Verne College in preparation for the ministry. . . . Licensed also were **Laurence R. Jones**, a Bethany senior, at the York Center church, **Terrell Lee Herbig** at the Rockford church, and **Paul W. Stauffer** at the Polo church, all in Northern Illinois and Wisconsin. **James D. Merrifield,** now serving the Beaver Run-White Pine congregations in West Virginia, was ordained in Champaign church, Ill., on Aug. 28.

ON THE AIR

The new Lutheran movie, "**A Time for Burning,**" had its premiere on the evening of Oct. 17 on most stations of the National Educational Television network. In November it will be available to clubs, schools, churches, and discussion groups for individual bookings. The production employs a technique called "film truth" to reveal a community in struggle "to establish meaningful communication amidst tension" across racial lines. The sound cameras captured unrehearsed and unscripted situations in Omaha that shows persons and groups spontaneously reacting to social change.

Let's listen to the critics from abroad

■ An American bishop, who just completed a term as president of the World Methodist Council, returned recently from a world conference of his denomination held in London. On arriving home in Philadelphia Bishop Fred Pierce Corson expressed some dismay because after talking with delegates from sixty-five countries he found that few of them supported American policy in Vietnam. So he concluded that the United States is doing "a very poor public relations job."

Anyone who travels abroad these days will hear the same critical views expressed by persons who cannot in good conscience agree with American policy. Rarely does one find a European who shows any enthusiasm for that policy, although there are some who try to view the situation sympathetically. Instead of supporting our presence in Vietnam, they are sharply critical of our involvement there, and they quite politely suggest that we ought to begin at once to withdraw our forces.

The good bishop seemed to think that attitudes toward us would change if our government could persuade the masses of people abroad that we are only interested in keeping communism from spreading. But he overlooks the fact that these masses may be even better informed than many of our own citizens. Not only do they have access to reliable news sources, but they may be better acquainted with the facts about communism and what causes it to spread. Indeed, many of them have lived for years practically next door to socialistic and communistic states, and yet they are not frightened by the "communist menace." They are far more fearful of the threat to peace they find in our military effort in Vietnam.

As a matter of fact, some Europeans insist that our government has already become so concerned about "public relations" that it has sacrificed truth to military expediency. They wonder whether Americans really know what is happening in Vietnam. Last summer we heard many references to news films shown in Europe which pictured the various ways in which American soldiers were trained for savage jungle fighting. Our European friends, believing that Americans would never condone such tactics, could only conclude that we simply did not know what was happening. Especially were they puzzled when they heard such good reports about our Peace Corps and learned that it was sponsored by the same government that taught other young men to maim and kill.

But not only Europeans have raised questions about our seeming lack of information. Many of our experienced news reporters have complained about the restrictions placed upon securing information and reporting it to American newspapers. For example, a New York Times reporter said in a recent broadcast that the U. S. military information officers in Saigon are "more interested in policy than in facts and in the effect of the story rather than in its accuracy. . . . They try to keep us from writing about napalm or antipersonnel bombs."

Because of the doubts that some Americans, at least, have expressed about the reliability of the official news we hear, we have what some have called a "crisis in credibility," or a "credibility gap," meaning that there is a wide gulf separating the official version of a situation from the actual facts. A large share of the blame for this crisis must be laid at the door of the Johnson administration, which seems to desire superficial consensus in support of its policies rather than a vigorous discussion and debate regarding them. Another part of the blame must go to our military leaders who do not like to admit that their decisions are unpopular both at home and abroad. And we also must place part of the responsibility on newspapers and magazines that seldom make an effort to help their readers to understand how our national policies are regarded in other parts of the globe.

All of this simply underlines one important value of Christian meetings that bring together persons from all over the world. We think the bishop we mentioned ought to have listened more carefully to his friends from overseas. We have already had too much of the "public relations" he desires. Our brothers from abroad are not likely to fall for that line. They would welcome, however, some indication on our part that we are facing up to the reasons for our unpopularity and that we repent of our failures to speak out firmly against an undeclared war and all the suffering it has entailed. — K.M.

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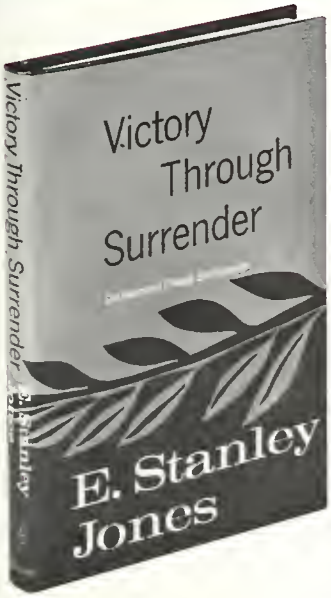
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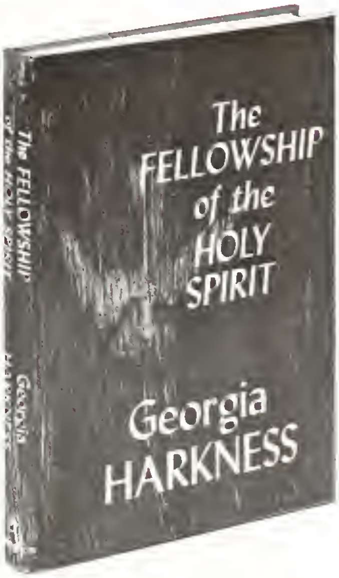
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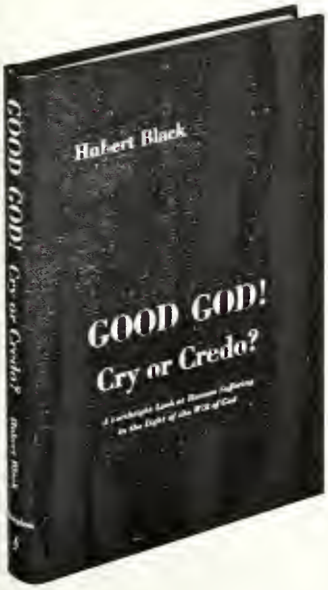
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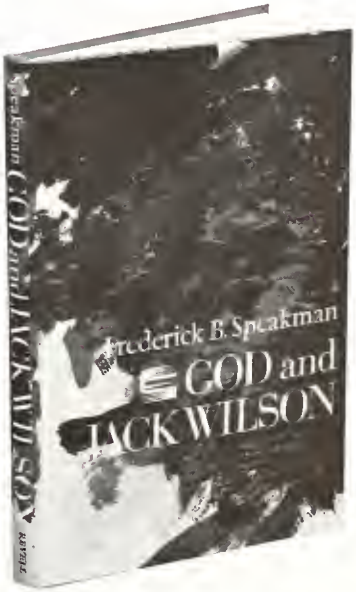
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Protestantism: Dead or Alive? *There are indications that Protestantism, as an institution, may be at the end of its rope. But there are also signs of renewal and reformation.* by Stephen C. Rose. page 1

A Korean Girl's Year in America. *Eun Shin's participation as a teen-ager in school, church, and community is reflected in pictures taken by her host family.* photos by William F. Smith. page 4

Teach Your Child to Hear. *Children can be guided to be attentive to far more than familiar sounds. Parents learn also in the process of communication.* by Louise N. Gray. page 8

The Incarnation and Social Action. *A theologically informed lawyer insists that the incarnation means that God enters into and acts in this world for the benefit of all men.* by William Stringfellow. page 21

A Sense of Belonging. *Foster parents not only provided a home for one boy, but they also guided him toward a ministry on behalf of others.* by Olive Peters. page 24

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COMING NEXT

What Kind of Book Is the Bible? by Chalmer E. Faw, takes a look at the insights offered by recent biblical studies and the help they give toward understanding the Bible. . . . *The Night Pastor*, by Cecil W. Fike, reports on a unique ministry to people who want someone to listen to them and to help them. . . . *They Walked on Water*, by Ernestine Emrick, bears witness to the effectiveness of prayer.

PHOTO CREDITS: 4, 5, 6, 7 Bill Smith; 9 Paul M. Schrock; 11 Wallowitch; 15 Don Honick; 17 top (r. and l.) Lance Woodruff; 21 Rohn Engh; 23 drawing by Harry Durkee

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VOL. 115 NO

messenger

CHURCH OF THE BRETHREN 11/10/66

Father, Forgive

FATHER, FORGIVE

A litany of reconciliation from Coventry Cathedral, England

The hatred which divides nation from nation, race from race, class from class,

Father, forgive.

FATHER,
FORGIVE

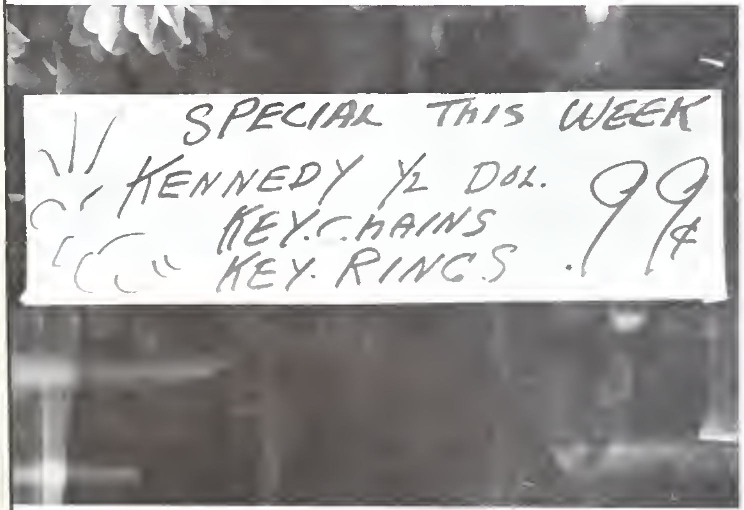
PEOPLE OF
VIETNAM
NEED PEACE
REF
TO
AN
REF
TO
AND

The covetous desires of men and nations to possess what is not their own,

Father, forgive.

FATHER, FORGIVE

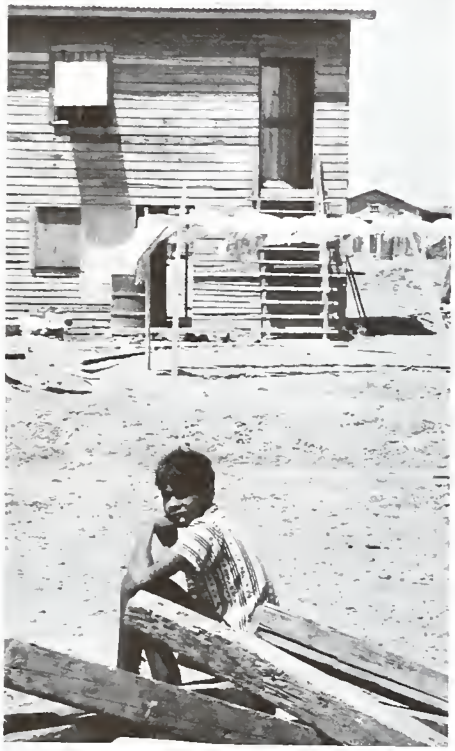
The greed which exploits the labours of men, and lays waste the earth,
Father, forgive.


SPECIAL THIS WEEK
KENNEDY ½ DOL.
KEY-CHAINS
KEY-RINGS
99¢

MOVIE LIFE
25c
HOW ENGLAND

Our envy of the welfare and happiness of others,
Father, forgive.

FATHER, FORGIVE



Our indifference to the plight of the
homeless and the refugee,
Father, forgive.

FATHER, FORGIVE

The lust which uses for ignoble ends
the bodies of men and women,
Father, forgive.

The pride which leads us to trust i
ourselves, and not in God,
Father, forgive. Amen.

THE NIGHT PASTOR

Someone to listen and to help

by Cecil W. Fike

■ "Father, I need help, but no one has the time to listen to me." The young man was in his early twenties. He explained, "I am a junkie, a dope addict. You see, I've got this monkey on my back and I can't shake it."

The "Father" was Father Robert H. Owen of Chicago's Episcopal diocese, who has engaged in a remarkable new ministry to the night people of Chicago's near north side. His parish includes the nightclubs that line Rush Street and the nearby area known as Old Town, Chicago's version of New York's Greenwich Village.

The young man was one of Father Owen's parishioners who had a tremendous problem which he could not face alone. He was not concerned with whether or not he was going to hell. He was living in a type of hell and wanted someone to help him find his way back into the normal pattern of life. Among other people who have taken their problems to Father Owen are alcoholics, prostitutes, homosexuals, a jazz trumpeter who was dying of cancer, and many lonely persons. These people all have one thing in common: they need someone to whom they can talk. Father Owen, the pastor of the night people, is that someone.

Father Owen, a native of Philadelphia, feels that his interest in jazz, not only as a listener but as a very accomplished jazz pianist, is perhaps what led him to this unusual ministry. He became acquainted with jazz when he began piano studies in high school.

While attending a Louis Armstrong jazz session in Philadelphia, Father Owen was invited to sit in with the band as pianist during the second half of the session. This experience led to other invitations from leading jazz bands such as the Dukes of Dixieland, the Eddie Davis Band, the Art Hodes Duo, and others. While serving as the assistant pastor of St. Mark's Episcopal church in Glen Ellyn, Illinois, he attended several jazz sessions sponsored by the Butterfield fire department. At one of these sessions the piano player for the Dukes of Dixieland was late, and Father Owen was asked to sit in at the piano. Following the evening's program, Father Owen asked if the band would be willing to play at the parish house in Glen Ellyn for a money-raising project sponsored by the youth fellowship. The Dukes agreed, and a series of jazz concerts began which became known as "Jazz on a Sunday Afternoon."

Following these concerts the musicians would often seek Father Owen's help in solving some problem that was "bugging" them. The problems might be alcohol, family, dope, or gambling. Father Owen would listen and then do what he could to help.

At first, he thought that they confided in him because it was easy to talk to another musician, but he soon realized that they did not know another minister. Most of them had not been inside a church for years and were not accustomed to going to a minister when they needed guidance. Others, aware of the reputation of nightclub entertainers, felt that church people would want nothing to do with them.

Father Owen does not share the feeling that people in the entertainment professions are hopelessly lost. In an article in the October 1965 *Coronet*, he states, "Musicians are hardheaded and thick-skinned. Being creative and sensitive, they are apt to exaggerate their problems, more than other people, and if some of them have bad habits it is because bad habits are so available to them in many of the places where they work. Otherwise, they are ordinary men and women with ordinary problems. Out in the suburbs, many of the problems are adultery, booze, and crabgrass. Down here, we don't have any crabgrass."

In the summer of 1964, Father Owen decided that he should establish some type of ministry to the night people of Chicago. After many conversations with Bishop Gerald Francis Burrill, Father Owen won permission to establish a "Night Pastor's Office" in the heart of Chicago's entertainment center, Rush Street. By the first of September he had rented a six-room office suite over a hamburger shop on the corner of Rush and Oak Streets and was open for business.

Father Owen's intention was to restrict his ministry to those people who worked in the clubs – the musicians, singers, dancers, bartenders, waiters, and waitresses – but many other people began to drop by the office for help. Father Owen explains that people with problems, especially those who work at night, do not have problems just during the day. Therefore, they need someone to turn to after the churches have closed up for the night. The hours of the Night Pastor are basically the same as those of the people who work and live at the opposite end of the clock. His run from 8:00 p.m. to 5:00 a.m.

Father Owen's parish is the whole entertainment area of the near north side. It includes the bars, the clubs, the "Go-Go" joints, from the Red Garter on Pearson Street to Big John's north of North Avenue in Old Town. The Father's normal routine includes regular office hours and regular rounds to the various night spots in his parish. On a normal evening one could find him playing the piano at the Velvet Swing, drinking a cup of coffee with the vocalist at Big Mike's, or, before it burned down, talking to the doorman at Mr. Kelly's.

Father Owen has arranged his office hours so his parishioners can call on him either before or after work or during an intermission. Most of the people who call on him prefer to see him in private and rarely take a friend along. He finds that most of his visitors have one problem in common: they are afraid of life. They are afraid of personal relationships, and when they do gain someone's friendship they usually "blow it" because they do not know how to handle it. They are lonely people, and because of this loneliness they grab at any pleasures available and usually end up in trouble and more loneliness.

During an average evening, Father Owen may see a teen-age "Go-Go" dancer on the brink of alcoholism, a homosexual who wants to go straight, a "junkie" who wants to "kick the habit," or a call girl who wants to find a new life. During one such night he received a call from a neighborhood gas station. The attendant said that he had a young man with him who was contemplating suicide and wanted to know if Father would talk to him. The Father agreed to see him, and the young fellow made the short journey to his office. Father Owen talked to him for several hours and learned that he felt that he was of very little worth. He believed that he had nothing to offer to society, and, therefore, the world would be better without him. However, during the conversation Father Owen convinced him that he should seek psychiatric help, and he agreed to admit himself to the psychiatric ward at Cook County hospital. Father Owen bought him his breakfast and then went with him to be admitted to the hospital.

However, the results of Father Owen's counseling sessions are not always this successful. On another occasion an attractive young woman and her boyfriend made many phone calls. They told him that they were homosexuals and that they wanted to get married. They felt that since they were each aware of, and accepted, the other's sexual practices, there was really no reason for remaining unmarried. Both claimed to love the other person. After several weeks of phone conversations, Father Owen, in order to bring things to a head, agreed to have a conference with them the following evening. They never showed up. This is the case with many of the people who see the Night Pastor. They come in from the night and then disappear into it. He must use his one chance to help solve their problems and redirect their lives. Unlike most other clergymen, Father Owen has little chance for follow-up.

Father Owen says that he must work only with the immediate problem expressed by his parishioners, since there is little opportunity to do any depth searching. He rarely has the time to work through the surface needs in order to discover the real underlying problems. However, he feels that the absence of God in the lives of these people is the basic cause of most troubles. He believes that by getting them to return to church, whatever church they choose, he will have gone a long way in helping them solve their own problems. Father Owen says, "Without God, a night person, like anyone else, merely stumbles from one problem to the next; with God's help, he can kick the habit."

The Night Pastor program is only a beginning in the plans of Father Owen. He foresees the day when many more services will be available through his office. At the present time he is in contact with mental health groups and feels that in the near future they will be willing to provide psychiatric help for the night people.

He also has the dream that one day his small chapel will be a church, open all night for those who wish to pray when other churches are closed. Another dream of Father Owen's is a "halfway house" for dope addicts who are on the long, hard climb from being a junkie back into a respectable and acceptable position in society.

It now appears that these dreams may become reality. When Father Owen first obtained permission to establish an office on Rush Street, his superiors gave him two years to prove that there was a need for this type of ministry. In the first year of his ministry as Night Pastor, Father Owen had more than 1,300 counseling sessions. Some nights it seems that the telephone on his desk will never stop ringing. After the recent article in *Coronet*, he received a long distance call from a musician in Cape Cod, Massachusetts, who said that he felt he needed to talk to someone like Father Owen who would understand his problems. If the many demands for his services and time are any indication, then the Night Pastor is filling a need that is as big as the night itself.

The "junkie," the homosexual, and the alcoholic all need someone to listen to them. This is where they think the church fails them. One young man, a homosexual, put it this way, "The church says that it will help me if I repent of my 'sins' but I need help to repent. Man, I know that what I am doing is not right, but they act as if they don't want to help me unless I am like one of them."

Dietrich Bonhoeffer described the steps of ministry as bearing, helping, and listening. Father Owen is attempting to conduct a ministry of bearing, helping, and listening in an area that, up until this time, has been almost totally neglected by the church. □

news

Brotherhood Board enters third decade of service

UPON THE SHOULDERS of twenty-five elected Brethren falls major responsibility for shaping the global ministries of the Church of the Brethren.

These twenty-five persons will meet Nov. 15-18, the first since Annual Conference in June. Under the chairing of veteran Board member Calvert N. Ellis, president of Juniata College, the members will convene jointly as a general board and subdivide into five commissions to review specific plans proposed by the Brotherhood staff for the period now up to 1970.

Already the direction for the Brotherhood program for this period is set, determined by the Mission One emphasis earlier adopted by Annual Conference. But the Mission One theme offers only general guidance, highlighting such concepts as servanthood and renewal and such qualities as openness and freedom. The concrete implications remain to be spelled out.

The pinch: Again as before, critical assessment is to be given to existing program efforts as well as to possible new undertakings. With inflationary values and mounting costs both overseas and at home, the Board feels keenly the importance of engaging in priority areas of work rather than merely advancing causes that may be worthy but less strategic.

To implement Mission One, the Board will examine goals and operational plans for each of its commissions and departments. Thus depth consideration likely will be given to such problematic areas as balancing the concern for unity within the fellowship with expressions for unity beyond, encouraging new forms of ministry without undermining valid existing ministries, and setting forth a concept of evangelism that embodies awareness for both the social and personal realms of life.

Messenger's projections: Just one program area, that of the MESSENGER, may serve to illustrate the type of probing under way. In its three-year projections to the Board, the MESSENGER staff will indicate a desire not only to continue the aims set forth at the time of the major revamping two years ago, but . . .

- to treat deeper issues of the Christian life which may not be reflected in current issues or headlines.
- to guard against giving priority to the *avant-garde* or experimental movements, to the neglect of other ways in which God works in today's world.
- to encourage thoughtful attempts to redefine the essential role of the church, and not merely to represent a forum for agonizing self-appraisal.
- to further the dialogue which is developing between the church and the world.

Also on the agenda: Still other matters to come before the Board this month are a first look at the possibility of a third theological study conference, review of plans for a second exchange with the Russian Orthodox Church, the formulation of a policy on church extension, the handling of Annual Conference referrals on urban ministries, on pastoral supply, and on counseling service in stewardship and evangelism, and work on future curriculum planning.

Newly elected: At the forthcoming meeting, a larger number than usual of new members will begin terms on the Board. Elected by Annual Conference delegates to the Board in June were the following: Charles M. Bieber, pastor, Bi Swatara church, Hummelstown, Pa.; Russell V. Bollinger, dean of students, Manchester College, North Manchester, Ind. Harold Z. Bomberger, pastor, McPhersor Kansas; Paul H. Fike, pastor, Pleasan Valley church, Weyers Cave, Va.; Joh D. Metzler, Jr., associate national CRO director, Nappanee, Ind.; Leland A. Nelson, pastor, Ladera church, Los Angeles Calif.; and Ira B. Peters, personnel manager, Roanoke, Va.

Executive Committee: Three member were newly elected to the Executive Committee of the Board, serving by virtue o their office as chairmen of commissions They are:

Harry K. Zeller, Jr., pastor, La Verne Calif., chairman of the Ministry and Hom Mission Commission.

Edward K. Ziegler, pastor-elect, Bakersfield, Calif., chairman of the Foreign Mission Commission.

Nevin H. Zuck, pastor, Elizabethtowr Pa., chairman of the Brethren Servic Commission.

Continuing members of the Executiv Committee are:

Stewart B. Kauffman, pastor, Huntingdon, Pa., chairman of the Christian Education Commission.

Paul S. Hersch, psychologist and hospital administrator, La Verne, Calif., chairman of the Finance Commission.

The officers of the Executive Committee include Calvert N. Ellis as chairman Harry K. Zeller, Jr., as vice-chairman Norman J. Baugher, general secretary, an Robert Greiner, treasurer.

Other Board personnel: In addition t the seven new members and the Executiv Committee members, the Board is comprised of:

Earl J. Brubaker, businessman, Rock Ford, Colo.; Dale W. Detwiler, executive road-building firm, Roaring Spring, Pa. Earle W. Fike, Jr., professor, Bethany Theological Seminary, Oak Brook, Ill. Kenneth S. Frantz, pastor, Des Moines Iowa; Arlo K. Gump, insurance executive Fort Wayne, Ind.; Norman L. Harsh, pas tor, Barren Ridge church, Staunton, Va.

Also Richard V. Keim, pastor, Bowmont church, and businessman, Nampa, Idaho; Mrs. John D. Long, teacher, writer, Lancaster, Pa.; Carroll S. Ringgold, pastor, Maple Spring church, Hollsopple, Pa.; Sim Togasaki, importer-exporter, San Francisco, Calif.; Wayne B. Zook, medical doctor, Wenatchee, Wash.; and Charles E. Zunkel, pastor, Crest Manor church, South Bend, Ind.

Ex officio on the Board are Annual Conference moderator Raymond R. Peters, pastor, North Manchester, Ind., and moderator-elect M. Guy West, pastor, First church, York, Pa.

Reorganization studied: Under Annual Conference directive, a separate committee currently is studying the internal organization of the Board and its staff, to see where retooling might allow for greater efficiency and, hopefully, newer concepts of mission in the Brotherhood program. Currently a three-commission plan is under scrutiny; other proposals also may be detailed.

This committee also is giving study to "some new structuring" for handling ecumenical affairs within the church, an assignment resulting from an Annual Conference action in June.

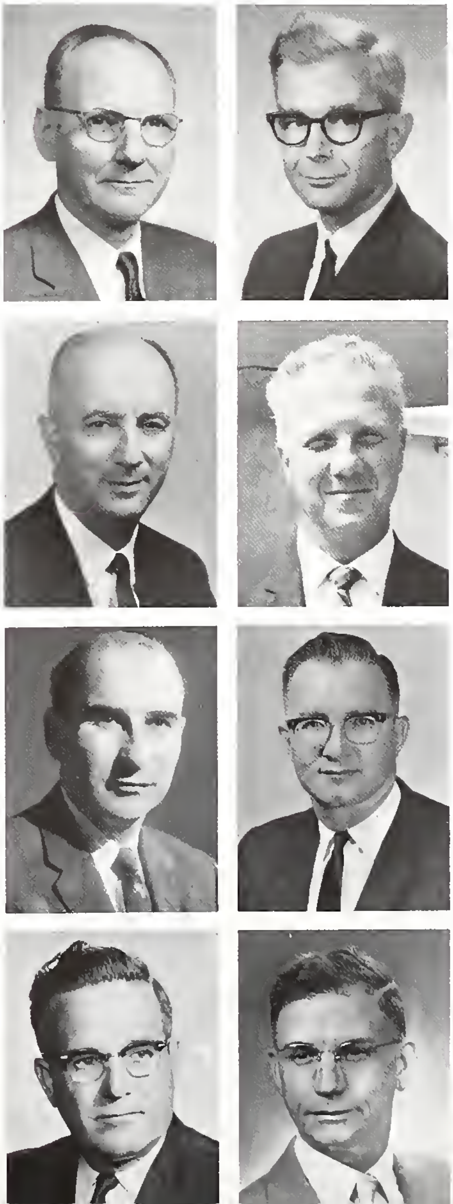
In retrospect: With the upcoming meeting the General Brotherhood Board enters into its third decade of service, having commemorated its twentieth anniversary in June at the Louisville Annual Conference.

Since its inauguration in 1946, the Board has been served by ninety persons, sixty-three of them clergy, twenty laymen and seven laywomen. In this period the Brotherhood staff was enlarged from twenty-nine to forty-four persons.

Fiscal changes: The assets of the Board increased from $3,713,090 in 1946 to $7,720,242 in 1966. The Brotherhood Fund budget grew from $882,700 to $1,825,980 (for 1966-67), a 106 percent increase in actual dollars, a 39 percent increase when the purchasing power of the dollar is considered.

In this period the average income to the Board from annuities and bequests totaled $109,000 yearly.

The Board operates a Pension Plan, which has assets in excess of $5,000,000 and a group insurance program with annual premiums of $4,820,000. Property holdings include the debt-free General Offices in Elgin, built in 1959 at a cost of $1,743,169, overseas hospitals and educational institutions, and nine material aid processing centers.



C. Ellis, chairman; new Board members: J. Metzler, Jr., I. Peters, L. Nelson, H. Bomberger, C. Bieber, P. Fike, R. Bollinger

Securities totaling $1,493,000 have been pledged on the long-term loan of Bethany Theological Seminary. First and second mortgages are held on numerous churches.

Recurring issues: Across the years continual attention has been given by the Board to such concerns as the future of the mother church in Germantown, Pa., mission philosophy and strategy, ministerial recruitment and salaries, the seminary operation, financial goals, curriculum, and fundamentalist-ecumenical views.

Among salient developments in the twenty-year period have been the creation of Brethren Volunteer Service, issuance of *The Brethren Hymnal*, *Leader*, and new curriculum materials, merger of the Brethren Publishing House with the General Brotherhood Board, relocation of the General Offices, commemoration of the 250th Anniversary, and the Anniversary Call.

Also the establishment of the Church Extension Loan Fund and of Self-Allocation, two theological study conferences, the growth of ministries in Nigeria, shifts eastward in the service work in Europe, introduction of work in Indonesia and of the Washington Office, leadership development through group life labs and Mission Twelve, exchange with the Russian Orthodox Church, launching of a race relations program and Mission One, and the response to Vietnam.

Unique still: Even after twenty years, the functioning of a unified Board, rather than multiple boards, to direct the diverse elements of a denominational program is something of a phenomenon in Protestant churches.

Whatever restructuring results from the organizational study under way, it is most likely that the provision of a single, representative board will be a continuing feature.

Response to Nigeria Crisis

When tragedy struck Nigeria in October the Church of the Brethren responded with dispatch to the refugee crisis at hand. It chartered a DC-6 plane and flew 140 Ibos from Maiduguri to safety in the Eastern Region. Action was taken by the General Brotherhood Board to send $5,000 for the crisis.

In requesting the aid Roger Ingold, representative of the Board, said, "We must witness during this time of unmeasured and unspeakable suffering." Fragmentary reports indicated that Christians together have done what their energy and resources would allow to provide a reconciling and service ministry for beleaguered families.

J. Henry Long, executive secretary of the Foreign Mission Commission, when asked about the safety of the missionary personnel pointed out "that through the series of Nigerian crises there have developed principles for emergencies which leaves decisions for safety measures in Nigeria. I am confident that every precaution is being taken to avoid needless risk of life."

Further background on events in Nigeria, up to Oct. 8, was published in the New York *Times*, in a report filed from Lagos by Lloyd Garrison. The report follows.

LAGOS, Nigeria, Oct. 8 – Treading the bloodstained debris that littered Kano railway station, more than 1,000 bedraggled Ibo refugees clambered aboard a 13-car train this week for the final journey home.

Missionaries and American and English businessmen in Kano stood by, handing out blankets and bags of rice and peanuts to families with children. Then twelve armed policemen swung aboard to ride shotgun as the train pulled away for the long run through the hostile North to the Ibos' Eastern Region homeland.

So ended the program against Ibos in the North in which 600 were slain in the Moslem, mud-walled city of Kano alone. And so began the exodus of Ibos seeking sanctuary not only from the North but from all over this land of fifty-five million people who came to nationhood six years ago with high expectations of emerging as Africa's most powerful and democratic nation.

Brink of despair: Over the weekend, the anniversary of Nigeria's independence from Britain was marked not by parad but by a "Day of National Prayer." B neither prayer nor assurances from th military government here in Lagos coul gloss over the fact that Nigeria ha reached the brink of dissolution an despair.

All week long, trains, trucks, an planes ferried the flood of Ibos south ward. Other tribes also joined the fligh to the security of their regional bound aries. More than 10,000 northern Haus traders living in the East were bundle into planes for the return trip to th North. Yorubas outside their Western R gion birthplace packed up for home. S too did the Binis and Edos of the tin Midwest Region.

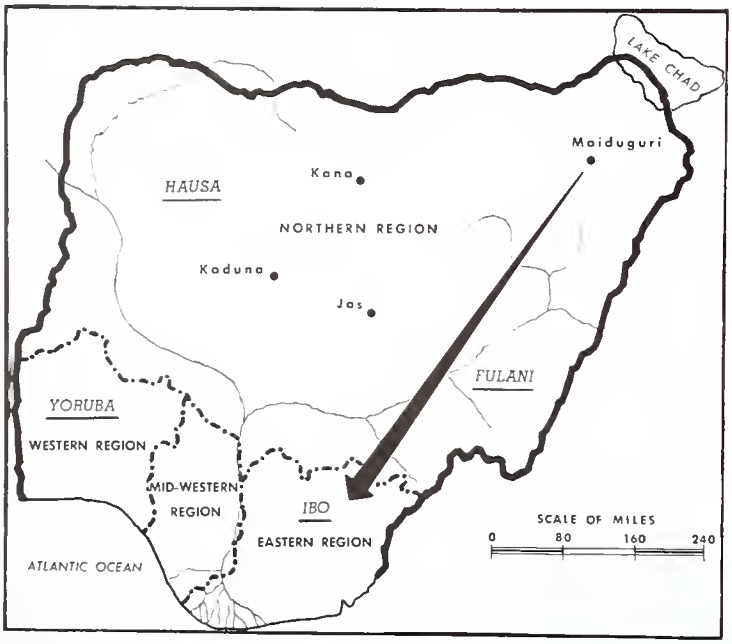
If nothing else, this sudden and ma sive population shift reflected the feelin that the Ibo was no longer the onl victim of insecurity; that without peac for one, there could be no peace for al

Nigeria may yet hold together. B for the moment, Nigerians seemed to b evolving quietly and spontaneously series of *de facto* nations based on com mon language, common religion, commo culture.

Patterns of growth: Nigeria was con ceived as the economic giant of Afric tribes or no tribes. Rail lines cut acros ethnic boundaries. Factories have gon up wherever the nation's resources coul be found – tin, peanuts, and cotton in th North, petroleum and palm oil in the Ea and Midwest, cocoa and rubber in th West.

After the penetration of commerce the turn of the century came the mi sionaries, and with the missionaries cam education. But not in the far Mosle North. Islam and the feudal emirs barre both the Bible and the teacher until ver recently, and the result has been that th North has lagged lamentably behind th south in both skills and modern outloo

Hence, the influx of the enterprisin Ibos from the overpopulated East into th North. Clannish, stoutly individualist prudent with money and scrupulous i business, the Christian Ibos forged ahead filling any position they could find, fro



At the height of the October violence in Nigeria the church evacuated 140 Ibo refugees from Maiduguri. Aid was also given others caught in the conflict.

the most menial to the most highly skilled.

Tribal jealousness: The North resented the talent-gap. And the Yorubas of the West, proud of their ancient culture and jealous of Ibo competitiveness, resented the Ibo as an "aggressive upstart."

The army coup last January in which the Northern prime minister along with ranking Northern officers were killed was led by young and idealistic Ibo majors who sought an end to the corruption of the first republic.

And it was the Northerners who reacted most violently, first in the May rioting against Ibos in the North, and finally in July when Northern ranks slew scores of the officers and men in one final act of revenge.

The job ahead: A thirty-one-year old Sandhurst man, Lieut. Col. Takubu Gowon, is now the nation's custodian. A Christian from a minority Northern tribe, it is his lonely task to try to reinstill discipline among his Northern troops who not only joined civilian mobs in the anti-Ibo massacres, but defied their own officers to the point of mutiny. With the breakdown of the army as a responsive cohesive force, Colonel Gowon is now a ruler without a powerbase; the troops, not Colonel Gowon, have all the guns in their hands.

A week ago, Yorubas and other non-Ibo tribes watched the nightmare in the North with detachment. Some even expressed satisfaction that the Ibo was now getting his "comeuppance."

But the mood is changing. Even the government-owned *Morning Post* has appealed to Colonel Gowon to turn over security to the federal police. And the Northern military governor went so far as to appeal for British and American intervention to restore order.

Now, some Yorubas are wondering out loud, "Who may be next?" In short, the talk this week was not of the East seceding or whether the federation would survive intact. The paramount concern was to stem the tide of violence that seemed to be generating a momentum all its own.

The preceding report was reprinted with permission from the New York *Times*

Religion at random

CO's in Italy: Taking a position contrary to that held by the Italian government, the Waldensian Church in its annual meeting at Torre Pellice, Italy, upheld the validity of the conscientious objector position. The Waldensians are the oldest Protestant body in the world.

Sing a new song: A new songbook, offering selections closer to "the existential experience of our day" than the selections in denominational hymnals, has been published by the World Council of Churches Youth Department. Among the sources: freedom songs from the U.S.A., ballads from England, jazz from Australia, hymns from the East Asia Christian Conference.

Ecumenical pulpits: An ecumenical ministry is in the making, according to a National Council of Churches' study which, based on fifteen denominations and more than 5,000 congregations, revealed one out of four clergymen previously belonged to some other denomination. Eighty percent of those surveyed were pastors; the remainder, executives or teachers.

Decline in missionaries: In India, the number of foreign missionaries registered with the government has decreased by three hundred in four years. The foreign missionaries in India, excluding those from countries of the British Commonwealth, now number 4,214. Of this number, twenty-four are from the Church of the Brethren.

To UN post: A Christian statesman, Z. K. Matthews, is now ambassador to Washington and permanent representative to the United Nations for Botswana, (Bechuanaland), Africa's newest independent nation. He was pictured in the Sept. 15 MESSENGER with W. Harold Row. Dr. Matthews has been Inter-Church Aid secretary for Africa under the World Council of Churches.

Matthews

Gift for peace: Fifteen Japanese exchange students in this country under the United Presbyterian Church contributed $500 to the National Council of Churches' Priority Program for Peace. They cited the gift as "an international expression of our hope for world peace."

Successor: Elected on a ninth ballot over twelve other candidates to succeed James A. Pike of California as the Bishop of the Episcopal Diocese of California was the Rt. Rev. C. Kilmer Myers, first head of the Urban Training Center in Chicago, more recently suffragan bishop of Michigan. He describes himself as theologically more conservative than his close friend, Bishop Pike, but with a theology of missions virtually the same. "My stand on race relations will not change," he said. He and Mrs. Myers have three adopted children, all non-Caucasian.

Myers

New translation sought: Joint committees of scholars of the National Association of Evangelicals and the Christian Reformed Church met in Chicago recently to take steps toward a new translation of the Bible in modern English, seeking to overcome deficiencies of both older and contemporary translations. Members of the working committees are asked to subscribe to the doctrinal statement that "the Bible alone, and the Bible in its entirety, is the Word of God written, and is, therefore, inerrant in the autographs."

Merit, not race: Lovett School in Atlanta, Ga., which in 1963 refused to accept an application for the son of Dr. Martin Luther King, Jr., and thus broke off formal ties with the Protestant Episcopal Church rather than integrate, has adopted a resolution which states that beginning in 1967 admissions will be based solely on individual scholastic ability.

news

Crusade a la Dirksen

Dismayed and defeated — momentarily, Senator Everett M. Dirksen has revealed plans for a bigger than ever crusade next year to bring about a Constitutional amendment to reaffirm the right of voluntary prayers in public schools.

A "national committee on prayer" will pilot the crusade, with tandem leadership given through the cochairmanship of evangelist Billy Graham and Daniel Poling, former editor of *Christian Herald* magazine.

Senator Dirksen's announcement came on the heels of the defeat of his recent bid to amend the Constitution to permit communities to make provision for voluntary religious exercises. In essence, as the senator saw it, the situation would revert to the status that prevailed up to the New York Regents' Prayer decision handed down in 1965 by the Supreme Court. The effect of that decision was that school officials cannot be required to permit school prayers.

The Dirksen bill lost in the Senate by a vote of forty-nine for, thirty-seven against. Even had the entire one hundred members voted and had the remaining fourteen of them voted with Senator Dirksen, the bill would have lost by three votes. Bills to amend the Constitution need the approval of two thirds of those voting.

The Dirksen measure brought a chorus of protest from many denominational spokesmen. Even the conservative *Christianity Today* of which Billy Graham serves on the board of directors, came out editorially against amending the Constitution to permit prayers in public schools.

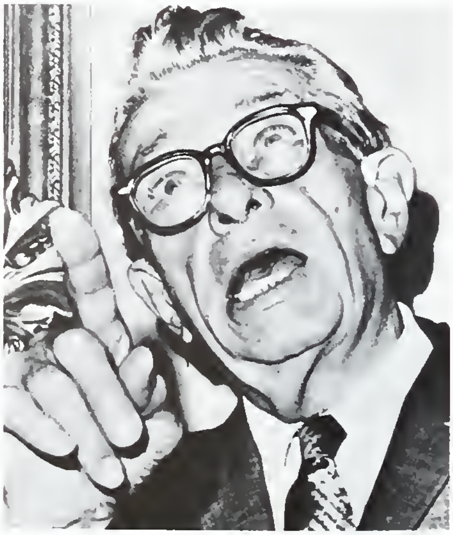
Opposition was centered on many points, but most centrally on the fact that the amendment was unnecessary if interpreted one way and a dangerous threat to religious liberty if interpreted another.

At one point in the hearings, Senator Dirksen dubbed the religious leaders opposing his stand as "sophisticates" whose views were only to be discounted. Further, he assailed the leaders of the National Council of Churches, which testified against the bill, as "social engineers [who] have been giving too much time to things like the recognition of China instead of to a little soul saving." He quoted accusations against the NCC from an ultraconservative Washington newsletter, *Human Events*.

A rebuttal by way of telegram was sent to the Illinois Republican, terming the assault on the NCC as a regrettable use of the senator's position "to disseminate erroneous and discredited charges . . ." Among the dozen national churchmen who signed the telegram was the Church of the Brethren's general secretary, Norman J. Baugher.

Opposition to the Dirksen approach came also from Senator Birch Bayh, chairman of the Senate constitutional amendments subcommittee, which conducted the hearings. Senator Bayh hammered away at the seriousness of altering the Constitution.

He further offered a substitute amendment which expressed only the "sense of Congress on school prayers," offering an out to politicians who are opposed to altering the Constitution but who still are not opposed to voluntary prayers in public schools. It too was defeated. Senator Bayh felt some measure was needed



Senator Dirksen . . . "The end is not yet"

to clear the "faulty interpretation
practices" which have ensued sinc
Supreme Court rulings on the issu
first four years ago, outlawing man
prayers in public schools.

Some observers see the lack of s
for Bayh's "consensus of Congress"
ure an indication that the Senate
isfied that what has occurred sinc
Supreme Court rulings has not been
mental to the nation's welfare.

But to Senator Dirksen, the ma
of top-drawer urgency, apparently
more than new civil rights legislation
national new committee, he anno
is charged with "securing passage"
prayer amendment.

"I promise you this is not th
of the crusade," the senator gave wa
"We'll be back, and the next time
be better organized."

Service center dedication

Developments of note will occur
service centers in the next few wee

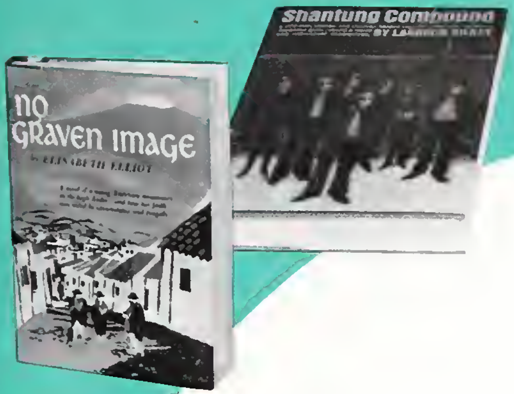
On Nov. 13, the dedication o
new Church World Service Cent
Houston, Texas, will occur in the
noon. Guest speaker will be Re
H. Helfferich of the United Chur
Christ.

The Houston center occupies a
13,600 square-foot building along
more Street, in the shadow of the
new Astrodome. Manager of the
is Philip N. Zinn.

Cost of the $85,000 structure is
amortized over a period of ten years
operating income.

On Dec. 11, the cornerstone layi
the new $475,000 reception cente
dining facility at the New Windsor,
Brethren Service Center will be
Participants in the ceremony will in
Nevin H. Zuck, Elizabethtown, Pa.,
man of the Brethren Service Commi
Dale W. Detwiler, Roaring Spring
building committee chairman, Donov
Beachley, Sr., Hagerstown, Md., p
tion committee chairman, and W. H
Row and Paul W. Kinsel of the Bre
Service staff.

THE 1966 CHRISTMAS GIFT FINDER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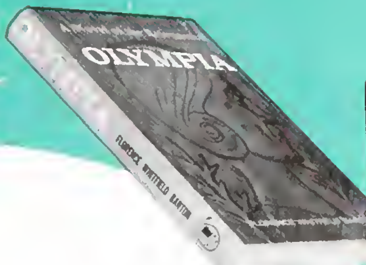
ELISABETH ELLIOT
Shantung Compound
BY LANGDON GILKEY


OLYMPIA
FLORENCE WHITFIELD BARTON

ELY
ELY GREEN

For General Reading

No Graven Image

Elisabeth Elliot. $3.95

An innocent act, a tragedy, and a flash of self-awareness unfold in this gripping novel of inner conflict in the high Andes. Here is the story of an American missionary in a tiny Indian village in Ecuador. (Ha)

Shantung Compound

Langdon B. Gilkey. $4.95

In World War II during his 2½ years in an internment camp in China, the author kept a diary and this is the absorbing book of those notes. The ways in which 2,000 men and women of all nationalities and all types succeeded in molding a kind of civilization makes fascinating reading. (Ha)

One Dozen And One

Short Stories by Gladys Taber. $4.95

This delightful collection of ONE DOZEN AND ONE of Mrs. Taber's short stories, most of which have been published in magazines, will bring joy to those who continually await some new delight from "Stillmeadow." (Li)

The Old Brick Manse

Arthur Wentworth Hewitt. $5.00

This book is full of gentle reminiscence and a nostalgia for the rich rewards of rural ministry. Friendly and heartwarming. (Ha)

Olympia

Florence Whitfield Barton. $4.95

OLYMPIA tells what it was like for a dreamy young 16th century Italian beauty to be caught in the middle of history—the intense struggle of the Reformation and Counter-Reformation and their effect on intellectuals, clergy, nobility, politicians, merchants, and artisans. (Frt)

Ely

Ely Green. $4.50

The autobiography of a brilliant but unlettered boy of racially mixed parentage. We see through his own observing eyes the twisting, ambivalent, ambiguous, good-evil, sweet-sour, gracious-boorish world around him. (Sea)

Monganga Paul

Lois Carlson. $4.95

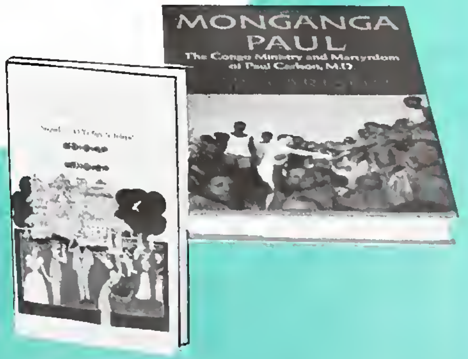
The world knows about Dr. Paul Carlson, the surgeon who took his family to the Congo to a remote hospital, only to be gunned down by Simbas. Here is the private story of a couple's struggle to live their faith, told simply and directly by Mrs. Carlson. (Ha)

Flapdoodle, Trust and Obey

Virginia Cary Hudson. $2.95

Now in book form, from the author of O YE JIGS AND JULEPS, is a collection of letters written, when she was a grandmother, to her daughter. The hilariously offbeat enchantment still endures. (Ha)

ONE DOZEN AND ONE
Short Stories by GLADYS TABER
THE OLD BRICK MANSE
Arthur Wentworth Hewitt


MONGANGA PAUL
The Congo Ministry and Martyrdom of Paul Carlson, M.D.

Order from **Church of the Brethren General Offices, Elgin, Illinois 60120**

CUBBY'S WORLD
Chrissie
GAMES BIBLE LA AND TIN

Yuletide for the Young

A Christmas Crib Book

$2.00

A most unusual concept in book design is this CHRISTMAS CRIB BOOK. This storybook of Christmas is also a special calendar for Advent. On each day of Advent the child cuts out and puts together a 3-D symbolic figure while the text explains its place in the Nativity Scene. These colorful figures serve to dramatize the story of Christmas in a creative manner and will provide many hours of constructive play.

Puzzles

Judy Puzzle Inlays

$1.75 each

These quality puzzle inlays are known for their simple, meaningful designs. They are durably made of tempered hardboard, 9 x 12 inches, jigsawed on functional, logical lines. Colors are bright and nontoxic.

Gingerbread Boy—5 pieces
Church—9 pieces
Saying Grace—14 pieces
Jesus Doing Good—14 pieces
Nurse—15 pieces
Sharing—21 pieces
Dutch Girl—19 pieces
House—19 pieces

Bible Picture Puzzles

Here are eight inlaid puzzles, featuring high quality pictures in bright, pleasing colors. Each puzzle carries an appropriate scripture passage and is made on a special cardboard back with a sturdy permanent border to hold the large, yet easy-to-handle pieces in place. (Ab)

6¾ x 9 inches. 25¢ each

262. Boy Jesus Speaking in Synagogue
263. Jesus With Children
264. Market Scene
265. Jesus Teaching by Skemp

9 5/8 x 12 3/4 inches. 49¢

266. The Holy Family at Home
267. Jesus in the Carpenter's Shop
268. Jesus Teaching by Partee
269. Christ Blessing Children

Chrissie

Frances Rolston. $1.95

Children's story based on the experiences of a St. Lucia girl who received her first doll as a gift from an American family who had served in the Peace Corps in the St. Lucia islands. A good book on relationships. Primary age.

Plastic Books

These books acquaint small children with basic religious truths. For 2- to 5-year-olds. Each book can be wiped clean with a damp cloth. In full color. (Gi)

Size 5½ x 6¾ inches. 25¢ each

1401. Thank You
1402. Noah's Ark
1403. Baby Jesus
1404. Little Boy Jesus
1405. Father, We Thank Thee
1406. Little Baby Moses
1408. My Sunday Book
1409. Our Gifts
1410. Why?
1411. The Little Lost Lamb

Size 6 3/4 x 8 1/8 inches. 35¢ each

1461. When I Talk to God
1462. Rich Little Me
1463. Helping Is Fun
1464. Sounds That Help
1465. Our Lovely World
1466. The Happy Family
1467. God's Loving Care
1468. God Makes My Garden Grow

Truly, I Say to You

Elizabeth Allstrom. $3.00

An interpretation of The Sermon on the Mount which will bring real meaning for the young reader. Attractive woodcuts throughout the book. Ages 10 up. (Ab)

Discovering the Bible

G. W. H. Lampe and David Scott Daniell. $3.25

A fascinating account of how the Bible we know today has come down to us. Striking photographs of old manuscripts and other biblical subjects are included. Ages 8-12. (Ab)

Coloring Books

Stories of God's Creation. No. 350
25¢ each; $2.50 per dozen

This book contains seven stories of the wonders of God's creation and seven outline pictures to color. The stories show the beauty and love with which our Father created the world. 7¼ x 10½ inches. (Ab)

Wonders of God's World. No. 349
40¢ each; $4.00 per dozen

Gay pictures of children and animals, nature scenes, Jesus, home, church, for coloring with crayons or watercolors. Sixteen drawings, each on a separate sheet. 8½ x 11 inches. (Ab)

New Testament Coloring Book. No. 4607
Bible Coloring Book. No. 4608
God's Children Around the World. No. 4610

25¢ each; $2.75 per dozen

Each of the 16 full-page pictures tells a story. The large outlines are sufficiently simple for the young kindergarten child to color. Short descriptive titles in large primer type for every picture are worded to the child's vocabulary. 8½ x 11 inches. (Gi)

Cubby's World, Story of a Baby Bear

Robbie Trent. $3.00

A baby bear, born in hibernation, discovers on his first journey outside the tree trunk where he was born, that in the world there is both darkness and light; fun and work; happiness and sadness; and spring and winter. Even when he returns to hibernation he remembers happy, carefree days and knows that spring will return again. Ages 4-8. (Ab)

Marian Anderson: Lady From Philadelphia

Shirlee P. Newman. $3.75

This is a chronicle of faith, hard work, and quiet determination in the face of discouragement, difficulty, and prejudice—and a testament to the humble grandeur of a great spirit. Ages 10-16. (Wp)

A trilogy of books by the Davis family, with mother Dorothy as storyteller, and son Carl, 10, and daughter Sara, 8, as illustrators. For preschool children. Covers can be cleaned with damp cloth.

The Tall Man

by Dorothy and Carl. $1.25

An account of the refusal of John Naas to serve in the personal bodyguard of the king of Prussia. 5 x 12 inches.

The Middle Man

by Dorothy and Sara. $1.50

The story of John Kline, Brethren martyr, who rode horseback 30,000 miles to tell people God loves everyone. 8½ x 9½ inches.

The Little Man

by Dorothy, Sara, and Carl. $2.50

The adventures of I. N. H. Beahm as he traveled about the country on preaching missions. 6 7/8 x 11 inches.

Fred, Fred, Use Your Head

Barbara Klimowicz. $2.25

Fred had to have everything done for him – mother had to zip his zippers, button his buttons, wash his ears, and father had to move his tricycle out of the driveway, find his shoe, cut his meat – until one day Fred learns to use his head. Colorful drawings add a great deal of humor to a worthwhile lesson. Ages 4-7. (Ab)

See Me Grow

Mary Sue White. $2.50

In a unique and charming manner, a small boy tells in verse how he has grown. Each verse contains lines showing what he has accomplished mentally, physically, socially, and spiritually at ages five, six, and seven. Ages 5-7. (Ab)

She Wanted to Read

Ella Kaiser Carruth. $2.25

A fictional biography based on fact, this is the story of a courageous Negro woman, Mary McLeod Bethune, who made her own way "from cotton picker to college president." Ages 8-12. (Ab)

Arch Books

Bible stories to delight tots and young readers – each with full-color illustrations, child-appealing art, small easy-to-read type. 35¢ each. (Cph)

The Good Samaritan
The Boy Who Ran Away, parable of the prodigal
The Great Surprise, story of Zacchaeus
Eight Bags of Gold, parable of the talents
The Rich Fool, parable of the rich man
Little Benjamin and the First Christmas, the innkeeper's son
Jon and the Little Lost Lamb, parable of the good shepherd
Noah's Ark
The Little Boat That Almost Sank, how Jesus walked on the water
The World God Made
The Boy With a Sling, story of David and Goliath
The Baby Born in a Stable
Great Escape, story of the exodus
The Boy Who Saved His Family, the story of Joseph
Daniel in the Lion's Den
The House on the Rock
The Lame Man Who Walked Again
The Secret of the Star, story of the Wise Men

Fun Books

More Fun for Older Adults

Virginia Stafford and Larry Eisenberg. $3.95

In this authoritative collection of tested and usable recreation ideas for older adults – and those who work with them – the authors provide a wealth of material. Written by specialists, much of the book's content stems from material suggested by the oldsters themselves. (Apr)

The Tired Adult's Guide to Backyard Fun With Kids

Vergne Edwards. $3.95

This book describes hundreds of things to do that rediscover what fun it is for kids and adults to be together – even when the adults are dog-tired. Embracing the 7- to 12-year-age bracket of youngsters in quantities of one to a couple dozen, the activities range from those reminiscent of long forgotten childhood idylls to those that are totally new. All are thoroughly child-tested, found to be successful, repeatable, and fun. (Apr)

Games From Bible Lands and Times

Allan and Paulette Macfarlan. $3.95

This is a unique, nonsectarian collection of games that transplants to our time and place the kinds of recreational experiences enjoyed by children and young people in Bible times and lands. Practically all of the games can be played equally well by small, medium-sized, or large groups, in large or small areas; most can be played either indoors or outdoors. (Apr)

Enjoying the Outdoors With Children

Lucille E. Hein. $3.95

These activities are for young children, junior age, young teen-age, and many for the entire family. Activities covered are nature study, walking, natural science projects, conservation programs, pets, crafts, collections and hobbies, play activities, games, sports, trip and tours, jobs, camping, cultural as well as esthetic and religious experiences. (Apr)

Gifts and Gadgets

Mildred K. Zibulka. $3.50

An interestingly written and attractively illustrated book of instructions for creating 94 tested projects with cloth, glass, paper, and plastic. (Ab)

Fun With American History

E. Richard Churchill, Linda Churchill, Edward Blair. $3.95

A skillful and imaginative weaving of Americana into a broad array of puzzles, games, and quizzes, providing users with hours of happy and profitable activity. (Ab)

Family Fun at Home

Larry Eisenberg. 75¢

This book is a stormy day, sunny day, everyday lifesaver. Filled with hundreds of no-cost or low-cost family fun tips for indoors or out, at home or away, it holds just about everything the average parent needs to become a recreation expert overnight. (Apr)

FRED, FRED, USE YOUR HEAD
Middle Man
The Little Man
The Tall Man
NEW TESTAMENT
GIFTS AND GADGETS
MILDRED K. ZIBULK
SEE ME GRO

God is for Real, Man
Letters to Karen
Keeping Love in Marriage
parents as people
Christmas
An American Annual of Christmas Literature and Art
Christmas
My Life
What Will I Make of It?
Rowena Ferguson
Today's Teen-Agers
Evelyn Millis Duvall
How to Stand Up for What You Believe

For Young People

God Is for Real, Man

Carl F. Burke. Cloth, $3.50; paper, $1.75

This offbeat and refreshing book, written by some of God's bad-tempered angels, is the result of an experiment in communication with youth of the street, and in jail, camp, and detention home settings. It provides a tested method of Bible teaching that will reach hard-to-reach youngsters, in terms that they will understand. It is a "playback" of the thoughts of youth rather than the words of a clergyman. In it, adolescence speaks to us rather than we to it. (Apr)

How to Stand Up for What You Believe

Herbert J. Detweiler. $2.95

This unusual youth guidebook is based on actual research with teen-agers who devoted more than 10,000 hours to the carefully constructed material. It provides young people with the skills needed for influencing their peers for good, and the author points the way to their standing up for what is right, exerting their individuality, and becoming — and guiding others to become — all that they should be. (Apr)

Bible Hero Devotions for Boys and Girls

William J. Hughes. $2.95

A hundred heroes, from Aaron to Zechariah, are the source of inspiration for these hundred meditations for boys and girls — grades 5 to 7 — to help them draw important lessons for today from the lives of significant men, women, boys, and girls who played their heroic part in famous Bible stories, and to help them develop and maintain a strong devotional life. (Apr)

Youth Forum Series

$1.50 each

This series of books, based not on preconceived ideas but on information contributed by youth themselves, provides significant findings on each of the subjects. (Nel)

Youth Considers Do-It-Yourself Religion. Martin E. Marty
Youth Asks, Why Bother About God. Alvin Rogness
Youth Considers Sex. William Hulme
Youth Considers Parents As People. Randolph C. Miller
Youth Considers Marriage. David R. Mace
Youth Considers Personal Moods. Reuel Howe

Today's Teen-Agers

Evelyn Millis Duvall. $4.95

What they are like, their standards, and interests, their sex problems, their attitudes, their potential. Forthright guidance for adults on how to work and live with teen-agers. Based on the best experience, modern research, and human development theory. (Apr)

Letters to Karen

Charlie W. Shedd. $3.00

Here is marriage advice out of the depths of a father's love for his daughter — advice that gets to the heart of life and deals with really important things. Selected for condensation by Reader's Digest. (Ab)

My Life: What Will I Make of It?

Rowena Ferguson. $2.95

On the teen level, some of the important questions dealt with are: What will I become? and What am I here for? Rowena Ferguson guides the reader toward reaching the answers by presenting the findings of science, history, and especially religious faith. She shows how being aware of oneself as a "child of God" can lead to solving some of life's most difficult problems. (Ra)

Books of Special Beauty

Christmas

An American Annual of Christmas Literature and Art

$1.50

Completely new each year, this beautiful annual reverently conveys the Christmas message with a warmly appealing selection of Christmas art, literature, and music. 10 3/8 x 13 3/4 inches.

Sunrise to Starlight

May Detherage. $4.95

An intimately personal and joyous collection of the world's writing to delight, encourage, lift, amuse, and guide the reader. Dark olive green cover, 8½ x 11 inches, 208 pages. Tied with "old gold" cord. 30 full-page photographs. Boxed. (Ab)

Words of Life

Charles L. Wallis, compiler. $4.95

A Bible-centered album with prose and poetry covering twenty centuries. Each selection is chosen for its power to inspire a deeper communion with the Creator. Illustrated with photographs of the Bible lands, taken by world-famed LIFE photographers. Attractive two-color cover with gold cord. (Ha)

Christmas Ideals

$1.50

A superb collection of inspiration and beauty that reflects the true spirit of Christmas. Pages of rich poetry, filled with thoughts of Christmas, warm friendships, neighborliness, and old-fashioned nostalgia will thrill you. Beautiful, colorful art reproductions. 8½ x 11 inches.

2,000 Years of Christian Art

Eric Newton and William Neil
$8.95 through December 31; $9.95 thereafter

An art critic and a theologian, acknowledged experts in their fields, have merged talents to create a beautiful and enlightening volume. This book attempts to appraise and account for the rich variety of Christian art and to demonstrate at the same time its basic unity which derives from the Christian faith of the artists. Features: 211 black and white photographs, 16 full-color pictures, 68,000 words of text. 7 x 10 inches. (Ha)

Revell's Inspirational Classics

From the great authors and famous writings of all time. $1.00 each

Acres of Diamonds. Russell H. Conwell
Aesop's Fables
As a Man Thinketh. James Allen
The Bishop's Candlesticks. Victor Hugo
A Child's Garden of Verses. Robert Louis Stevenson
A Christmas Carol. Charles Dickens
Favorite Inspirational Poems
Friendship. Ralph Waldo Emerson
The Greatest Thing in the World. Henry Drummond
If and Other Poems. Rudyard Kipling
Keepers of the Springs. Peter Marshall
Letters by a Modern Mystic. Frank C. Laubach
Life's Extras. Archibald Rutledge
My Daily Prayer. F. B. Meyer
Of the Imitation of Christ. Thomas a Kempis
The Practice of the Presence of God. Brother Lawrence
Sayings of Jesus
The Story of the Other Wise Man. Henry van Dyke
A Treasury of Great Prayers. Donald T. Kauffman
The Wit and Wisdom of Abraham Lincoln
The Changed Life, Henry Drummond
Famous Letters
Favorite Psalms
The Hound of Heaven, Francis Thompson
The Song of Our Syrian Guest, William Allen Knight
Sonnets of Shakespeare, William Shakespeare

The Wider Place

Eugenia Price. $3.95

Anna B. Mow has called this book, "Eugenia Price's strongest nonfiction book yet; the most beautifully written, with the deepest insights." The reader will be caught off guard, if he is not wary, by the subtle power of the unfolding truth in the pages of this simple and profound book concerning the kind of freedom everyone needs and almost no one takes from the hand of the God who created the necessity for liberty into the human makeup. (Zo)

The Person Reborn

Paul Tournier. $3.95

Living as we are in an age in which we were never more affluent, never had more control over nature, the shocking truth is that we find ourselves becoming more and more lost and confused as persons. Paul Tournier, one of the world's most renowned physicians and psychiatrists, shows us how we can fulfill ourselves in our world and still steer a steady course through life as complete persons, secure within ourselves. (Ha)

The Fellowship of the Holy Spirit

Georgia Harkness. $4.00

A thorough analysis of the practical and theological problems connected with belief in the Holy Spirit, expressed with Georgia Harkness's usual clarity and deep sense of what is meaningful to the ordinary churchman. (Ab)

Christ the Center

Dietrich Bonhoeffer. $3.00

This book is a series of lectures given by Bonhoeffer at the University of Berlin, edited by his friend, Eberhard Bethge. These lectures represent the foundation of Bonhoeffer's thinking. (Ha)

Fresh Every Morning

Gerald Kennedy. $3.95

These twenty chapters on living the Christian life, are brimful with Gerald Kennedy's own special contemporary style, salted generously with the famous Kennedy brand of humor, presenting on every page his vigorous and practical helps. (Ha)

Come Unto Me Booklets

60¢ each

Each of these booklets serves a specific need blending selected scripture with inspirational thoughts in verse. Lovely floral designs enhance each page. Leatherlex covers in assorted colors. Gold-stamped border frames die-cut opening, showing through to full-color title page. Size 5 x 7 inches with presentation envelope. (Gi)

G1701.	Come Unto Me for Companionship
G1702.	Come Unto Me for Encouragement
G1703.	Come Unto Me for Happiness
G1704.	Come Unto Me in Time of Illness
G1705.	Come Unto Me for Security
G1706.	Come Unto Me in Time of Sorrow

Books That Inspire and Challenge

eugenia price
the wider place
"OUR FATHER
AN INTRODUCTION TO THE LORD'S PRAYER
GERALD KENNEDY
FRESH EVERY MORNING
SHERWOOD ELIOT WIRT
NOT ME, GOD
LETTERS BY A MODERN MYSTIC
Frank C. Laubach

Dietrich Bonhoeffer

E. H. Robertson. $1.00 paper

The author sketches the life and thought of a man who has revolutionized theology. Bonhoeffer is explained in terms of how America, Britain, the ecumenical movement, and conflict with the Nazis influenced him. This book is the first to summarize Bonhoeffer's three major themes: the church, ethics, and Christology. (Jkp)

I Am . . .

Neil Wyrick, Jr. $2.50

Twenty-seven poetic interpretations of life in its joy and sorrow, its glories, and its yearnings. The author has captured in a few words the longings and loves of that extraordinary creature called "the ordinary man." (Ab)

The Mind of Christ

Harold A. Bosley. $2.75

In this fascinating study the author concerns himself with the personal reactions of those who heard Christ's message and its demands on their lives. It is this quality of personal contact that sets this book apart. (Ab)

Not Me, God

Sherwood Eliot Wirt. $2.95

Although written in the first person singular, this story is not meant to be autobiographical. It is the story of an ordinary man's confrontation with God. Sherwood Wirt describes the gradual emergence of a soul rising above pettiness and worldly standards to a true appreciation of God's purpose in him. (Ha)

"Our Father": An Introduction to the Lord's Prayer

Ernst Lohmeyer. $4.95

Dr. Lohmeyer's analysis of the Lord's Prayer, which has gone through five German editions, is informed by a wealth of historical background, yet his scholarship never outweighs his devotional insight. Through a phrase-by-phrase examination the author brings to light the origins of the prayer, its varying interpretations throughout the 19 centuries of Christian worship, and its undimmed relevance today. (Ha)

Creative Brooding

Robert Raines. $2.50

A delightful volume of daily meditations intended not to inspire in the usual sense of the word, but rather to provoke thought and precipitate decision and action. For each of thirty-one days the reader is given a reflection, taken from the newspaper or contemporary literature, a biblical passage, and a prayer. (Ma)

The Wonders of His Grace

Costen J. Harrell. $2.50

These 25 devotional studies share with the reader the insight and vision of the author as he writes about the reality of God and the life of promise through God's grace. (Ab)

The Time of Our Lives

Rita F. Snowden. $2.75

Sixty-six brisk and relevant devotions, typified by beauty of language and richness of illustrative material, that seek to make religion up to date and urgently a part of our daily lives. (Ab)

Security From Above

Charles H. Schmitz. $2.50

Sixty-nine meditations that speak directly and personally to human problems encountered in man's search for security in our day. (Ab)

A Book of Table Graces

John Kewis Sandlin. $1.00

Lines of original verse and poetic prose combine with expressive prayers in this collection of some 400 family graces, categorized for use in the morning, at noon, in the evening, with children, and on special days. (Re)

Meditations From The Manhood of the Master

Harry Emerson Fosdick. $1.95

For more than half a century, Dr. Fosdick's classic, THE MANHOOD OF THE MASTER, has inspired hundreds of thousands to achieve a new understanding of the eternal example of Christ's matchless character. Now this slightly abbreviated adaptation makes available more than 70 of the meditations. (Apr)

Today

Reuben K. Youngdahl, editor. $3.50

Devotional material for each day of the year, plus one devotion for Good Friday and another for Easter. Each one-page devotion contains a short scripture passage, pointed, pertinent comments on that text, and a concluding prayer. (Frt)

Silver Saturdays

Marion Flood French. $2.00

Another book of charming devotions based on the common experiences of daily life, from the gifted pen of Marion Flood French. Those who know her from her earlier books will find here the same sure faith and quiet wit which have helped them in the past. (Ab)

The Eternal Promise

Thomas Kelly. $2.95

Thousands of Americans have read and been inspired by Thomas Kelly's A TESTAMENT OF DEVOTION. Here, filled with the same quiet and vivid vision, is a companion book. Most of these selections have never before been published. Readers who want spiritual guides will love and cherish this book. (Ha)

Too Busy Not to Pray

Jo Carr and Imogene Sorley. $2.50

In these brief "conversations with God," two homemakers and mothers lay their fears, their confusions, and their aspirations before God in all honesty and with refreshing candor. (Ab)

Saying Yes to Life

Josephine Robertson. $2.75

Meditations that develop the theme that as a person moves into later years nothing is more important than to keep doors open on life and to say "Yes" to all that beckons us from beyond ourselves.

A Diary of Private Prayer

John Baillie. $1.50

This is a book of personal devotions which compels a deep searching of one's inner life. Dr. Baillie has written each prayer so that it has that rare quality of seeming to have been written for the reader personally. (Sc)

Prayers for Men

Walter L. Cook. $1.50

In 72 prayers, expressed warmly and naturally, Mr. Cook deals with the problems men face in their day-to-day living. (Ab)

"Hey, Mom!"

Mary D. Bowman. $2.00

Based on the virtuous woman of Proverbs, whose children rose up and "called her blessed," are these illustrated devotions for today's mother, whose children merely rise and call her any time of day or night. Young mothers need this reminder of the precious gift that is theirs and the responsibility accompanying that gift. (Re)

Devotional

Robert Raines
CREATIVE BROODING
SAYING YES TO LIFE
Today
Thomas Kelly
THE ETERNAL PROMISE
THE TIME OF OUR LIVES
A DIARY OF PRIVATE PRAYER
"HEY, MOM!"

THE NEW ENGLISH BIBLE
New Testament
THE NEW TESTAMENT ITS HISTORY AND MESSAGE
MODERN MAN READS THE OLD TESTAMENT
THE ANCHOR BIBLE
II CHRONICLES
JACOB M. MYERS
A B
THE OXFORD ANNOTATED BIBLE
REVISED STANDARD VERSION OF THE HOLY BIBLE

Biblical

The New English Bible

Cloth edition, 5 5/8 x 9 x 1 inches. $4.95
Interleaved cloth edition, 5 5/8 x 9 x 1 5/8 inches. $8.50
Blue Morocco leather, 5 5/8 x 9 x 1 inches. $15.00
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Paperback, 5 5/16 x 8 x 7/8 inches. $1.45
Vest pocket size, Moroccoette, $3.95; French Morocco, $4.95; natural goatskin, $6.75

Modern Reader's Dictionary of the Bible

Edited by Stephen Neill, John Goodwin, Arthur Dowle. $5.95

Everyone who reads the Bible, studies it, teaches it, preaches it, relies upon its truths will understand it better with this resource to guide him. In concise statements, couched in laymen's language, the editors and contributors have drawn upon the newest knowledge of archaeologists, anthropologists, historians, linguists, biblical textualists and other scholars to provide new and easily grasped insights into the wisdom of the Word. (Apr)

Modern Man Reads the Old Testament

A. Stephan Hopkinson. $3.95

For the average Christian who may approach the Old Testament with honest puzzlement, this book selects major sections to reveal their relevancy to the New Testament and to the problems of living in our modern world. It is, as one Bible specialist commented, "knowledgeable, wise and often witty." (Apr)

New American Standard Bible

New Testament
$4.95

Using present day grammar, terminology, and punctuation, this is a revision of the American Standard Version of 1901. Clear and easy to understand. (Br)

The Anchor Bible

The Anchor Bible introduces an exciting new era in biblical scholarship. A project of historic importance, it will, upon completion, offer the most reliable translation possible, supported by the most up-to-date documentation. It is the work of Catholic, Protestant, and Jewish scholars, under the general editorship of William Foxwell Albright and David Noel Freedman. The Anchor Bible will be published in 38 volumes on a regular basis of six books a year and is scheduled for completion in 1970.

Volume 1.	Genesis, $6.00
Volume 12.	I Chronicles, $6.00
Volume 13.	II Chronicles, $6.00
Volume 14.	Ezra and Nehemiah, $6.00
Volume 15.	Job, $6.00
Volume 16.	Psalms I (1-50), $6.00
Volume 18.	Proverbs and Ecclesiastes, $6.00
Volume 21.	Jeremiah, $7.00
Volume 29.	Gospel According to John, $7.00
Volume 37.	The Epistles of James, Peter, and Jude, $5.00

Oxford Annotated Bible

This answer to the need for a simple but authoritative explanation of certain points in the modern text of the RSV Bible is the result of the painstaking efforts of two editors and sixteen contributors. Contains complete RSV footnotes, cross references, annotations, other helps, maps and illustrations.

08800 – Blue cloth, $7.95
08801 – Moroccoette, $12.50

The New Testament: Its History and Message

W. C. van Unnik. $3.95

This book will prove invaluable to the beginning student of the Bible. It is written with rare simplicity by a brilliant scholar who has a gift for making his subject interesting to the ordinary reader. (Ha)

A Pattern for Life: An Exposition of the Sermon on the Mount

Archibald M. Hunter. $1.65 paper

This long popular book on the making, exegesis, and meaning of The Sermon has now been revised to include the insights of two scholars, Joachim Jeremias and W. D. Davies, and of the martyr, Dietrich Bonhoeffer. Dr. Hunter's principal theme remains unchanged: the Sermon on the Mount was intended by Jesus to be a real design for living, an ethical imperative for Christians, not a blueprint for Utopia. Written simply, this book remains a classic which belongs on every shelf. (Wp)

Key Words in Christian Thinking

Vernon Bigler. 75¢

This is a layman's guide to 191 basic theological terms with which every literate Christian should be acquainted, with clear-cut explanations of the ideas these terms embody. There is a complete index to the words for easy reference. (Apr)

The New Testament in Modern English

Translated by J. B. Phillips

Cloth, $4.95 Leather, $9.95
Paper, $1.45 Pocket edition, $2.95
Imitation leather, $4.95
Kivar, in durable linen finish, $2.45
Student edition, cloth, $3.00

Four Prophets

J. B. Phillips. $3.95

J. B. Phillips translates the message of the eighth century B.C. prophets (Amos, Hosea, Micah, Isaiah) into living language and, by his brilliant use of preface, historical background and introductions, re-creates the crucial period in which these men lived. (Ma)

Brethren Books

Book of Worship: Church of the Brethren

$4.75

Here is a blending of the classical and the contemporary from a wide cross section of the worship resources of the Christian church, including materials written by the producing committee. Pocket size, Bible thin paper, simulated leather cover, gilt edges.

Ebony Madonna

Martha B. Bowman. $3.00

A novel based on life as it is lived in the bush country of tropical Africa, written by one who has visited and traveled extensively in the area. Here is a portrayal of the initial impact of the Christian way of life in a remote village.

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The author, with his remarkable gift for expression and his unfailing sense of humor, has been able to present in this book in simple and understandable language, a searching and uplifting exploration of the field of Christian belief.

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Faces Among the Faithful
Long
Courageous Prophet
Sappington
Studies in Brethren History
Floyd E. Mallott
The Brethren Hymnal
Brethren Publishing House
The Touch of the Master's Hand
Myra Brooks Welch
Book of Worship Church of the Brethren

The Brethren Hymnal

Contains carefully selected new hymns as well as familiar and well-loved hymns, highgrade gospel songs, and numerous choral responses. Complete worship aids section included.

Regular binding, $2.25
Maroon fabrikoid, $3.75
Black leather, $7.50

Granddaughter's Inglenook Cookbook

$2.50

Over 1500 favorite recipes contributed by Brethren cooks. Includes sections on invalid cookery, outdoor meals, school lunches, group cookery, international cookery, as well as food charts and useful household information.

His Pen in Her Hand

Annetta C. Mow, compiler. $2.00

Over 225 poems by Brethren women—for general reading enjoyment and inspiration, or for use in family devotions and public worship services.

Courageous Prophet

Roger E. Sappington. $2.25 paper

The story of Elder John Kline, a Brethren martyr to the cause of brotherhood and peace in the Civil War. Kline's wider contribution to the life and thought of the Brethren in the mid-nineteenth century is brought into focus for the first time.

Faces Among the Faithful

Inez Long. $2.75

Brief sketches of what twenty-eight different Brethren women have done to serve the kingdom of God through the church in all periods of Brethren history.

Studies in Brethren History

Floyd E. Mallott. $3.75

Covering the period from 1708 to 1950, this is a historical-sociological interpretation of the forces which have influenced the course of Brethren thinking, living, and serving.

The Touch of the Master's Hand

Myra Brooks Welch. $1.75

Ninety-four poems selected by the author as representative of her verse including the well-known poem of the book's title.

The Gift of the Year

May Allread Baker. $2.90

A delightfully intimate and heartwarming piece of writing reflecting the author's ability to see and to appreciate the fascinations of the natural world and to find something interesting and uplifting in the coming and the passing of the months.

Sidelights on Brethren History

Freeman Ankrum. $2.75

Dealing mostly with the years prior to 1880, this is a human interest book telling of persons, institutions, and movements in the life of the Brethren.

CHURCH OF THE BRETHREN GENERAL OFFICES
1451 Dundee Avenue Elgin, Illinois 60120

For Christians in China, storm clouds gather anew

Little news on religion has come out of Mainland China since 1949. The most recent information, indicating that religion has become one of the first targets of the "New Proletarian Cultural Revolution," merely adds to the generally morose picture that has evolved.

The reports point to the current desecration of Roman Catholic and Protestant churches in Peking and Canton by the Red Guards, a large teen-age paramilitary body dedicated to enforcing a stricter communist way of life. What the effect will be upon the tenacious faith of Chinese Christians is unknown, but there is reason to believe that China is at a political crossroads which seems to bode ill for the Christian remnant there.

Just ten years ago, religion was a topic at a Communist Party Congress in Peking, where two leading delegates declared that religious bodies were still "firmly entrenched" in the country and that religion "will exist for a long time to come."

Wall of silence: In the ten years since, and in fact since 1949 when the Communist People's Government was established in Peking and a clause in the Constitution guaranteed religious freedom, the Christians in China have lived behind a wall of silence and enforced isolation from their fellow Christians outside the country. And now, having endured the battle for survival against heavy odds, they appear exposed to fresh attack as symbols of the Western culture.

This was stressed by Father Alden Stevenson, S. J., associate editor of *Jesuit Missions*, a monthly published in New York, who has been in contact with developments in the Orient. Commenting on events in Peking, he said:

"So far this has only been an attack on Western symbols, the church being one of them. Crosses have been ripped from church walls and sacred pictures smeared with black paint. At this moment there is no indication that the campaign of search and desist now in process will go any further than Christian structures. However, it may well be that in order to generate more revolutionary fervor among the Chinese masses, a man-hunt for all Christian remnants will be instituted — and this means new troubles for the individual believer."

Also commenting on the Peking development was Wallace C. Merwin, executive director of the Asia Department of the Division of Overseas Ministry, National Council of Churches. He said while the more recent policy of the Communist regime had been one of toleration, the activities of the Red Guards would appear neither spontaneous nor without strong official sanction, and hence point to a radical change of tactics.

"It has been the Communists' hope that religion would wither away, and for that reason they refrained from any all-out campaign that would have closed every church," he said. "But now they appear to be using these groups of young people to spearhead a direct attack on whatever open manifestation of Christian activity they can find."

Two realities: Already two somber and all too apparent realities are that both the Protestant and Catholic churches have ceased to have any real organizational structure in Red China and that for the individual believer to remain true to his faith entails no little courage and fortitude.

On this score, Dr. Merwin commented: "I often wonder do we in this country realize that many more Chinese Christians than American Christians have died for their faith."

For many individual Chinese Protestants or Catholics, the greatest burden is the impossibility of maintaining any kind of togetherness. According to Dr. Merwin, most of the Protestant churches in the rural areas have been closed, while in the cities only two or three churches have been permitted to remain open, and this in part to impress foreign visitors who are expected to see them as proofs of the genuiness of Peking's claim to religious tolerance.

Protestant tally: Before the Communist regime, there were approximately 1,000,000 Protestants in China, while Catholics, with a much longer history, were reported to number around 4,000,000. Today, according to Dr. Merwin, Chinese church sources claim there are still 700,000 Protestants, although thirteen Protestant universities and many hundreds of lower grade schools and hospitals operated by Protestant church bodies have been taken over by the government.

The face of a Chinese woman at prayer portrays the plight of a beleaguered Christian minority in the midst of the "New Proletarian Cultural Revolution"

Similarly, Catholic institutions have been taken over or closed out, some reportedly after long and ugly campaigns of calumny against them. Some of the bitterest ordeals of Catholics in China stemmed from Peking's efforts to create a division in the church's ranks by sponsoring the formation of the Patriotic Association of Chinese Catholics (only a comparative few of the faithful joined) and by forming what it hoped would be the nucleus of a schismatic Chinese church by "electing" twenty-six bishops and having them validly but illicitly consecrated.

It is reported that in many areas attendance at mass has become minimal because of the fear among Catholics of compromising themselves with the pro-government "patriotic" priests. Out of such fears, in a sense Catholicism in China has been forced underground.

A captive church? Reports in early 1959 disclosed that all the Protestant denominations were being merged into a single church body, the Three-Self Patriotic Movement Committee. Commenting at the time on what he said were "crippling blows" to Protestant Christianity, Dr. Merwin said:

"By leaving the churches little choice except to join the committee, the Chinese authorities are succeeding in maintaining closer controls over the churches and their members. He added that the result was "not so much a persecuted church as a captive church."

At the same time Tracey K. Jones, Jr., of New York, top China and Southeast Asia expert of the Methodist Board of Missions, reported that, like all other Chinese, the Christians must cooperate with the government and those who do not are denounced as "reactionaries" or rightists.

Noting that a number of Protestant leaders had served prison terms, Dr. Jones concluded his report by urging American Christians to "remain faithful to the Chinese people as a people and to pray for Chinese Christians."

It was in this same spirit that the World Methodist Council, meeting this summer in London, declared:

"We call upon our churches to engage in a ministry of reconciliation and openness toward China and the people of all other nations," the Council asked of Methodist churches around the world.

Current report: Through the Episcopal Church in Scotland, very recent reports have confirmed the 700,000 estimate on Protestant membership in China. The same source indicated that the only theological school now operating is the Nanking Union Theological Seminary, which has about a dozen faculty members and eighty-five students, enrolled in a five-year course.

The report, published in the September issue of *Scan*, the monthly organ of the Episcopal Church in Scotland, averred that "there does not seem to have been any forced merger of the churches, but former denominational lines are blurred, and no denominational meetings seem to take place."

"The only organized church agency is the Chinese Christian Three-Self Patriotic Movement," the article added. "This was set up to emphasize the complete independence of the church from all foreign control, and is the official point of contact between the church and the government.

"Peking is reported to have four churches open, and Shanghai about twenty. Attendance at some churches is said to be quite good, with 400 morning attendance, for instance, in churches in Canton, Shanghai, and Tientsin.

"Some church workers seem to be er gaged in full-time work. . . . The limitations on church activities are very sever . . . There is no outreach through evar gelistic preaching, and there seem to b no Sunday schools or religious instructio of children and young people. In som areas the names of candidates for baptisr must be cleared by authorities.

"As might be expected, the church said to be strongly nationalistic and crit cal of the churches of the West. Th favorable attitude of the Chinese Chris tian to their government, however, doe not mean that they support Communisn

"Christian leaders have refused t identify Christianity with Marxist Socia ism. But there is a close and natural ider tity between Christians and the ambition of their own nation. As a small minorit group, the church depends for its outwar existence upon the constitutional guarar tee of 'freedom of belief.' "

Other religions: Christian churche have not been the only victim of ruthles Peking campaigns. Moslem and Buddhis faithful have similarly been singled ou as "enemies of the state" and have suffered perhaps even more bitterly tha the Christians.

As reports relayed through Hong Kon confirmed that the youthful Red Guard were flexing their revolutionary muscle in Shanghai, Canton and Tientsin, it wa disclosed that their latest demonstratio in the capital had seen them desecrate Moslem mosque and invade a Tibetar Buddhist lamasery from which they removed statues of Buddha.

Ominous signs: For the religious generally in China, the gathering storn clouds make the future look ominous Persecution appears to be in the wind. –
From Religious News Service reports

questions you ask

Q. My eight-year-old daughter recently decided she would like to be baptized. When I discussed the matter with our pastor, he felt that she was too young to receive baptism in the Church of the Brethren. Isn't it better for a child to grow up within the church? She may not accept baptism later if she is refused now.

A. Baptism, regarded by most churches as a sacrament or a special means of God's grace, is never to be taken lightly. Whether performed for the person in infancy where the parents take solemn vows for the child or administered to a believer who makes his own vows, this solemn rite is the expression of God's forgiving grace and the seal of his gift of salvation through Jesus Christ.

Coming out of the Pietistic-Anabaptist tradition, the Church of the Brethren has always held to the position that baptism should follow repentance and confession of sin. Since it is not only the symbol of death to sin and the resurrection to newness of life in Christ but also the entrance into the fellowship of the church, the Brethren have stressed the importance of mature and responsible decision in this covenant of discipleship.

In the early days, members of the community were not expected to receive baptism until they had reached adulthood – at least twenty years of age and often not until they were married and had established homes of their own. With the coming of the Sunday school and, more particularly, the revival movement in America, by the turn of the twentieth century the age of baptism was gradually lowered until children frequently received this rite before they were ten years of age.

If believer's baptism is valid at all, as the Church of the Brethren certainly maintains, the real question is, "When is one a believer?" Can a young child understand the meaning of Christian discipleship? It may be argued that even in mature years one really does not fully understand what it means to be a Christian. However, as the child grows older, he is certainly better able to comprehend the meaning of the vows taken when he is baptized.

To argue that a child will be better off baptized very young so that he may grow up within the church would logically lead to infant baptism. Some theologians would argue that to baptize a child at a very early age would, indeed, be a form of infant baptism without the benefit of a subsequent confirmation.

Since children differ in their maturity and understanding at any age, it is difficult to answer a question such as this categorically. Most pastors would prefer to have children presented for consecration as infants where the parents take vows relating to their parental responsibility. Then when the child has reached the age of "accountability," usually early or middle adolescence, after proper training in the meaning of church membership, baptism may be administered with greater appreciation and a proper understanding of its significance.

Q. Are licensed ministers permitted to use the title "Reverend"? What are their privileges?

A. Generally speaking, a person is not regarded as a minister until the time of his ordination. While no strict rules have ever been formulated about the title *Reverend*, it would probably be a term to be properly applied only to an ordained clergyman.

Being licensed to the ministry is usually the first step toward ordination. It provides a kind of probationary period for the prospective minister. The license is usually renewed annually until the candidate is ready for ordination or decides not to pursue the ministry as a vocation.

The licensed minister, according to the polity of the Church of the Brethren, may perform most of the functions ordinarily delegated to the ordained minister such as preaching and assisting in the parish ministry of the church, either as a student minister or a pastor's assistant. He may officiate at church rites of baptism, the celebration of the Lord's Supper, and the service of anointing when requested to do so by a pastor or a moderator of a local congregation. State laws ordinarily do not permit him to officiate at weddings.

Q. Are there still remnants of the Church of the Brethren residing in Europe, or did all the followers of Alexander Mack migrate to America?

A. By the year 1733, practically all of the Brethren in Europe had come to America, leaving no established churches or fellowship groups in Europe.

There is a small community near Schwarzenau who still identify themselves with the early Brethren movement and claim Alexander Mack as their founder. However, in their beliefs and practices, they seem to be more akin to the Plymouth Brethren than to the Church of the Brethren.

There is another small group of believers in Denmark that claim also to be the spiritual descendants of Mack. Two brothers named Bolle, it is claimed, left Schwarzenau and settled in Denmark, forming what is known as the *Christi Menighed*. This Christian fellowship sent representatives to Schwarzenau in the celebration of the 250th anniversary of the founding of the Church of the Brethren held in 1958, and these participated in the services as fraternal delegates. – PAUL M. ROBINSON

WHAT KIND OF BOOK IS THE BIBLE?

■ "The Bible, you say? No, really, it just doesn't speak to me."

"I know it's supposed to be a great religious classic; but – well, maybe that's the trouble; who likes 'great religious classics'?"

"Now, wait a minute. It's really very simple. Just pick it up and read it. Anyone can understand it!"

"Not me. Whenever I try to read it I either run into a long list of 'begats' or find God telling the people to go out and kill off all their enemies. I don't get it!"

"Well, after all, is it really relevant to the *space age?*"

You hear comments like these on the sound track of modern man's struggle for reality. What kind of book is this Bible? What bearing does it have on present-day life?

It is with precisely this kind of problem that biblical studies have been wrestling for the last decade or two. Let us hear what such studies have, in the main, been telling us about this Book.

Community . . .

The Bible is a book of and for the community. Though it tells of many individuals and can speak to the individual today, it always does so in the context of the group, the community of faith that gives meaning both to the individual and to the message revealed. In the Old Testament it is Israel, the "chosen" people of God, who are addressed by the action of God in history, and it is to them and through them that the revelation comes. The prophets were representatives both *of* and *to* the worshiping community. And to this day the message of the Old Testament is not in this or that choice passage but in the vast sweep of God's work of grace with a stubborn and rebellious people through centuries of often bitter history, the story of a love that would not let them go even when they were so often "gone."

In a similar way, the New Testament was written by and for the new community called and fashioned by the life, death, and resurrection of Christ. Again, though great individuals stand out in its record, it is primarily the story written *of* and *for* this community of faith, this body of the risen Lord.

This means that today each of us should ask of the Bible not what God is trying to tell me but what he has done for us. Then as each one finds his true identity with rebellious mankind and especially within the corporate body of Christ he may find himself directly addressed by this Book.

Human . . .

The Bible is a very human book. There is no question about its being a divine book; that is made clear from its first page to the last, both by perspective and message. What needs affirming is that it is so terribly human. Unlike the Koran or Book of Mormon, the Bible does not claim to have been dictated from heaven to some passive recipient. Its origin is more bafflingly human. "God spoke of old to our fathers by the prophets" (Heb. 1:1). It was *men* (the prophets) speaking to other *men* (the community) what God had spoken to them. So human was the process that again and again the message had to be tested to see if it really was from God, and often it was either rejected or misunderstood because it was not accompanied by the desired divine "signs."

It is this humanness of the Bible that modern scholarship has been particularly strong in exploring. Nor is it an embarrassing fact that we must learn to live with. Quite the contrary. It partakes of the very meaning of the incarnation itself: God as man. The divine is seen not in a negation of or escape from the human but precisely in and through it.

The Gnostic tendency to purge the Christian faith and its scriptures of all taints of the human, to take its feet off the dirty ground and make it simply divine, has plagued the church from Paul's day to our own. This is always a gross heresy, though it masks as pious orthodoxy! The Bible is so extremely human that it lays bare the depths of the human problem in the actual "blood and guts" of human living. Here in man and the world of man are to be seen the marks of the divine mystery of the Word-made-flesh of Christ, the "earthen vessels" of his people, and the very human character of this book.

Faith . . .

The Bible is a book of faith. Recent scholarship of various schools is united in affirming that the major sources of both Testaments were produced as the believing community confessed its faith in the God who made them a people. This faith was then enshrined in confessional history, both oral and written. The facts of human existence and history are viewed through the eyes of faith. The mighty acts of God are told, retold, and celebrated as faith-interpreted events. While neighboring nations cherished the myths of their gods, Israel faced the hard facts of history and saw in them, by faith, the firm hand of a righteous, loving God. In the New Testament, while the Greco-Roman mystery religions dramatized myths of death, resurrection, and eternal existence, Christians found this reality powerfully enacted in their history, both in the earthly life of their Lord and in his presence in their own resurrected lives.

One is not, therefore, to tax himself or the Bible by a search in it for scientific knowledge or for the whole of human history, any more than for mathematical theory or medical diagnosis. It is a book of faith: faith in the action of God in history, supremely in Jesus Christ and "in him" in all human life and history. While it requires faith, the Bible can be used of the Spirit to inspire faith, a faith open to doubter and believer alike as each comes to a new level of awareness.

Encounter . . .

The Bible is a book of encounter, a divine book. Through the careful disciplined study of the Bible modern man may come not only into contact with biblical writers and their times, their thoughts, and self-understandings, something that can happen in the thorough study of any literature, but more importantly he is exposed to the basic incarnational fact of the Bible, namely, that it is the God who is spoken of in the Bible who is actually speaking through the Bible. The record of the acts of God is itself made a present act of God in the life of the Christian community and its members.

Man addresses himself to the text only to find that the text addresses him. He is encountered by the living Lord of all life. Nor can this be manipulated or presumed upon. It is the free action of a free God, proof in itself of the divine-in-human character of this Book. □

by Chalmer E. Faw

day by day

THE INDESCRIBABLE living conditions of many Arabs in Egypt brought to the members of our Holy Land tour a new appreciation for all of our blessings. How much we have to share! The Bedouin tent that a family of eight calls home, the mud houses near the Sphinx where our guide lived, the straw-roofed dwellings along the Luxor train tracks are precious possessions of God's children in the Middle East. The split-level brick dwellings, sprawling ranch-type houses, and air-conditioned apartments in skyscrapers of cement and steel are also precious possessions of God's children. The common denominator to all of these is that God is our Father with all his children as our brothers.

"To whom much is given, of him is much required." We have a mandate from heaven to give and give and give. But what do we give? What our world neighborhood needs most of all is that which everyone has – the gift of himself. A shut-in next door needs our encouragement and visit more than a warm meal. We so easily buy off our sharing responsibilities by giving things instead of the self.

The only time the twenty-nine tour members were split into two groups for flights was at the Cairo, Egypt, airport. Upon discovering our plight, Candik, our Mohammedan guide, assured the director of the tour that he would care for the seven left behind for a later flight. After their arrangements were completed, the waiting group urged Candik to go home to his family. Candik replied, "How can I go home? You are my brothers. I stay with you as long as you need me." And he stayed six hours in the airport and gave this group the gift of himself – a priceless treasure to stranded English-speaking tourists in an Arabic-speaking country.

DAILY DEVOTIONAL GUIDE

SUNDAY, NOVEMBER 13
Acts 5:1-7. What a high cost this couple paid for their selfishness! "Lord, let us give according to our incomes lest thou make our incomes according to our gifts" (Peter Marshall).

MONDAY, NOVEMBER 14
Deut. 12:22-27. Have we learned to give the Lord our first fruits, the top cream of our lives? How much more attractive and worthy a gift than the leftovers!

TUESDAY, NOVEMBER 15
Ruth 2:4-7, 14-16. Lord, give us Christlike glasses through which we can focus on another's need and act upon it.

WEDNESDAY, NOVEMBER 16
1 Sam. 18:1-5. Friendship links that are created on a covenant rather than a contract basis are strongest in withstanding the pressures that separate. Friendship is a gift each needs to give and receive.

THURSDAY, NOVEMBER 17
1 Kings 17:8-16. "The Lord works in mysterious ways his wonders to perform." Like this wisdom, how true it is that the more we give the more we have!

FRIDAY, NOVEMBER 18
Luke 10:29-37. Compassion should go beyond national boundaries or racial, religious, or economic differences. A man in trouble needs our help, not our criticism.

SATURDAY, NOVEMBER 19
Acts 3:1-10. No amount of Peter's silver clanging in the tin cup of the beggar could have compared in value to that which he gave, his helping hand.

SUNDAY, NOVEMBER 20
John 5:1-9. To think this man had to wait thirty-eight years for healing because no layman was available to help him. Where were the laymen?

MONDAY, NOVEMBER 21
Luke 21:1-4. Having little is no excuse for not sharing. God does not look on how much we give but on how much we have left.

TUESDAY, NOVEMBER 22
Rom. 15:25-27. The spirit of the younger church sharing its material blessings with the mother church is commendable. How often do we remember gratefully those who nurtured us?

WEDNESDAY, NOVEMBER 23
Mal. 3:6-10. An offertory prayer by Walter Welch, "Dear Lord; in spite of all we say and do, this is what we really think of you."

THURSDAY, NOVEMBER 24
Luke 17:12-19. How many of God's blessings do we take for granted? Expressing thanks should be a spontaneous habit. Thankfulness unexpressed is thankfulness unknown.

FRIDAY, NOVEMBER 25
Mark 10:17-22. "In gratitude for your own good fortune you must render in return some sacrifice of your life for other life" (Albert Schweitzer).

SATURDAY, NOVEMBER 26
Acts 20:32-36. A mark of maturity is to rejoice in the success and pleasure of others. Are you looking forward to Christmas for the joy you can give?

Thankfulness is a way of life

Do you know any people who are like sponges? They absorb and take for themselves everything they can get. The limits of their personal wants seem to extend endlessly. They have no money for church or charity but spend their income on "building bigger barns" and increasing their possessions. They have no time for community or church projects.

The way to change the pattern of a sponge's life is to squeeze it. Then (perhaps reluctantly) it does give forth. Some human sponges must be "squeezed" by illness, financial

losses, a wayward child, or even a death before they will begin sharing their time, talents, and possessions. How much better if compassion and sharing are regular, natural, and spontaneous expressions of our gratitude!

Another example is the Dead Sea. Viewing its beautiful dark-blue waters from the shore can be misleading. In the lowest spot in the world (1,297 feet below sea level) and in the midst of a barren wasteland, it looks as though its waters could be the salvation of its surroundings. However, the Dead Sea accepts 6,500,000 tons of fresh water from the Jordan River every day but has no outlet. It keeps it all to itself. The fresh water evaporates rapidly in the hot climate, leaving deposits of salt and minerals in the sea. Consequently, today this sea, which is forty-eight miles long and ten miles wide, contains twenty-four percent salt, is bitter to the taste, and utterly unfit for human or animal drinking or even for watering vegetation. By keeping everything for itself, the Dead Sea has lost its capacity for usefulness.

To give is to live. One who absorbs all for self – as a sponge or the Dead Sea – is spiritually dead.

How do we thank God for our blessings? Like this? Sitting as a family around a table laden with food, we say: "O God, we thank thee for this food, our comfortable home, and our healthy family. Bless the poor wherever they may be. Amen." And then we begin eating.

Really now, doesn't this sound a bit like a prayer Jesus quoted: "God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get"?

If we are grateful, perhaps God's reply to our prayers declaring our thankfulness would be: "Feed my sheep."

If God has blessed us, we should be channels through which that blessing may flow and be shared with others.

If we are grateful for our intelligence and mental health, let us teach, educate, and minister to those who have not been so blessed.

If we are grateful for food, let us share our bounty with those who have less, or invite those hungry for food and fellowship to join us around our table.

If we are grateful for our comfortable home, we should give fair wages, and support legislation to help more people have adequate housing.

If we are grateful for having healthy children, we have a responsibility to aid the mentally retarded, crippled, and afflicted.

If we have sweaters, blankets, and warm clothing, we should show our gratitude by sharing with those who are shivering, freezing, and shoeless.

If belief in Jesus Christ has brought us peace, joy, and the hope of eternal life, we should lead others to accept him as Savior and Lord.

Thanksgiving can be expressed in words, but words can be empty. Only when gratitude is expressed in actions is it truly *thanksliving!* Lord, give us grateful hearts.

For children, the turkey is a part of the Thanksgiving season. Have each family member make a turkey, minus its tail feathers, out of construction paper. During each family worship experience have each member prepare for his turkey's tail a feather on which is printed something for which he is thankful. This feather may be pasted on the turkey's back or fitted into a prepared slot. Color the blessing feathers red and brown. On alternate periods of devotion, have each print something he can share, coloring these feathers blue and gold. At the end of the two weeks, it will surprise you what the Lord has done for you and what is yours to share.

Five corn kernels on the plate during Thanksgiving week would recall for us in our affluency how grateful our Pilgrim fathers were for their meager supply of food.

Have the family exercise their creativeness by composing poems or writing litanies. Remember in tangible ways your shut-ins or less fortunate with a bag of groceries and an evening visit. Practice your thankfulness!

Familiar hymns from *The Brethren Hymnal* that are favorites of all ages include "We Plow the Fields and Scatter" (No. 592), "Come, Ye Thankful People" (No. 594), "We Gather Together" (No. 9), and the "Table Graces" (pages 551-555). – EARL AND VIVIAN ZIEGLER

Still Needed: Volunteers

A historian's view of international volunteer service

by ARNOLD TOYNBEE

■ International voluntary service has a long history. In the Western Christian world, St. Francis of Assisi is one of its founding fathers. The Roman Catholic Christian religious orders have a noble record of voluntary work for galley slaves, lepers, and other suffering human beings who are in desperate need of dedicated human help. In the eighteenth century, Protestant Western Christians joined in. They worked for the ending of the slave trade, the abolition of slavery itself, and the improvement of conditions in prisons and hospitals. In the nineteenth century, volunteers took the first steps to humanize life in the slums that were the social malady of the industrially precocious countries, such as Britain, the United States, and Germany. Individuals voluntarily gave up the comfort of their middle-class homes in order to share the life of the less fortunate majority of their fellow human beings. They wanted to share it in order to help the majority to raise itself eventually to the privileged minority's level.

A changed world

What about international voluntary service in our present-day world? We are conscious of living in a time of unprecedentedly swift and radical change in every sphere of life. People of my age (seventy-six) have seen the world change, almost out of recognition, within the short span of a single lifetime. Has this transformation of the world made voluntary service superfluous? Or has it made it more necessary and more valuable than it has ever been before?

Under the technological and economic and social conditions of our new world, it is now accepted that we can no longer get on without public action, national and international, on the grand scale. This is common ground among people professing many different ideologies. It is being accepted in practice in the United States, a country that, in theory, is dedicated to the ideology of unlimited free enterprise in all fields. Is not public action perhaps going to cater for all mankind's needs? Is there a part still left for voluntary service to play?

As I see it, the need for voluntary service has become greater in our time than it has ever been before. Voluntary action and public action are not mutually exclusive; they are complementary to each other. The more massive the public service that mankind requires, the greater the need to supplement and balance it by voluntary service. Here is a pair of fields of action in which "coexistence," "proliferation," and "escalation" can all be welcomed, wholeheartedly and without controversy, as movements that are life-giving, not death-bringing.

Three points

In the structure of our present-day world, there are at least three vitally important points in which international voluntary service has a part to play that cannot be played by any other social agency. International voluntary service can help knit the human race together into a single family. It can help to reduce – in the end, to vanishing point – the present gulf between "haves" and "have-nots." It can help the individual human being still to play an effective personal part in a society that threatens to dwarf him by its size and to baffle him by its complexity. Let us take a brief glance at each of these three points in turn.

Why should we now try to turn all mankind into something like a single family? This has never been done, or even attempted, so far. Since the beginning of human life on earth, the human race has been split up into a host of splinter communities, and all human beings have always had a double standard of conduct: a higher standard towards the tiny minority that are their fellow tribesmen ("kith and kin"); a lower standard towards the huge majority that are outsiders ("aliens," "foreigners," "heathen," "enemies"). Is it possible to change this age-old habit? Is it really necessary to try to change it?

On this there are two things to be said: First, the double standard has always been criminal and sinful; in the second place, it has also become deadly now that we have been overtaken by the Atomic Age. In the Atomic Age, mankind is faced with a choice between two extreme alternatives. If we do not quickly grow together now into a single family, we are going to destroy ourselves sooner or later, and probably soon. To rule out this threat of mass suicide by knitting the human race together is the most urgent piece of business on mankind's present crowded agenda, and we need to grapple with this problem by using, side by side, all the means at our disposal.

There are some things that can be done only by public action. The control of atomic energy, the disposal of poisonous atomic waste, and the production and distribution of food to keep pace with the present population explosion will require the setting up of world authorities with overriding powers over the world's 125 national governments. These administrative innovations are indispensable, but a merely administrative unification of the world will remain precarious so long as it is not backed up by a union of hearts; human hearts cannot be moved except by personal relations, and, here, voluntary international service comes in.

A man or woman who dedicates several years of life to this is doing for his fellow human beings at large what, in the past, people have been prepared to do only for their fellow tribesmen or only for their kinsmen in the narrowest sense of the word. By making this personal sacrifice of time, comfort, and earnings, a voluntary worker will be helping, in a literally concrete way, to knit us all together into one worldwide family.

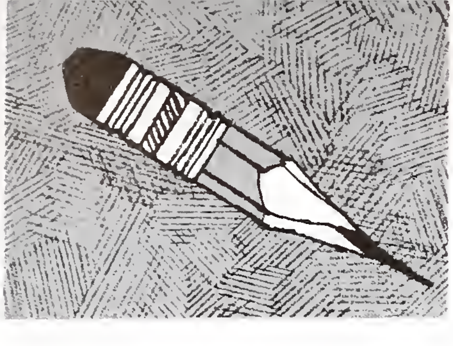
Closing the gulf

The second piece of business on mankind's agenda is to close the gulf between "haves" and "have-nots." This unhappy economic division of the human race cuts right across all "iron curtains" and national frontiers. The communist Soviet Union is today above the economic dividing line, in company with "capitalist" Western Europe and North America. On the other hand, there are pockets of backwardness and poverty within the national frontiers of even the most affluent countries. The United States has her "poor whites" in the Old South and her depressed Negro population in the slums of the Northern industrial cities. President Johnson's program for "the great society" is a recognition that this problem exists in the United States and is, at the same time, a declaration of intention to solve it. Here is another field in which the necessity for large-scale administrative action does not eliminate the need for the human touch – a touch that can be given only by voluntary personal service.

A third urgent point on mankind's present agenda is the saving of the individual human soul. Everything in human life comes out of the initiative of individual men and women: out of their idealism, self-sacrifice, public spirit, resourcefulness, and imaginativeness. Not one of us could have been launched into the world if his parents had not loved him and labored for him in this unselfish spirit. It would be worse than useless for mankind to become affluent if the price of this were to be the paralyzing of the individual's urge to do something for his fellow human beings and the extinguishing of his belief that, if he tries hard enough, he really can have some practical effect.

If the individual were to come to believe that, however much he may try, he no longer counts, that would be the end of democracy and the end of humanity too. Even in countries in which there is an old tradition of self-government, one can see today an alarming tendency for the citizen to sit back, fold his hands, and avert his mind from mankind's serious agenda to frivolities. "Whatever I do or do not do is not going to make any difference; so why should I put myself out? Let us leave it to the impersonal administrative forces whose operations I do not understand and cannot control." In the present-day world there is a strong temptation to take this line. In taking it, we should be condemning ourselves to become subhuman robots.

Here, perhaps above all, lies the virtue of international voluntary service. By volunteering for this, any one of us can make an immediate personal effect for good on the destinies of mankind. What way of spending some years of one's life could be more valuable or more rewarding that this? ☐



readers write

SUCCESSFUL GIVER

The passing of Bro. Ray Petersime leaves us all poorer in the loss of an unusual spirit and fellow worker. Around the world many are better in body and in soul for having been touched by his kindly spirit. In Sardinia, the Simaxis project owed its continued existence to his making the poultry industry viable there.

Above all, I learned to respect his humility — his right hand knew little of the generosity of his left. . . . He was a really successful giver.

John Barwick

Petionville, Haiti

REQUEST

I want every minister in Christendom to read and reread the following scriptures: Rev. 17:5; Gen. 2:3; Isa. 58:13-14; Mark 2:27-28; 1 Tim. 6:15-16; Ezek. 28:14-19; Isa. 66:23-24.

A. A. Dodd

Mt. Jackson, Va.

FLAGS IN CHURCHES

I would not want to be one to initiate putting flags in churches, but I would not be one to object. I would want only medium-sized flags and would certainly place the Christian flag at the minister's right. It seems to me it would be one way of following Jesus' instructions "to render unto Caesar the things that are Caesar's and unto God the things that are God's."

As I see it our government has done a lot for the Church of the Brethren in permitting alternative service. It is a much better system than the one in use when Elder John Kline was living.

Dow A. Ridgely

Parkersburg, Ill.

AFTER DEATH

I would like to express my viewpoint concerning Bro. Paul M. Basehore's comment (Sept. 15) on Brother Haycock's "When Children Ask About Death."

The statement made in Eccles. 12:7 was written by the Preacher (Solomon) who asked God for wisdom which God gave to him, and we believe that both the Old and the New Testaments were written by inspiration of God. So the belief that the spirit returns to God who gave it has been used by multitudes of ministers as well as by Christian laymen through the years. Also it was inspired by God hundreds of years before the Greek philosopher was born. I find it hard to accept the idea that those who die in the Lord are asleep in their graves until the second advent of our Lord, even though we have the statement of Paul in I Thess. 4:13-18. But even Paul agrees that there is a mystery surrounding the transition.

My dear companion's spirit left her on Tuesday morning, Sept. 6. I was with her when the Lord called her, and there is nothing that can separate me from the confident feeling that her spirit is at home with the Lord. Jesus himself said, " 'Father, into thy hand I commend my spirit!' And having said this he breathed his last" (Luke 23:46). When Stephen was stoned the record says, "And as they were stoning Stephen, he prayed, 'Lord Jesus, receive my spirit' " (Acts 7:59).

The story of the rich man and Lazarus also reveals that Lazarus was carried by the angels into Abraham's bosom. Surely it was not the physical body of Lazarus that was carried; we believe it was his spirit. Abraham was not asleep but was able to hold a conversation with the rich man. Many other scripture passages could be brought forth to support the view that the spirit leaves the body and goes to God who gave it.

Having been present on two occasions when a dear one has departed, I can be separated by nothing from the belief that when a redeemed person dies his spirit leaves the body to be at home with the Lord.

Harper M. Snavely

Lawn, Pa.

SERMONS WOULD HELP

I am confused as to the church's beliefs or teachings concerning our boys going into the armed services. What I cannot understand is this: If it is wrong, why do not ministers ever preach a sermon concerning this subject? When ministers baptize teenagers and take them into the church, why don't they have some kind of class to explain these beliefs, etc.? Our two boys were both called for physicals. One did not pass because of a childhood eye injury. The other boy will be inducted into the armed forces.

I had asked our minister to talk to these boys. When the minister did not show up to talk to him, I suggested that he go to the parsonage, and he did. He was sincere in not wanting to take up arms. He was willing to go into a hospital to work or into some other useful work. When he came home from talking with our minister, he seemed more confused than before and still did not know what to do. So he went on for his physical. He was classified 4-F.

Well, the minister never did get around to talking to the other boy. Of course, he doesn't want to go, but he has no choice. He also says a lot of his friends had to go and if he doesn't, he will be considered yellow. It does seem as if someone has to go and fight for our country. The Bible says there will be wars and rumors of wars. Or should we just let communism take over? Then we would not have any churches, I guess.

A Virginia Reader

SHOULD CUSTOMS CHANGE?

I read your answer to the question, "Is it wrong for a Christian girl or woman to have her hair cut or shortened?" Well, as I look at it, the Bible never changes; neither does God. Why should customs of today make any difference? According to the answer you gave, before long we can wear bikinis in church, and it won't be immodest because the century has changed.

Indiana Reader

BYLINES: **Cecil W. Fike,** a 1966 graduate of Bethany Biblical Seminary, is now pastor of the Fraternity congregation in North Carolina. . . . After a number of years as a member of the Bethany Seminary faculty, **Chalmer E. Faw** has returned to Nigeria, where he had served as a missionary before his seminary teaching. . . . An authority on Greek language, literature, and history, **Arnold J. Toynbee** is best known as a historian. He has been professor of international history at the University of London. Among his books are "Present-day Experiment in Western Civilization," "America and the World Revolution," and the twelve-volume "Study of History."

Two plays about the persecuted

THE DEPUTY, by Rolf Hochhuth, translated by R. and C. Winston. Grove, 1964. $5.95; paperback, 95c
SPONONO, by Alan Paton and Krishna Shah. Scribners, 1965. 190 pages, $4.50

During the past theater season in Chicago I saw performances of two plays which concerned persecuted peoples. Rolf Hochhuth's controversial and highly publicized work entitled *The Deputy* (published by Grove Press, 1964) purports to reveal the position of the Pope during the Nazi effort to exterminate the Jews. In *Sponono* (published by Scribners, 1965) Alan Paton, a leading liberal in racially divided South Africa, dramatizes the barriers that separate black from white, delinquents from the authorities, the young from the more mature.

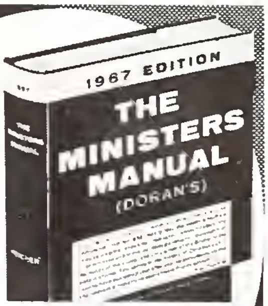
It happened that I had read both plays before I saw them in the theater. Quite a few scenes in *The Deputy* as I read it seemed to me as if they would be potentially powerful on the stage. On the other hand, despite my deep respect for Paton's other work, *Sponono* struck me as wholly unsuited to live performance. I was quite wrong. At least in Chicago, *The Deputy* was tedious and dull whereas *Sponono*, acted in a small community theater, was so dynamic that it stands out in my mind as one of the most memorable performances I have witnessed.

The Deputy is much too long for a normal performance in the theater. Judging from the version used on the stage, one can only assume that it cannot effectively be cut. In order to present an understandable outline of the plot, most of the scenes which give depth to characters along with variety of pace and mood had to be omitted. The result was a series of very lengthy conversations mostly between various ecclesiastical leaders.

The stage setting visible to the audience upon entering the theater was quite chilling. In front of a dimly lighted office lined with floor-to-ceiling file cabinets were three crosses with ecclesiastical vestments hanging from them. As the play itself developed, however, the impact of the church's guilty silence seemed to lessen. Such was not the case when I read the work. Perhaps the fault lay in an inept production in Chicago, yet I tend to think that *The Deputy* is really "closet drama," that is, a play intended for reading rather than for staging.

And worthwhile reading it is! The arguments about the play's historical validity with regard to Pius XII I leave to others. Auschwitz is a fact, and there is no doubt that the church – Catholic and Protestant – did "merely toss off a lot of empty generalities," as one character accuses. Unfortunately the play's point is not now simply past history. With the increasing activity of the American Nazi Party and the atrocious displays of racial hatred in many white communities in our country the church may be in a situation closely resembling that in Europe twenty-five years ago. I strongly recommend the reading, but not necessarily the viewing, of *The Deputy*.

Sponono tells of the unsuccessful efforts of a young South African native boy who has been in trouble and the white principal in a reformatory to understand each other. Sponono is a leader among the boys at the reformatory and seems the most promising of them in terms of rehabilitation; yet, he cannot resist the temptation to lie or to make use of a secret exit. His ambivalence of character can be seen in his protective care for Ha'penny, a very confused little boy; his coercive demands on Elizabeth, a girl engaged to his closest friend, his eagerness to work for the principal; and his craftily robbing a couple who are visiting the reformatory. He cannot understand why he must forgive unconditionally those who wrong him and yet is forgiven by the principal only if he pays a penalty. The last act is a fantasy in which Sponono puts the principal on trial. Sponono accuses him, "You gave us many things. But yourself you never gave," and the principal pleads guilty. As the principal is led away, Sponono cries out to him desperately, "I did not mean it. Come back." Understanding comes but at a high price and too late.



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Harl L. Russell, Director of Special Gifts
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Despite its depressing story, *Sponono* in performance was compelling and poignant. Much of the success of the production I saw probably is due to the fact that the cast was made up largely of inner-city Negro youths whose own experiences no doubt resemble the South African shantytowns more nearly than we like to admit. A chorus using tribal chants, drums, and dances provided the transitions between scenes and added tremendous intensity to the already overwhelming emotional forcefulness of the play.

Sponono, like Paton's moving novel *Cry, the Beloved Country*, shows effectively the dilemma of a society in which social problems are caused by individual persons whose own problems stem from the social conditions in which they live. Must the mutual understanding needed to break this cycle always come too late? — RICHARD A. LIVINGSTON

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in brief

PERSONAL MENTION

Dr. John Horning, missionary to Ecuador, was one of the featured speakers at the Ecuadorian pastors' retreat of the Confederation of Ecuadorian Evangelicals. "Family Planning" was the theme of the four presentations made by Dr. Horning to this national interdenominational organization. His lectures included presentations on the meaning of Christian marriage, responsible parenthood, world population problems, and responsible citizenship.

Ishwarlal Christachari, executive secretary of the Church of the Brethren in India, attended the East Asia Christian Conference held in Hong Kong, Oct. 26 to Nov. 3. The theme of the conference was "Confessing the Faith in Asia Today."

. . .

On Sept. 14 **Zalma Weaver** died following heart surgery. Mrs. Weaver had served with her husband as a missionary in Nigeria 1939-1944. Her brother, Chalmer E. Faw, is now in Nigeria, and her daughter, Nelda (Mrs. Ben Sollenberger), has just returned for furlough after one term in Nigeria. Mrs. Weaver's body was given to the Indiana University Medical Center to be used for research. A memorial fund was established for purchasing an organ for the chapel of the Waka Schools in Nigeria. . . . **Noah Shideler** of North Manchester, Ind., a minister and former pastor, died in September. He had been a proofreader at the Brethren Publishing House before retiring to North Manchester.

Retired pastor **James Elrod** of McPherson, Kansas, suffered a severe heart attack early in October.

. . .

A. Stauffer Curry of the Brotherhood staff was elected chairman of the Citizen's Advisory Council for the Elgin, Ill., public school district. The vice-chairman is **Robert W. Warner,** a lay member of the Church of the Brethren. The school system enrolls some 18,600 students.

The appointment of **John C. Lasher** as assistant to the president for development has been announced by Harold D. Fasnacht, president of La Verne College. Mr. Lasher was formerly systems analyst with the Title Insurance and Trust Company of Los Angeles. . . . **Wilbur E. Weaver,** Elizabethtown, Pa., the chairman of the Department of United Church Men, Pennsylvania Council of Churches, is the chairman of the program committee planning the retreat for the Pennsylvania Church of the Brethren Men's Fellowship on March 11 and 12.

. . .

Ellis Powell was one of four ministers who received training in the residency program in clinical pastoral education at the University of Iowa Medical Center. He trained as a hospital chaplain in an actual hospital setting in a twelve-month program designed to teach chaplains the problems of the hospitalized patient and to handle their spiritual needs accordingly. Mr. Powell had served the Allentown church, Pa., before entering the program. While working for a Ph.D. degree at the university, he is serving the Methodist church in Riverside, Iowa. The four pastors received graduate credit for the program and have been accredited as chaplain supervisors by the Institute of Pastoral Care.

RESPONSE TO THE NIGERIAN CRISIS

Church World Service has responded to the Nigerian crisi by making available $5,000 for Church of the Brethren us in that country. Monies for the emergency program now tota $10,000, as the General Brotherhood Board initially advance $5,000 from its emergency disaster fund.

Word from Nigeria indicates that Brethren have been providing food, clothing, and medical aid to refugees. A DC- plane was also chartered to airlift 140 persons from the Nort to their homeland in the Eastern Region. It is expected tha the Brethren in Nigeria will need to continue aid to many persons as refugees fleeing the other regions of Nigeria arrive i their homeland in the North.

Persons interested in helping to underwrite this emergenc program should send their gift contributions to the Emergenc Disaster Fund, General Brotherhood Board, 1451 Dundee Ave. Elgin, Ill. 60120.

OPPORTUNITY

The **Shultz Family Record,** now in the hands of the printers, should be ready by late November. This 528-page, well illustrated book can be had for $9 before Dec. 1. After tha date the price will be $10. It may be ordered from L. W Shultz, North Manchester, Ind. 46962.

. . .

Now available from the Church of the Brethren Genera Offices, Elgin, Ill. 60120, is "**Sounds of Missions,**" a recordin of on-location sounds of worship and Christmas festivity mad by Church of the Brethren missionaries in Ecuador, India Nigeria, and Indonesia. It is a 33⅓ rpm record and costs 25c

ON THE AIR

On Nov. 11 the Hallmark Hall of Fame drama series wil open its season on the NBC television network with a ninety minute special adaptation of Maxwell Anderson's play, "Barefoot in Athens." This play has a compelling message on th general theme of the importance of democracy and the freedom of the individual. A discussion guide is being prepare aimed primarily for use prior to the telecast by parents, teachers, and ministers. Three or more copies will be sent on request; a mailing fee of 25c is asked but not required. Sen for a copy of the guide and additional information on th program to The Saint Clement's Film Association, 423 W 46th St., New York, N. Y. 10036.

THINGS TO COME

A total of 700 eighth and ninth grade youth in Eastern an Southern Pennsylvania are expected to attend Elizabethtow College's Brethren youth days on the campus, Nov. 25 and 26 Recreation, folk singing, and a worship service will be feature on the program.

. . .

Climaxing a series of 150th anniversary events, on Nov 15 the American Bible Society will present **Handel's Th Messiah** featuring the New York Philharmonic Orchestra an the Westminster Symphonic Choir of Westminster Choir College, Princeton, N. J.

DEATHS

Baum, Daniel S., Lineboro, Md., on Aug. 13, 1966, aged 65
Burkett, Lawrence H., Hopewell, Pa., on May 14, 1966, aged 75
Calhoun, Mary E., Roaring Spring, Pa., on March 18, 1966, aged 58
Cline, Irvin G., Weyers Cave, Va., on Nov. 29, 1965, aged 67
Deshner, Margie A., Long Beach, Calif., on Aug. 12, 1966
Everly, Wilbur, Winter Park, Fla., on Aug. 8, 1966, aged 52
Fuhrman, Robert R., Hanover, Pa., on Aug. 11, 1966, aged 78
Hank, Warren G., Wilmington, Del., on Aug. 16, 1966, aged 73
Ikenberry, Owen, Rocky Mount, Va., on July 19, 1966, aged 79
Knisley, Harry, Chambersburg, Pa., on May 5, 1966, aged 63
Mason, Flora E., Hollidaysburg, Pa., on July 14, 1966, aged 92
Moser, Lela Mae, Boonsboro, Md., on July 5, 1966, aged 71
Myer, Earl C., Camden, Ind., on March 28, 1966, aged 81
Myers, S. Benjamin, Codorus, Pa., on April 5, 1966, aged 70
Neff, Charles A., New Paris, Ind., on July 6, 1966, aged 99
Neher, Ethel E., Jasper, Mo., on June 27, 1966, aged 73
Nisewander, Jacob Erasmus, New Market, Va., on Aug. 2, 1966, aged 63
Norris, Samuel R., Mt. Union, Pa., on June 4, 1966, aged 76
Orebaugh, Roxie Belle, Harrisonburg, Va., on July 27, 1966, aged 73
Peters, Hiram Franklin, Peru, Ind., on July 24, 1966, aged 86
Price, Abram A., Vernfield, Pa., on June 17, 1966, aged 83
Reed, Griffith F., Roanoke, Va., on July 20, 1966, aged 72
Reeder, Elmer Charles, Mapleville, Md., on Aug. 19, 1966, aged 74
Reese, Susie M., Roanoke, Va., on July 5, 1966, aged 72
Riddlebarger, William, Ontario, Oregon, on May 22, 1966, aged 63
Rilea, Beulah A., Cloquet, Minn., on Aug. 4, 1966, aged 83
Ritter, Edward R., Centralia, Ill., on July 24, 1966, aged 92
Royer, Howard R., Canton, Ohio, on July 1, 1966, aged 71
Secrest, Mary Dell, Mt. Union, Pa., on March 22, 1966, aged 74
Spencer, Myrtle V., Mt. Pleasant, Mich., on April 17, 1966, aged 79
Spyker, Robert, Billings, Okla., on July 16, 1966, aged 24
Thomas, John Nelson, Long Beach, Calif., on July 13, 1966, aged 86
Thompson, Alice, Roanoke, Va., on June 26, 1966, aged 80
Tusing, Richard I., La Place, Ill., on July 17, 1966, aged 67
Watson, Grace, Shippensburg, Pa., on July 3, 1966, aged 86
Wakefield, Clarence, Mt. Union, Pa., on April 8, 1966, aged 61
Weller, William, Johnstown, Pa., on June 30, 1966, aged 54
Welty, Sam, Flora, Ind., on May 5, 1966, aged 77
Wotring, Myrtle R., Woodland, Mich., on June 30, 1966, aged 80

CALENDAR

Nov. 15-18	**General Brotherhood Board, Elgin**
Nov. 20	**Brethren Service — SOS offering**
Dec. 10	**Human Rights Day**
Dec. 11	**Universal Bible Sunday**
Dec. 25	**Christmas offering for worldwide missions**
Dec. 29-31	**Brethren Student Christian Movement Conference, Bridgewater College, Bridgewater, Virginia**
Jan. 15-22	**Church and Economic Life Week**
Jan. 18-25	**Week of Prayer for Christian Unity**
Jan. 29	**Youth Sunday**

Thanksgiving. . .what is your response

Thanks may be expressed in many ways . . . prayer is foremost among them. So too is service — participation in such acts as those carried out by the Brethren Service Commission. Through support of your church's service ministries, you are at work in the midst of embattled and uprooted Vietnamese, among victims of disasters in Haiti and Turkey, in behalf of poverty victims in the United States, with the aged, the infirm, the orphaned, the displaced in many states and countries, beside those who struggle for racial, political, and economic justice. Your gift — your thanksgiving — becomes a tangible evidence not only of your gratitude to God but of your partnership with him in his work.

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"If I look up into the heavens'

■ "It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are good at heart. I simply can't build my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness, I hear the ever-approaching thunder, which will destroy us too, I can feel the sufferings of millions, and yet if I look up into the heavens, I think that it will all come right, that this cruelty too will end, and that peace and tranquillity will return again."

These were the words that echoed in our ears one rainy day last June. Before leaving Amsterdam we stopped at the address along the Prinsergracht canal where a young Jewish girl, Anne Frank, had lived for two years in a secret annex, back of the office and warehouse where her father was employed. The stairways are just as steep now as they were in 1942, but today they are crowded with visitors (more than 70,000 last year) who came to see the Anne Frank house and with young people who assemble there for concerts, exhibitions, and international conferences.

Most of the visitors have read the diary that Anne Frank kept during her stay in the secret annex. Mor than three million copies have been sold in translation made available around the world. As a result, the visitor know Anne's story already, and they look forward to seeing the bookcase on the landing swing to one side so that they can enter the four or five small rooms in which two families kept their existence secret for so long a time You can still look out of the third-floor window from which Anne could observe the changing seasons, and you might even hear the clock in a nearby tower marking each quarter hour. But after twenty-five years it is a little difficult to imagine the horror of having to hide away even from well-meaning friends and neighbors, just because you are Jewish.

For more than two years Anne Frank, a teen-ager continued to confide in her diary. Then one Saturday in July, only a couple of weeks before the Frank family was discovered and hastened away to a concentration camp, she wrote about her difficulty in living up to her ideals. "In spite of everything," she still had faith in the possibility that cruelty would come to an end and peace would return. Listening to the approaching thunder and sensing also the suffering of millions, this perceptive young girl looked up into the heavens from a crowded house that must have seemed like a prison and said, "I think that it will all come right."

Anne Frank did not live to see it all come right. She died several months later in a concentration camp. She was a victim of the prejudice, the hatred, and the savagery that she had already seen in action. But her diary remains. She speaks to millions of readers, and thousands of young people, including many from Germany, come to her Amsterdam home to study and plan how they may create a better world.

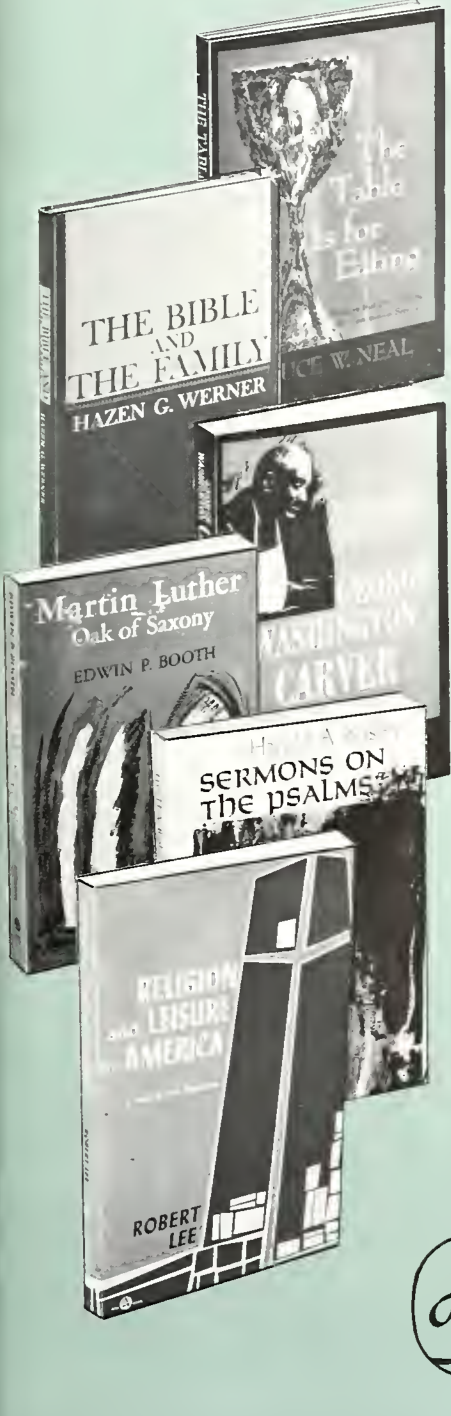
Young people today may also wonder about the validity of their ideals. There are still prejudice and hatred Brother still turns against brother, and the explosions of violent conflict still flash across many a midnight sky. We should not be surprised if some youthful spirits go off the deep end because they see only confusion, misery, and death. But thank God for those who in the presence of approaching thunder join the ancient psalmist in considering the heavens. It may have been Anne Frank's Jewish heritage that gave her the faith and courage to believe "in spite of everything." Today, when so many things of value seem to have depreciated and youth especially is in danger of being shortchanged, our Judeo-Christian heritage can help us all build on a more firm foundation. — K.M.

Litany of reconciliation

■ On the night of November 14, 1940, a Nazi air raid destroyed the center of the city of Coventry in England, reducing its cathedral to hardly more than a shell. A few months later an altar made from stones of the ruins was set up in the open-air sanctuary. And a charred cross was formed from half-burned beams that had fallen from the roof. But even more important than these symbols were the words of Jesus, "Father, forgive," which were inscribed above the altar. The words have since become the refrain for a "litany of reconciliation" (see the first ten pages of this issue) that is used regularly in worship services at Coventry.

Wherever November 11 (once called an Armistice Day) is still observed as a day of remembrance, we hope that all people who once were enemies will join in these petitions asking for forgiveness. Otherwise, there is little hope for the peace that reconciliation can offer. — K.M.

new books for the christian family



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LOOK FOR THESE FEATURES IN THIS *messenger*

Father, Forgive. *From a bombed-out cathedral in England, now rebuilt, comes a "litany of reconciliation." Illustrated by contemporary photographs.* inside front cover.

The Night Pastor. *Here is the story of a minister whose hours run from 8:00 p.m. to 5:00 a.m. Robert H. Owen is available to help the "night people" of Chicago's north side.* by Cecil W. Fike. page 10

For Christians in China Storm Clouds Gather. *The future looks ominous for Protestant and Roman Catholic churches in mainland China. A special report from Religious News Service.* page 17

What Kind of Book Is the Bible? *Recent biblical studies not only add to the understanding of texts from the Bible; they also have something to say about its nature.* by Chalmer E. Faw. page 20

Still Needed: Volunteers. *A prominent historian insists that voluntary service is needed now more than ever before.* by Arnold Toynbee. page 24

Other features include answers to questions (page 19), suggestions for family worship (page 22), letters from readers (page 26), reviews of two plays dealing with persecution (page 27), and an editorial, "If I Look Up Into the Heavens" (page 32).

COMING NEXT

An article to be read before being tempted to overindulge at the Thanksgiving dinner table is "Our Teeming Planet," by Nancy Sartin. . . . Thelma Heatwole introduces Dr. Harvey H. Nininger, former McPherson College student and teacher, now an authority on meteorites. Fred Wampler tells the story of three Christians in India.

PHOTO CREDITS: Cover, 3, 5, 6, 7, 8 Wallowitch; inside front cover, 1, 2, 4, 9 Eckstein; 14, 15 (right) Religious News Service; 15 (lower center) John Taylor; 17, 18, Religious News Service; 20 Three Lions; 23 Schrock; 24 Lois Beery

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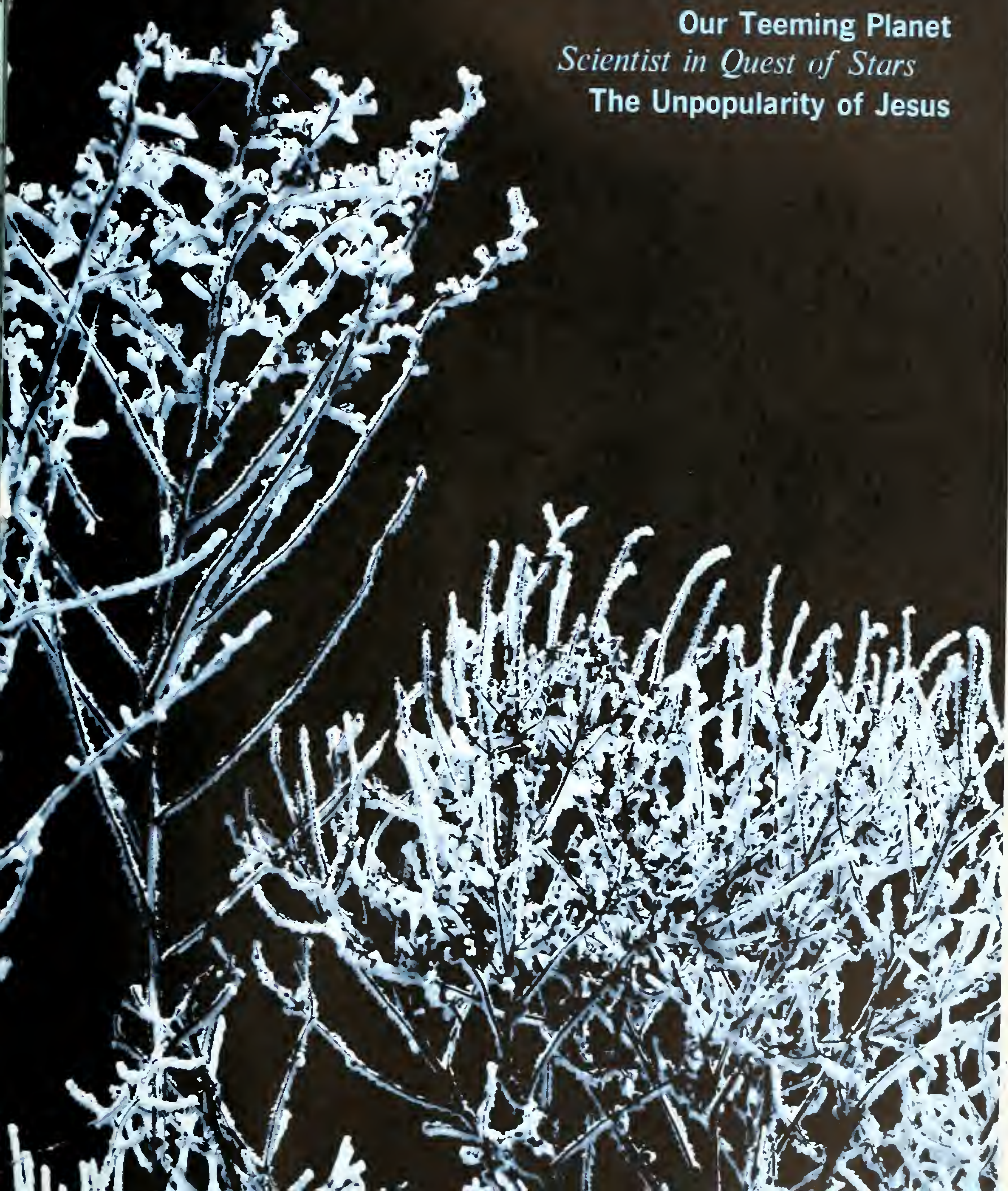
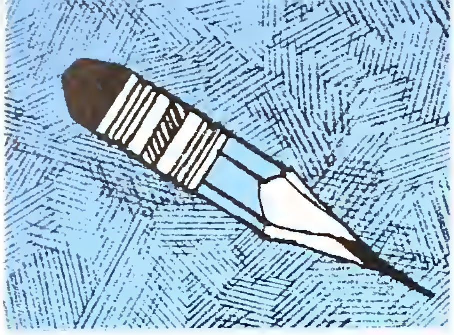
messenger
CHURCH OF THE BRETHREN
11/24/66

Our Teeming Planet

Scientist in Quest of Stars

The Unpopularity of Jesus





readers write

LIKE IT USED TO BE

I would prefer the MESSENGER to be more like it used to be. And that is to have a nice picture on the front cover, instead of so many duplicates like on the Oct. 13 number and others.

Also couldn't you make the print larger, by using the blank spaces at the top of many pages?

You may need to make or use smaller and fewer pictures.

What do other readers think of these suggestions?

MRS. H. M. FIELDS

Maitland, Fla.

UNITY IN DIVERSITY

In my reading I ran across the following item on church union. It is titled "Unity in Diversity."

"The scandal of our divisions is not, as we are told to believe, the mere existence of separate denominations as such. That we come from different schools, refer to different headquarters, adhere to different forms of worship, ministry, and government is not in itself hurting the church of Christ or grieving the Holy Spirit.

"The real scandal, across all denominations and within each one of them, is the absence of the gospel from our pulpits. It is the uncertain sound of the trumpet at the moment of battle and the chaos of conflicting voices that make it impossible for men to hear what the Spirit says to the churches.

"Accordingly, prayer for unity is not petition for merger schemes, but that all who profess and call themselves Christians may agree in the truth of the Holy Word and live in unity and godly love" (Franz Hildebrandt, Drew University).

I subscribe wholeheartedly to the statement and have no reason to apologize for what the New Testament and the Old Testament has to reveal concerning the "gospel." My subscription to the Holy Spirit inspired, Pauline writing, as recorded in I Cor. 9:16 and 16:9, is also without any apology. The business of the preacher is preaching the gospel and when this is done faithfully there will be less need for "counseling" as such, though this ministry has its place too. If the business of the church is a unique business, namely God's business, he can be counted upon to oversee his work and difficulties can and will be surmounted under his guidance. I can subscribe to the idea involved in the saying, "unity in diversity," because it is evident in all of God's creation. Otherwise, things could well become boring.

STEPHEN G. MARGUSH

Maitland, Pa.

SOCRATES OR CHRIST

I am referring to "Readers Write" (Sept. 15). I have read the Bible through several times, and it is difficult for me to find the threads of pagan philosophy in this Word inspired by the Holy Spirit of God.

When Paul said (2 Cor. 5:8) he was "willing to be absent from the body and present with the Lord," perhaps he had in mind the word of Jesus to the thief on the cross, "Today shalt thou be with me in Paradise. . . . "

Out of the dust of the earth God created a perfect body, breathed into its nostrils the spirit of life, a part of himself, and Adam became a living soul eternal as God is eternal. And at the resurrection, as I interpret the Word, God from the dust raises a new glorified body and into this new body, "not into a musty grave," the returned spirit enters and is caught up to meet the Lord in the air.

C. L. COX

Claysburg, Pa.

DISTURBED

I have been greatly disturbed in recent years to note that the Brethren seem to be trying to "put the shoe on the wrong foot," and it just doesn't fit. Why suffer the discomfort of an ill-fitting shoe just because the fashions have changed?

In the first place, the word *secular* is becoming far too important in our vocabulary. We are living in an age when, as never before, secular interests seem to be choking our spirits. We seem to feel that in order to meet the needs of our "changing times" (as though up to the middle of the twentieth century the world remained just as it was in the first century), we must now about-face and get busy trying to secularize spiritual. In former years our aim was spiritualize the secular. Most surely must make our religion practical in everyday living, but we can't make sacred commonplace without becom sacrilegious. We can't bring the world Christ by becoming beatniks and beat and by exchanging our sacred hymns jazz or subscribing thereto.

I am also disturbed at the attitude Brethren are taking toward world evan lism. Through the years we've heard ag and again, and from the pages of our lite ture, and we know that it is true, that a denomination we are losing ground, dr ging our feet in evangelism, the most i portant work of the church. Thank G we've been honest enough to admit it. why criticize the popular, world-renow evangelists of our time who by their prea ing of the gospel, by sacrificing their ti and bodily strength are turning thousar to Christ

V. GRACE V. CLAPPE

Sebring, Fla.

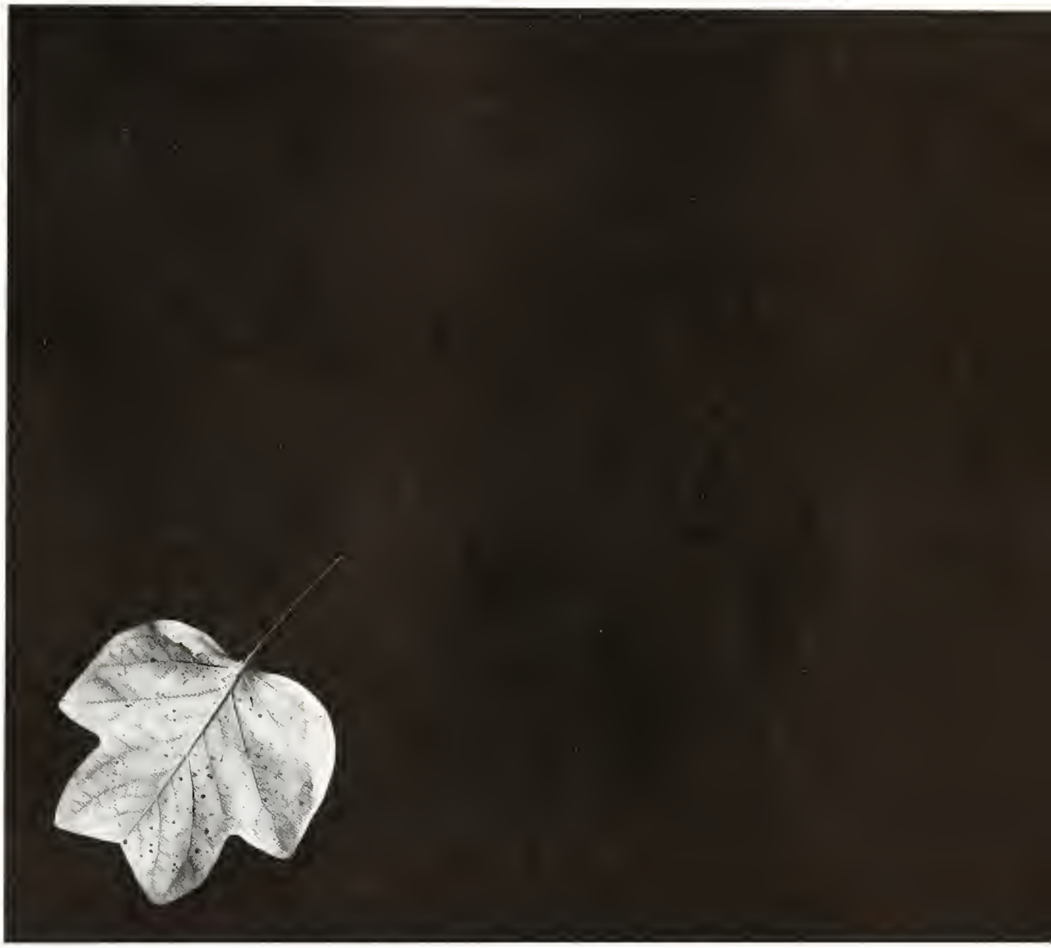
WILLING TO STAND UP

Having read Floyd Bantz's article ab the National Youth Conference (Oct. issue) I feel that there is need to set record straight about the walkout stag during the "jazz liturgy." All of the c ferees I spoke to who participated in walkout (I was among them) had left cause they felt the type of music being u was not proper for a worship service. did not leave, as Mr. Bantz stated, beca "at the moment jazz is not in." We fel deeper commitment to God than could experienced with the type of music co posed and presented by Paul Knopf.

I think that if Mr. Bantz had conduc some research before accusing us of "rud disrupting the proceedings" he would ha discovered that the youth involved w

Continued on page 27

BYLINES: **Nancy E. Sartin** is associate editor, Kerygma Features, Division of Overseas Missic National Council of Churches. . . . Member of the Glendale church, Arizona, **Thelma Heatw** has worked on the "Phoenix Republic and Gazette" newspaper; she has contributed artic to MESSENGER. . . . **William Stringfellow,** a lawyer and lecturer, is also an author; he lives New York City. . . . **Leona S. Dick** is the wife of the pastor of the Fresno church, California. . After a furlough in the States, **Fred Wampler, M. D.,** is back in India, where he is working the Church of the Brethren mission. . . . Wife of the pastor of the Ashland City congregati Ohio, **Ernestine Hoff Emrick** has contributed poetry and articles to MESSENGER.



THE POPLAR LEAF

by Ora W. Garber

Today I watched a withered leaf — the last
Remaining on our backyard poplar tree —
Which the November wind, a furious blast,
Was seemingly intent on setting free.
Between impulses it was fiercely torn:
Should it release its trembling hold and now
Rejoin its lost companions earthward borne
Or cling to life still longer on its bough?
My understanding and my sympathies
Were fully with the lonely, struggling leaf.
I too have felt opposing destinies
Tug at my life, whose span likewise seems brief.
But I would hope that when I yield my place
(For all men yield at last, I know quite well)
I may relinquish it with poise and grace,
As did that poplar leaf before it fell.

OUR TEEMING PLANET

by Nancy E. Sartin

■ Are we too many? There are close to three and a half billion people in the world today. By the year 2000, we are often reminded, there will be six billion. Has our planet the resources to sustain so many and more to come, when two thirds of those alive now are underfed? Indeed, are we already too many?

Dr. Raul Prebisch, general secretary of the United Nations Conference on Trade and Development, recently sounded this note of economic warning: "The labor force that will press on the world's markets in twenty years' time is already born. These people will find no opportunity to be assimilated in the modern . . . economy if there is no real and bold policy of investment and development."

Expressing concern over recent economic stagnation, Dr. Prebisch said that in "the years elapsed since the start of this decade, the rate of growth in developing countries is lower than in the last five years of the preceding decade."

Even more disturbing than poor prospects for the world's breadwinners are the poor prospects for bread eaters. While the population increases geometrically, assisted by lowered death rates and stable or higher birthrates, the land area of the world is fixed. World food production has steadily increased, but not as fast as population. In 1966, production fell behind world population increase. Some demographers are predicting a condition of habitual famine for the world within the next few years.

Sir Charles Darwin, grandson of the propounder of the theory of evolution, has pointed out that when man reaches the limit of his numbers that the earth can support he will discover the raw operation of the law of natural selection. All our illusions of culture, charity, welfare, all our schemes for universal education and peace will give way to the struggle for survival in the next two centuries unless we control the population increase.

In the face of this prospect, opposition to birth control measures on the ground that they violate natural law is diminishing. Indeed, some church agencies have sponsored projects in family planning in order to encourage the development of a social situation where wanted children will be born to parents who can provide for them. Governments have entered this hitherto forbidden area on an increasing scale in recent years. Such efforts will take a generation to show any effect. Most estimates of future population now allow for birth-control measures in coming years.

The population increase is not uniform. Europe, which is by far the most densely populated area of the world, with 275 people to the square mile, has the lowest birthrate, averaging well under 20 per thousand population. South America, which has only 23.5 people per square mile, has such a high present birthrate that its cropland may soon be threatened by spreading cities. The same is true of Africa, with 26 people per square mile, but some of the world's highest birthrates. Cruelly high death rates in Africa and South America, particularly infant mortality, slow the actual population increase. Both of these continents have great untapped resources that must be developed if coming generations are to be adequately fed and usefully occupied.

Russia now has 26.2 people per square

mile (North America has 30.4), and a birthrate only slightly higher than in the United States. It is thus in a similar position as regards the world areas of greatest population expansion. Russia is one of the prosperous nations, in a situation where population increase aids economic progress. This circumstance may one day influence Russia's foreign policy more than the fact of its communistic ideology.

Compared to the rest of Asia, Russia is very well off indeed, for Asia, excluding Russia, has a population density of 166.6 people per square mile. Its birthrates, excluding prosperous, population-conscious Japan, are in the neighborhood of 50 per thousand population. Nearly as high as in Africa, where population is less than one sixth as dense.

It is, therefore, understandable that acute population problems have appeared in Asia, where chronic hunger and malnutrition are aggravated by periodic drought, flood, and other disasters. Must the Indian famine of this year be a spectre of the world's future?

Will we eat?

Lord Boyd Orr, outstanding British nutritionist, has estimated that in spite of the present population increase it would be possible to feed the likely ten billion people who will be living eighty years from now. He bases this, however, on a determined, concentrated effort by all the nations of the world to increase food production.

What are some of the directions that such efforts might take? One is to increase the amount of arable land. While the world's land area of under fifty-three and a half million square miles – or about thirty-four billion acres – is constant, the amount of arable land can be increased. Efforts in this direction in recent years have wrestled land from the sea, from the desert, and from the extremes of Siberian cold and jungle heat.

The story of such technological feats, of dam building, irrigation, water supply development, specialized seed and fertilizer development, and pest control, is heroic. The amount of new land won for harvest is impressive. Increased production on lands already under cultivation has added unforeseen surpluses to the developed countries. Take the methods and efficiency and fertilizers and equipment of affluence and apply them to undernourished land, and world food production could make another sudden increase.

Another direction just opening up is to tap the resources of the sea. If we were to systematically harvest the sea as we do the land, and conserve and develop its resources, we could comfortably feed a population that may one day be virtually a single vast metropolitan complex.

Edward Rogers, in his lively and informative book, *Poverty on a Small Planet*, describes an experiment in which three acres of sea were fertilized. Fish in the area ate plankton which had absorbed the nutrients, and their growth rates increased as much as three times. Protecting the fish in such sea farms from their natural enemies would further increase yields.

The United Nations Food and Agricultural Organization has done some sea exploring with startling results in discovery of new marine food sources. Not only protein sources, such as a new fish flour that may soon be approved for marketing, but new fishing areas have been found, including a rich, 120-mile-long shrimp bed off the coast of India.

Other sources of protein may be found in leaves, especially in the wet tropics, and in insects, which have a higher protein content than meat. (Dried locusts are more than fifty percent protein, beef about seventeen percent.) The chief use of these sources may be for food additives in flour or meal.

One of the results of Western diplomacy in the 1950's was the discouragement of agricultural development in areas like India and Egypt in favor of industrial development. Thanks to Public Law 480 food became a hedge against falling food production. Now that PL 480 has ru out – along with huge American su pluses – the steel mills fall idle in nation where already limping economies canno import food for the work force. Provisions of the new U. S. economic assistanc program are still to be worked out. I is hoped that agricultural developmen will be part of it.

Long-range efforts of the U. S. Agenc for International Development will resul in large-scale land improvement over seas. But they are only beginning t bear fruit. Voluntary agencies, such a Agricultural Missions, which has bee in the field for a generation, pioneere the few educational programs for bringing farmers out of helpless submissio to the chances of weather. Food-for work programs of Protestant and Catholi agencies have changed sizable stretche of barren land into productive fields an have, incidentally, returned many refugees to self-sustaining productivity a well.

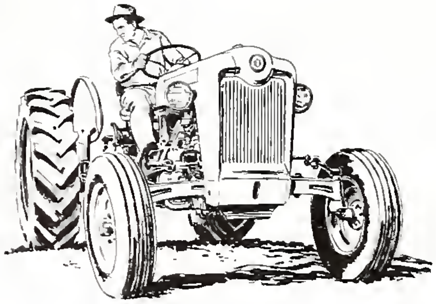
But it will take more than such pilo operations to bring the world throug the present crisis and into a tolerabl nourished condition during the comin years. It will take crash programs on scale never undertaken before and investments of capital and labor of a magnitud that will dwarf the industrial revolution

Can we prosper?

Emergency shipments of grain to Indi will keep thousands there alive this year But such measures do not solve or eve assist the fundamental problem of laggin food production in a limping economy More than a dole is needed to spur economic development.

At a recent Washington meeting o fifteen countries that together provid nearly all international aid, the Worl Bank disclosed that its head, George D Woods, will ask the rich nations to increase to $1 billion a year their presen contributions to the bank for loans t the poorest countries.

The request came in the face of som discouraging reports about the success o



such loans in the past. Although there have been some examples of spectacular economic takeoffs, Japan, Taiwan, Mexico, and Greece, for instance, the unlooked-for population increase and food shortages have widened the gap between the rich and the poor nations in the last ten years.

Under pressure from Congress, the United States has gradually tightened its loan terms over the years. The verdict of the fifteen-nation Washington meeting in favor of easing such terms may have some softening effect.

International aid has not always been successful or gratefully received. Size and political importance have drawn attention to foreign-aid problems in such countries as Indonesia, Egypt, India, and Turkey. Capital investment cannot always show immediate results, as a glance at the seesaw American economy of the nineteenth century will illustrate.

World Bank economists point with cautious optimism to distinct progress and steady balance of payments made by such countries as South Korea, Peru, and Pakistan. In Africa, Nigeria and Ghana have national-growth rates well above that of the United States. Their even higher rates of population increase have so far prevented any possible economic takeoff.

The argument that poor nations must ultimately help themselves has some validity. Given ample time, such a course would be feasible, even desirable. But we do not have ample time. And ifs and could-bes and exhortations to frugality do not fill the bowl of today's hunger.

To criticize Indian farmers for buying jewelry or a wedding celebration with a year's cash surplus, when they could presumably use the cash for better seed or fertilizer, is to ignore the bald fact that a per capita income of $70 a year can invest precious little cash in anything. Such yearly incomes are the rule all over Asia, where only four areas, Japan, Philippines, Malaysia, and Hong Kong, have per capita incomes over $200 a year. In Africa, Algeria alone tops $200.

The industrial capacity of these particular nations makes their wealth, along with widespread use of modern agricultural methods. Nations which export chiefly raw materials have suffered in recent years from a sharp drop in the price of raw materials and an increase in the use of synthetics which replace those raw materials.

Europe's dense population is supported by industry. Only about twenty percent of Europeans are farmers, and, as you would expect, per capita incomes in Europe are never as low as $200. Some are well over $1,000 a year. America's per capita income of $1,900 is earned by a labor force of which only thirteen percent are farmers.

If the hungry nations are to feed themselves, most of their farmers will have to abandon their hand plows and garden plots so that bigger fields can be more efficiently cultivated. Only the enlightened self-interest of affluent nations will provide capital impetus for such a technical and social change and industrial development to employ those farmers in a self-sustaining economy.

At a recent World Council of Churches meeting in Geneva, Barbara Ward, the noted British economist and author, suggested a system of global taxation to meet world-development needs. She advocated that a minimum of one percent of national income in prosperous nations be put into capital investment in developing countries. The present amount is about .03 percent.

This is one area where self-interest and moral imperatives indicate the same course of action. Miss Ward points out that the God who "looked on his universe and found it good" also "bade his followers feed the hungry and heal the sick." The realities of our political situation make it suicidal to ignore the critical problems of hunger, poverty, and overpopulation. If we do not solve them constructively, starvation and global war will inevitably engulf us. ☐

Harvey Nininger hitched his wagon to falling stars and became a world authority on meteorites

Scientist in Quest of Stars

by THELMA HEATWOLE

■ Long ago a falling star flashed a message from outer space to a young scientist, Harvey H. Nininger, and changed the path of his life. Ever since he has been in quest of fallen stars, more literally known as meteorites.

Dr. Nininger, at home now amid the famed Red Rock country of Sedona, Arizona, recently recalled that long-ago night.

"I was on my way home with friends from McPherson College chapel." Dr. Nininger was then a science professor at the Brethren College. "When the meteorite fell, lighting the area as day, I put a mark on the sidewalk, and declared that I was going to try to find it."

Perhaps it was because Dr. Nininger was primed for the phenomenon that the incident made such impact. A few weeks earlier he was made aghast by reading, for the first time, about meteorites.

Going back to that night in McPherson, Nov. 9, 1923, Dr. Nininger calculated then that the meteorite had fallen within 150 miles. He immediately sent notices of his search to the papers, and soon reports came in.

"I went out through the area and contacted people, teaching them to recognize meteorites, by lectures in schools, clubs, universities, and churches," he said. "I did not then find the meteorite I was looking for, but I located two different falls of meteorites, more than any scientist I had ever known to find in a lifetime.

"Meteorites fall more frequently than people think and are scattered all over the country. To get people to recognize them and report to me was my basic plan. Outside of my wife, Addie, the project was a laughingstock, even to men of science," he recalled.

When he approached a scientist at Smithsonian Institution for support in the project, he was told, "It can't be done." Not dismayed, Dr. Nininger told the scientist, "The next time I see you I'll sell you a meteorite." It was two years before he made good the promise, delivering not only a 2½-pound meteorite but rolling in a 168-pound specimen as well.

Dr. Nininger quit teaching at McPherson in 1930 to work from a museum in Denver, headquarters for his all-out meteorite pursuit. In time, he became known as the nation's most active finder of meteorites. When his fieldwork was at the peak, he was credited with finding half of the meteorite discoveries in the world. In 1937, he discovered thirty-one new meteorites, more than had been discovered in any three-year period.

In 1946, the Niningers moved their meteorite collection to a strategic spot on U.S. Highway 66, six miles from the world-famed Meteor Crater, near Winslow, Arizona. His collection of more than 600 "falls," or more than 17,000 specimens at that time, was valued at $200,000. In 1953, the Niningers moved their collection to Sedona, where they

Years ago Dr. Nininger realized that meteorites were the only information we had from outer space operated a museum for seven years.

For thirty-seven years Dr. Nininger was never out of debt as he traveled, tracked down, and bought meteorites. He lectured, wrote articles, and exhibited his collection to bolster his income. He even exchanged valuable meteorites for tuition and other expenses for the college education of his three children.

But the lean years ended as he began to sell his collection and retire. He was once rebuffed when he offered to sell his collection to the Smithsonian Institution for a mere $60,000. Later, he sold twenty-one percent of the collection for $140,000 to the British Museum in London.

The balance he sold to the National Science Foundation "at a reduced rate" with the stipulation that the collection be kept at Arizona State University in Tempe. Today, the Nininger collection is used as a research collection and center for meteorites.

With the disposition of their collection, the Niningers were more than comfortably fixed. For the first time they paid off all their debts and built a beautiful home on the crest of a hill.

Decades ago, Dr. Nininger realized that meteorites were the only information earth inhabitants had from outer space. He believed his "stones" would increase in value and become a source of knowledge. "I knew we were headed for the space age," he predicted.

Actually, Dr. Nininger was years ahead of space scientists, and the success of the present shape of the rocket missiles may well have been delayed because of the refusal of scientists to accept his suggestion.

Dr. Nininger said it was in 1935 that he began to advocate that space and ballistic engineers study meteorites, suggesting that there was little basic difference between a meteorite and a rocket nose cone at the time of entry in the earth's atmosphere. Both, he said, will disintegrate if the heat is not dissipated. He corresponded to this effect in 1942 with the National Science Board, again recommending the blunt-nosed rocket missiles.

"In 1952, when U.S. scientists came out with the new needle-nosed missile, I told them they were wrong," he said. "I wrote a letter to the Ames Laboratory, Moffitt Field, sending them a picture of a meteorite which had traveled straight forward with a blunt nose. I asked them to make a model from the photo and test it in their wind tunnel. But they thought I was wrong.

"Five years later, when they finally got around to the blunt-nose shapes, they began making progress in reentry problems. I found someone else had received the Distinguished Service Medal for the discovery," Nininger added with a trace of chagrin.

In 1933, Dr. Nininger began to advance the theory which, if correct, may well surprise the first space travelers to the moon. They may find that samples of the moon have been on earth for many years, he said.

Dr. Nininger believes that tektites, found in several areas of the earth, including Texas and Georgia, are pieces of the moon, blasted out and fired into space by the shattering impact of speeding meteorites on the moon surface. The displaced lunar material, he believes, continues to hurtle to earth till it is "captured" by the earth's gravitational fields and falls to the surface of this planet.

The scientist, reflecting on his studies, once issued a warning. "A falling meteorite might cause the extermination of the human race by setting off atomic warfare," he said. "Those charged with the defense of our nation never have made a study of meteorites. A falling meteorite very easily may be mistaken for an intercontinental ballistics missile."

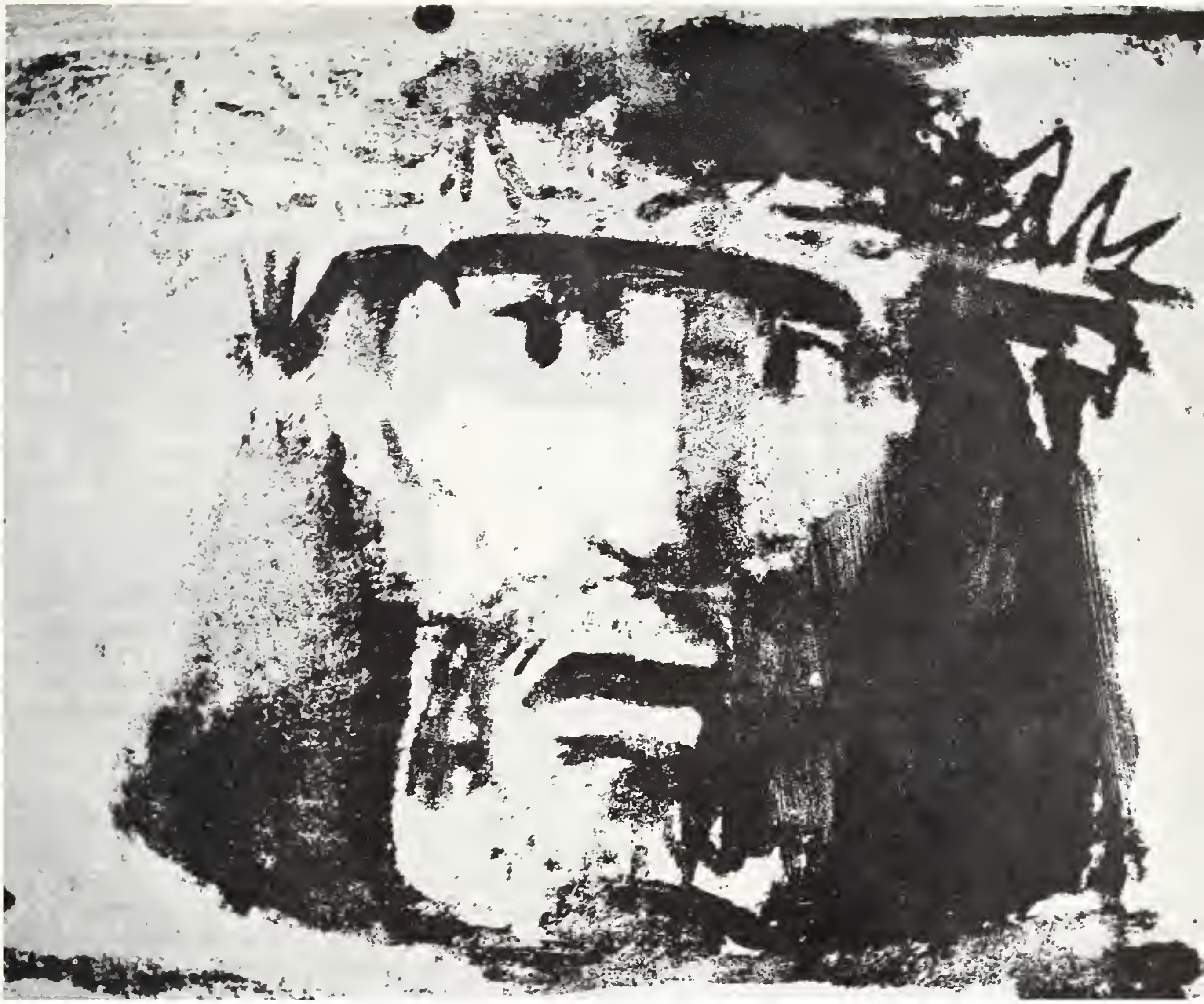
Oddly, the man who was to gain such scientific knowledge and renown had a delayed beginning in education. Born in Conway Springs, Kansas, in 1887, of devout Brethren parents who believed science could be dangerous, he was nineteen before he found time between chores on the farm to graduate from elementary school.

When he got a small job soliciting for the Brethren Children's Home (at $1 a day), he realized his need for more education. He attended Oklahoma State Normal, then went to McPherson, where he finished the academy and college in five years. In 1914, he became head of the biology department at La Verne, at an $80-a-month salary. He later went back to McPherson College as professor of biology, when the late Dr. D. W Kurtz was the college president.

Asked recently if he saw a conflict between religion and science, the senior scientist said, "The study and quest of meteorites have made me a more deeply religious man than before. I see God all around me. There are a million reasons to believe in God.

"But," he said, "there is a conflict between science and today's theology and the church. Our theology must be in agreement with the facts around us. You can't live in a world of facts and have a theology that contradicts these facts. People today are 2,000 to 3,000 years beyond the state of knowledge in which were those people who wrote the textbook we call the Bible. And I have every respect for those people who wrote the Bible. The Bible should not be used as a fixed static document that settles everything.

"The program of the church," Dr. Nininger also said, "is much the same as it was fifty years ago. Our theology should be based on our life and environment today. Church leaders should make the theological changes." □



The Unpopularity of Jesus

by William Stringfellow

■ The furor provoked by a comment attributed to one of the Beatles — that they are more popular than Jesus — is not as frivolous as it may seem.

The remark, originally reported in a London newspaper, was denounced as blasphemy by an assortment of clergy, especially those from the so-called Bible belt. and it offended many other folk, both within and outside the churches. Indignant disk jockeys — suddenly professing to befriend Jesus — banned Beatle music from their programs lest the ears of their listeners, particularly the young, be defiled. So aroused were certain Ku Klux Klansmen — who have always fancied themselves as popular with Jesus — that they ignited bonfires to destroy records, publications, clothing, and souvenirs bearing the Beatle mark.

The incident so jeopardized the commercial appeal and career status of the Beatles in the United States that a battery of New York lawyers caused a Beatle public-relations man to fly on a few hours' notice from London to a press conference in Manhattan, summoned to, at one and the same time, defend, clarify, retract, and apologize for the awful words.

The explanation volunteered on behalf

of the Beatles was that for some time it had been common knowledge that the churches in England have been poorly attended: there churches and "religion" are unpopular; therefore, Jesus suffers unpopularity. The premise is, of course, a fact, as Billy Graham observed during his London crusade and as the Archbishop of Canterbury would be among the first to admit. Both the established church in Britain and the nonconformist churches suffer a profound malaise in terms of their numbers of practicing adherents. Churchgoers in England are few, overwhelmingly elderly, and predominantly female, although at the same time the English churches have never before been so wealthy — a consequence of shrewd investment rather than the stewardship of the laity. The churches in America, which are also incomparably more prosperous than ever before, evidence decline in membership growth, Sunday school enrollment, and other indices of popularity in recent years. The churches and institutionalized "religion" generally are not popular.

The Beatle premise is correct, but the deduction does not follow that Jesus is unpopular or, if he can be said to be unpopular, that this is in any way accounted for by the low esteem in which the public may hold the churches. If Jesus is unpopular — and he most assuredly is; Jesus Christ is the most unpopular figure in all of history — it has to do with who he is, with what he has done in his own name, with the veracity of his gospel, and not with whatever the churches may happen to be doing or saying or teaching and preaching at any moment.

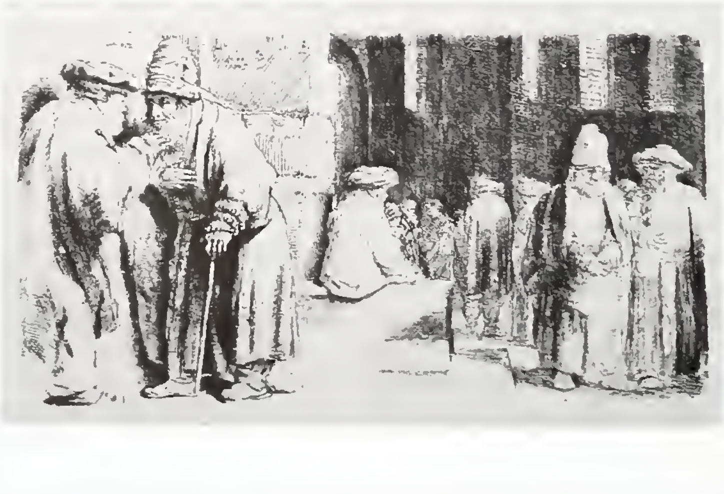
The churches in Great Britain and, increasingly, the churches in North America endure significant public disfavor, I venture, because they are so much preoccupied with themselves and so little attentive to the common needs of human beings in modern society. They are so often uncaring and so consistently irrelevant that the people are diffident or cynical. There is such dilettantism in the churches about the most critical issues of existence — racial strife, entrenched poverty, war, and the threats of ultimate holocaust — that many regard the churches with bemusement or contempt. True, *if* the churches were more faithful, *if* they were less self-engrossed, *if* they were poor, *if* they were militant in social crises, *if* they became zealous in loving and serving the world, *if* they would risk their own safety once in a while, the churches might still be unpopular. That would more resemble the unpopularity of Jesus.

Jesus, according to the biblical witness, was never very popular except with the unpopular. With the lepers, the demoniacs, the prostitutes, the publicans, with thieves and tax collectors, with the poor and the prisoners, with slaves, derelicts, beggars, outcasts — with the most wretched of mankind Jesus did and does have, at least, a certain transient popularity.

Still, when he was born, it was in a shed; a king promptly sought to assassinate him; his earthly parents opposed his vocation; his disciples listened to his word, yet neither heard nor believed; the rich young man turned away from him; some whom he healed thought him a sorcerer; the ecclesiastical authorities plotted against him; Judas sold him for thirty coins; Peter repudiated him; the other disciples deserted him; a crowd which had hailed him soon thirsted for his blood; he was accused of sedition; Pilate first tried to avoid him, then condemned him to death; the soldiers mocked him; a criminal taunted him on the cross; some gambled for his garments; skepticism greeted his resurrection. The appropriate words which describe the historic ministry of Jesus are those of radical unpopularity — sorrow, assault, rejection, anguish, disbelief, ridicule, agony.

The unpopularity of Jesus cannot be deduced from the present unpopularity of the churches, but it is nonetheless the truth. It is documented in his life and ministry for all to behold and ponder. There is no blasphemy in what that Beatle said. The blasphemy lies with those who suppose that Jesus should be popular and, hence, call by the name of Jesus that which is popular with themselves.

At the famous Manhattan press conference, the spokesman declared that the Beatles lamented that they were in fact more popular than Jesus. They need not. They have better things to wail about than that. ☐



"The ecclesiastical authorities plotted against him; Judas sold him . . . "

COMMENTARY ON JOHN LENNON

(John Lennon of the Beatles said, "Jesus was all right. But his disciples were thick and ordinary. It's their twisting it that ruined it for me.")

Jesus was all right; they
twisted him
to make him say

the crusades were
good
to save the holy city from infidels and

the inquisition's just the thing
to assure
his having a perpetual following

of people who would be more
interested
in the vehicle carrying the truth

than truth itself, thus
words
became all important; form became fact, and
the brethren became shrewder than
those others,
their ideas were different –

they wouldn't be caught in the embarrassing
positions
of their forefathers for

they were enlightened: they said God is
father of all
who wear a beard or a bonnet –

they taught love your enemies, yet
damned
the lutherans and methodists

who were certainly hell-bound
because
they didn't dunk three times forward, and

succumbing to ages-old prejudice, they
condemned
jews, catholics, muslims, and buddhists for

they somehow thought God had pets
who were
white, anglo-saxon, brethren

and all the drunks, thieves, harlots,
red chinese,
russians, viet cong – all these were doomed,

but Jesus taught that
God's spirit
lives in every man;

they twisted him; his
disciples
ruined it for me –

and they –
who's they?
we – are still twisting him.

by Leona S. Dick

questions you ask

What happened to Pontius Pilate after the death of Christ? Is it true that his wife became a Christian?

Very little is known of Pontius Pilate apart from the references made to him in the Gospel narratives. The Roman historian, Tacitus, refers to him just once.

Pilate was appointed Roman procurator of Judea and served from 26 to 36 A.D. He was, therefore, the Roman ruler in Jerusalem at the time of the trial and crucifixion of Jesus.

It is likely that Pilate's term as procurator came to an abrupt end. He was recalled to Rome to answer to the emperor for certain charges made against him by the Samaritans. One tradition says that he was banished to the south of France and ultimately committed suicide. A hill there bears his name.

Pilate's wife remains unnamed in the New Testament. Through some of the literature of the early church, she acquired the name *Procula.* There is a legend that she became a follower of Christ, but it is only that. The one scriptural reference to her concerns her warning to her husband to have nothing to do with Jesus because he was a just man (Matt. 27:19). Pilate's wife has been declared a saint by the Eastern Orthodox Church. The Coptic Church honors both Pilate and Procula, making him a saint and a martyr.

Why do not Brethren kneel to pray during worship services, especially since we are commanded to kneel and bow down?

Kneeling in prayer was a traditional practice of the Brethren for many years. It is still a common posture for prayer in some churches. In the past, the Brethren knelt with their backs to the pulpit, probably as a visible protest against the more liturgical practices of kneeling toward an altar.

Unfortunately, in many churches, kneeling to face the back of the pew led to a great amount of irreverence during the prayer. This was probably only one of several reasons why other postures of prayer came into greater use.

The posture for prayer is, of course, much less important than the reality or significance of our communion with God. "Let us kneel before the Lord, our Maker" (Ps. 95:6) is not so much a command as an exhortation to appropriate an accepted and proper symbol of humility and reverence before God. The text should be regarded in the same way that we interpret Psalm 150, which is not a command to employ all the musical instruments named, but a recognition that God is to be praised in many ways and by every means at man's disposal.

Some churches are returning to the kneeling posture in prayer, at least occasionally, feeling that it does symbolically convey the spirit of both penitence and humility and expresses a deeply felt adoration of God. – PAUL M. ROBINSON

news

Church-state, moral issues await Supreme Court action

As the Supreme Court began its new term last month, it appeared that the issues for landmark decision making may have subsided.

The reason, according to *New York Times* writer Fred P. Graham, is that "the great problems of contemporary America — poverty, urban decay, informal segregation, and the Vietnam war — are not conducive to judicial resolution and have not gravitated to the Supreme Court."

Mr. Graham cited racial desegregation, where the Court previously has moved with bold strides, as a case in point:

"After years of striking down barriers between the races that took the form of segregation laws, it is being asked this year to administer the *coup de grace* by eliminating the last remaining Jim Crow laws, those prohibiting racial intermarriage.

"It is a foregone conclusion from previous decisions that the seventeen remaining state antimiscegenation laws are unconstitutional, and the high Court will probably take the case and strike them down.

"Yet, last year it declined without comment to review two appeals involving racial imbalance in schools — as if to say that barriers in men's hearts, however regrettable, are beyond its reach."

The chief exception to a seemingly lackluster docket for the high tribunal this term could well center on issues of church, state, and money. Two appeals from Maryland have been referred to the Court, appeals which, were they accepted for review, could according to Mr. Graham "make the outcry over the school prayer decisions resemble a Sunday school picnic."

Tax exemption: On the first of the issues to be acted upon, however, that of excusing from taxation property owned by churches, the Supreme Court last month decided against receiving the appeal for constitutional review. There was considerable speculation beforehand that the Court would refrain from becoming entangled in the controversial issue.

In effect, the Court refused to hear appeals on Maryland court decisions that upheld the state's exemption laws. Led by Mrs. Madalyn Murray O'Hair, the same "free thought" group from Baltimore that had persuaded the Court to outlaw prayer and Bible reading in public schools brought the attack upon the time-honored policy of real-estate tax exemption on churches and parsonages. The group claimed that the exemption amounted to state support — an indirect subsidy — of religion, in violation of the first Amendment's "establishment of religion" clause.

Supreme Court: A lackluster session?

The value of tax-exempt church property in the nation has been estimated at eighty billion dollars. All states exempt churches and church property from taxation.

Aid to colleges: The second case deals with the legality of Maryland's appropriation of state funds to church-related colleges (one Methodist, two Roman Catholic) for the construction of buildings for nonreligious use. Maryland's highest court said the grants were unconstitutional.

Should the Supreme Court back the decision of the Maryland court, doubt would be cast on the validity of the federal government's $1.6 billion-aid program to private nonsectarian and church-related colleges. And possibly even upon the validity of the new $1 billion program of federal aid to elementary and secondary school education, which indirectly affects parochial school students.

Among other pending petitions for review by the Court are suits to test the constitutionality of California's antifair housing referendum and to check the propriety of the Iowa Supreme Court's separation of a child from his "bohemian" father.

"Nuts and bolts!" Thus while church-state and moral issues may call for a few dramatic actions, the current term, on the surface, at least, likely will see Chief Justice Earl Warren and his aides consumed largely with "tidying up" after the striking reform measures of recent years, "tightening nuts and bolts," so to speak, and inevitably facing irate citizens critical of the matrimonial activities of Justice William O. Douglas.

Miami Beach speakers (from the left): Lesslie Newbigin, Billy Graham, R. H. Mueller

"God in the whirlwind"

Appropriately, Miami, Fla., where one of the most consequential cooperative human endeavors of the churches has occurred, will be host to the Dec. 4-9 General Assembly of the National Council of Churches.

On the agenda for the triennial meeting will be events highlighting the twentieth anniversary of Church World Service, only one of the NCC's seventy program units but perhaps the most widely known of all.

As church leaders stream into the Florida city by the hundreds, among them the ten-member delegation and others from the Church of the Brethren, at the very same time hundreds of political refugees from Cuba will be arriving and departing through an ongoing resettlement program.

The reception, screening, temporary housing, and final placement of Cuban refugees for six years has been one of the strategic activities of Church World Service, in cooperation with governmental and other agencies. To date 100,000 displaced Cubans have been found homes and jobs in this country.

Four billion mark: Other CWS activities include the sending of relief supplies overseas — 227 million pounds in 1965 alone. By the end of its twentieth anniversary year, the churches cooperating through the NCC will top the four-billion-pound mark in relief materials sent to the hungry, ill, and homeless in fifty countries. In this effort the Church of the Brethren, through its staffing and management of nine CWS collection and processing centers, carries a major role.

Besides helping commemorate the CWS milestone, the General Assembly at its meeing in Miami Beach will elect top officers, vote on acceptance of four applying denominations, and discuss issues facing the churches of the nation.

Major speakers: Guest speakers will include Lesslie Newbigin, bishop of the United Church of South India; retiring NCC president Reuben H. Mueller, Indianapolis, of the Evangelical United Brethren Church; and evangelist Billy Graham. President Lyndon B. Johnson has been invited to address the assembly.

On the program will be five sessions of Bible study, with John 17 singled out as the source of the assembly theme, "That the World May Know."

"For the World:" Distributed in advance have been some 88,000 copies of a preparatory study booklet entitled *For the World*, written by NCC staff member Colin Williams. The book maintains that no one needs fear when the church moves into world affairs nor suspect that it will neglect its basic duty of evangelism, since *this* is an urgently needed kind of evangelism for today.

In essence, the slim paperback guide stresses that the changing world is forcing the church to add its voice and impact to pressures for a just society and to ask "whether God is in the whirlwinds" of change. For author Williams, the answer is yes — a yes he feels is strongly affirmed by the gospel itself.

It is against this thesis that much of the activity of the NCC and its thirty-member denominations is being measured and future program projected.

Recommendations: In the tradition of democratic participation, assembly delegates will enter into seventy study and planning sections and bring recommendations to the floor.

Included in the 750 delegates will be the following from the Church of the Brethren: C. Wayne Zunkel, Harrisburg, Pa., chairman; Desmond W. Bittinger, Orange, Calif.; DeWitt L. Miller, Hagerstown, Md.; Raymond R. Peters, North Manchester, Ind.; Paul M. Robinson, Oak Brook, Ill.; Charles E. Zunkel, South Bend, Ind.; and S. Loren Bowman, J. Henry Long, Galen B. Ogden, and Norman J. Baugher, Elgin, Ill.

Dr. Baugher, general secretary of the denomination, will retire as chairman of one of the NCC's four major program areas, the Division of Christian Life and Mission. He has held the office since 1960.

The Miami Beach assembly is the seventh held since the NCC was founded in December 1950 at Cleveland, Ohio.

Giving level at new high

The third largest increase in giving to the Brotherhood Fund was registered for the year closing Sept. 30. Receipts totaled $1,839,797, an increase of more than $120,000 over the preceding year.

Only during the 1958-59 Anniversary Call and in 1951 were larger gains in a single year received, according to Leland Wilson, director of interpretation. "This is a remarkable testimony to the vitality of the Church of the Brethren," he commented. "We are growing in our stewardship and in our corporate witness."

Behind the gains, said Mr. Wilson, is the fulfilling of the five-year goals adopted by congregations for Brotherhood Fund giving. Twenty-nine of the thirty-seven districts showed gains in Brotherhood Fund contributions.

Also, in addition to the widespread growth in stewardship throughout the churches was a strong response to emergency disaster appeals.

The budget for the 1966-67 Brotherhood program totals $1,904,980.

news

Contrition in Grenada

At Grenada, Miss., nearly half the congregation, some in tears, walked to the altar of the First Methodist church, knelt, and prayed for forgiveness for the outbreak of racial violence that saw white men beat Negro schoolchildren with clubs and chains.

The act of contrition was in a response to a call from the pastor, the Rev. C. B. Burt. It followed a sermon in which he decried the "bestiality" of the attack on the Negro youngsters a week earlier, as they completed their first day of study in a previously all-white school.

Pastor Burt made it clear he was not accusing anyone in his congregation of taking part in the actual clubbing of the Negro children, some of which he witnessed.

But he urged them to examine their consciences to see whether they had done enough to prevent the "brutality." And he expressed his own "deep sense of guilt and shame" for not having spoken out more forcefully for righteousness, law, and order.

"Somewhere, somehow, the church has failed when there is this kind of hate and bestiality in a city of this size," he said. "Where was the church when these seeds were planted?"

Word had gotten around the town of 8,000 before the service that the clergyman would speak out against the violence. The red brick church was filled to capacity. No one left during the rebuke, the strongest protest yet voiced publicly by a resident of Grenada.

Adding to the problem, Mr. Burt stressed, is that the churches have done too little to prepare the people for changes that are inevitable.

Welcome to suburbia

The coming of Chrysler Corporation to Perrysburg, Ohio, a suburb of Toledo, was welcome news to the community. "All our government officials, Chamber of Commerce, and mass media did handsprings and jumped for joy as if this were the greatest thing to happen to Toledo since the invention of glass," commented the Toledo Council of Churches.

But what nobody faced or even discussed "as far as we know," the council's report said further, is the fact that as many as 300 of the families moving from Detroit to Perrysburg may be nonwhite. And that most, if not all, suburban housing in the area is not available to the nonwhite.

In a project termed "Operation Welcome," the council's executive committee asked people having houses for rent or sale "outside the ghetto" to list them with the council's special Welcome Committee. "If Toledo cannot meet this crisis, knowing beforehand that Negro families are going to want proper housing, then we will never solve it," the council statement asserted.

Executive director of the Toledo Council is Church of the Brethren minister Garnett E. Phibbs.

Religion at the hungry i

A cabaret in San Francisco, the "hungry i" nightclub, for an hour each night was turned into a pulpit of sorts by an Episcopal priest.

Perched on a barstool, Malcolm Boyd, noted for his coffeehouse ministry, civil rights activities, and campus lectures, presented a religious "act" comprised of prayers from his best seller, "Are You Running With Me, Jesus?" and a swinging sermon on war, race, sex, poverty, education, or the church.

To the patron who asked, "Are you bringing Jesus into the hungry i?" Mr. Boyd answered, "How can I? He's already here."

His $1,000-per-week fee for the month-long engagement was earmarked for the civil rights movement.

Some of the most critical response to the whole affair came in *The Christian Century,* in a review Oct. 12 written by a fellow Episcopalian minister. It took Mr. Boyd to task for an act described as a theological and entertainment fiasco.

In the review, Episcopalian Lester Kinsolving branded the performance as boring, "sordid and tasteless," and a source of "mass embarrassment."

According to the reviewer, some of the audience walked out during Father Boyd's performance, either from boredom or "disgust with the recurrent reference to past exploits ('the 125 campuses I visited this year') or the name-dropping ('when I was in Chicago, Hugh Hefner invited me over to his pad'). More to the point, there was mass embarrassment. Even the most hardened night-club patron is somewhat reluctant to disrupt or ridicule a priest in prayer – while those with any measure of religious sensitivity are understandably unfamiliar with such a procedure as handclapping at the conclusion of what was ostensibly a communing with the Almighty."

Although Mr. Kinsolving, vicar of the Church of the Holy Spirit, Salinas, Calif., is a strong advocate of relating the church to the world – and vice versa, he was critical of the "merry blasphemies" of comedian Dick Gregory who, appearing on the same program as Mr. Boyd, keyed much of his own act to the "lampoon of this Episcopal priest, his ministry, his church, and his Lord."

A sample of Mr. Gregory's lampooning reported by Father Kinsolving was:

Malcolm Boyd: "Jesus is already here"

" 'The Reverend and I gon' get busted next Good Friday,' leers Gregory. 'We gon' be tossed in the can – but on Sunday mawnin' that reverend cat – he gon' be gone!' "

The hungry i owner was quoted as welcoming the controversy Boyd stirred; it was good for the box office. And according to *Newsweek*, entertainer Boyd is good for youthful patrons: "He does get through to many young people who find only irrelevance in the Christianity of their childhood."

Whether the night-club act was a travesty, as the *Century* reviewer contended, or a fresh means of reaching the unreached, Malcolm Boyd sat at the hungry i, where he undoubtedly feels comfortable sitting: in the glaring spotlight of offbeat religion.

Students focus on draft

Newly inaugurated this fall in Chicago was the United Christian Movement, an unprecedented alignment of Protestant, Orthodox, Anglican, and Roman Catholic student groups.

The UCM supplants the National Christian Federation, a strictly Protestant organization formed eight years ago, and is aligned as a "related movement" of the National Council of Churches.

A central concern expressed by the UCM was that the issue of military conscription be looked at seriously on college campuses. The issues at stake in the draft, said the constituting assembly, "confront us as Christians with serious moral and theological questions which we must attempt to answer and then act upon if we are to be responsible."

An *ad hoc* committee on the draft was named to coordinate research and distribute materials on selective service, including information on conscientious objection, alternative service, and draft resistance.

In another action, the UCM selected the award-winning Methodist magazine, *motive*, as its publication. The magazine's circulation, now at 36,000, is expected to rise sharply.

Crisis and response: Happenings along the home front

Change is felt in all segments of life today; in the church as elsewhere, it is inescapable. How congregations respond to change is revealed in part by the three items which follow. Still other evidences of response may be found on the succeeding four pages.

Adjustments at Birmingham: The Sun Valley Church of the Brethren, Birmingham, Ala., a relatively young congregation for which growth has been a struggle, has revamped its program in order to become self-supporting.

To erase its indebtedness of $35,000, an amount too large for the congregation's twenty-one members to carry, the church has offered for sale its parsonage and about six acres of land. Remaining will be an attractive first unit of chapel and classrooms on a five-acre site, ideally located.

In lieu of full-time pastoral service, the congregation will draw on ministers of the area as guest preachers. Floyd Hubbard of Birmingham is the church board chairman; Dr. Paul W. Petcher, Chatom, Ala., the moderator.

Closing at Conway Springs: The Church of the Brethren, the oldest congregation in Conway Springs, Kansas, held its final service in September and will disorganize officially on Dec. 31.

For about thirty years the church has considered itself a mission church, served part time by students from McPherson College. In recent years members numbered about thirty.

District executive secretary G. A. Zook, at the final service, commented, "We consider the dissolution of this church as being just the end of a chapter in the work of the church, not the end of the book."

In its ninety-year history the congregation had a peak membership of 200. In 1891 a thousand people witnessed the baptism of seventeen persons; at Easter in 1916, fifty were baptized at one time. One of the church's daughters is pioneer China missionary Anna Newland Crumpacker, now retired.

The *Conway Springs Star*, in an editorial entitled "The Brethren Are First," heralded the congregation as "the first to put into practice a realization of today's ecumenical movement." It said a warm welcome will await the members who disperse into various houses of God in Conway Springs.

"It is true that the Brethren have been a small, struggling congregation in recent years," the editorial noted. "But they could have chosen to remain a small, struggling congregation.

" . . . We are sure that the real underlying feeling of the members of this church is that they can be a more effective witness to Christ in a larger church with a fuller program.

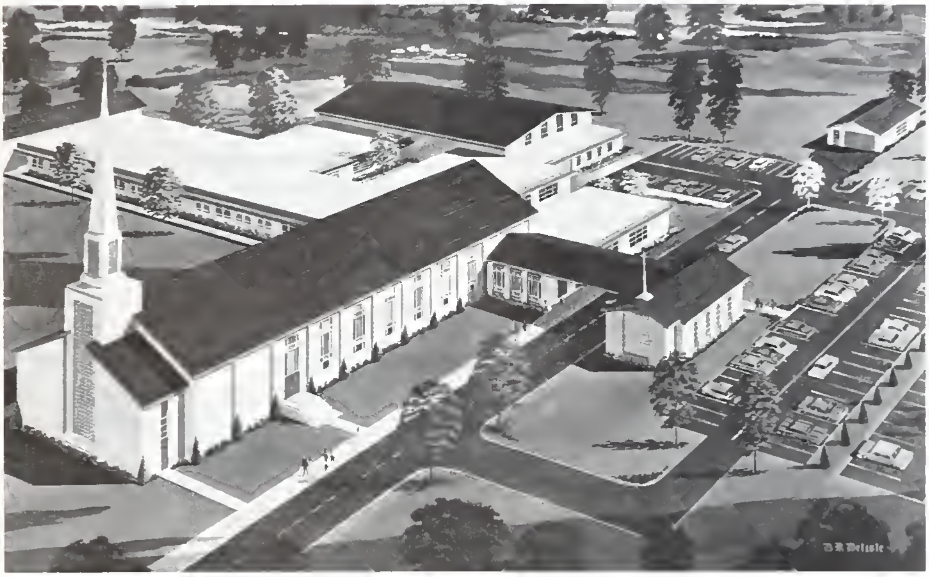
"This should serve as a challenge to the other denominations in Conway Springs. While the churches of this community have been a vital force through the years, times are changing. The church of the future, to be a truly effective witness, must be a united church."

Dissent at Okeechobee: In disagreement over several issues, the majority of members of the Okeechobee church in Florida voted last April to sever ties with the Church of the Brethren. In May the Bassenger church, which is a separate meeting point for the Okeechobee congregation, took a similar action. Subsequently, the group adopted a new name for itself: Christian Brethren Church.

Opposition was expressed by the group to affiliation with the Florida, National, and World Councils of Churches, to "pressure" toward merger, and to what was termed a "modernistic trend of theology."

District leaders expressed sorrow over the separation. They have indicated that from the beginning an active minority in the congregation has expressed hope that the Church of the Brethren relationship will be maintained. "The district is encouraging a spirit of goodwill and understanding among those involved," commented Galen B. Ogden, executive secretary of the Ministry and Home Mission Commission of the Brotherhood.

news

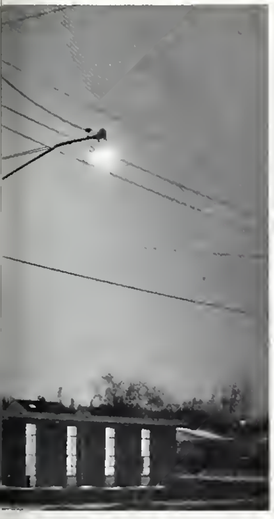


York, Pa. Above and at the right is pictured the York First Church of the Brethren, likely the most expensive church edifice in the Brotherhood. Newly relocated in east York, the church was dedicated in September. All facilities are on the ground level. The cost, including the parsonage not shown, was approximately $900,000. The sanctuary seats 600. M. Guy West, moderator-elect of Annual Conference, is pastor; David B. Bagwell is associate pastor

Slifer, Iowa. At left, the new church and the Charles Nettletons, former pastor, at site where 1965 tornado hit. Cletus Hair is new pastor

New structures dedicated to the glory of God and neighbor

Salamonie, Ind. Below, the new $200,000 Salamonie church, dedicated in September. The former 100-year-old building was on a site acquired for a reservoir. Also built was a $24,000 parsonage. John D. Mishler is pastor

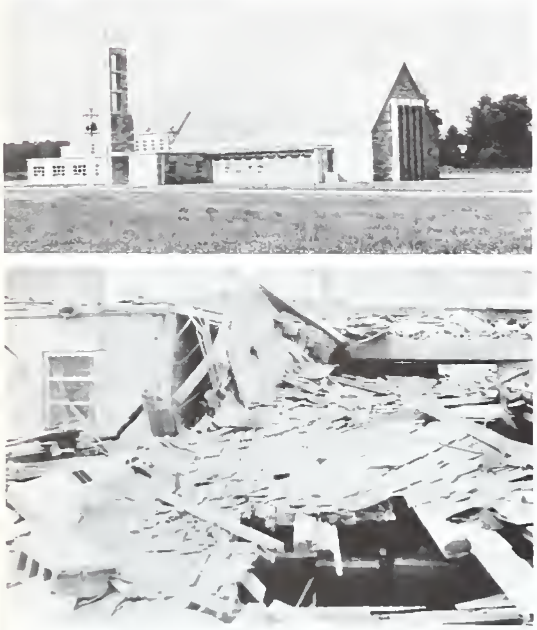


ie, Pa. Above, Erie's ethren church, dedicated \pril. Cost was $64,000. mond R. Boose is pastor

. . . to the glory of God and neighbor

Oakland, Md. On the tenth anniversary of the Oak Park church, Oct. 27, a $16,600 addition, with nine classrooms, study, and a council room, was dedicated. Eldon Shingleton is current pastor

Gettysburg, Pa. Pulling together, members of the Gettysburg Chur of the Brethren in May broke ground for a new parsonage. The home is no completed and occupied by the pastor, Merlin G. Shull and family. In t background stands the church building, which this year was rendered debt fr



Kokomo, Ind. Dedication of Kokomo's new church (at the right above) occurred Nov. 13. At top above is the first new building as it appeared in 1961; shown beneath it are the ruins left by a tornado on Palm Sunday, 1965. In the $215,000 rebuilding, changes included sloping roofs on the wings, a second story to the education section, and the plac ment of choirs and organ in the balcon The stone tower was refaced. Ronald I Petry is pastor

Loganville, Pa. Dedicated Nov. 20 was the Codorus Church of the Brethren (above and at right), located in Southern Pennsylvania. Through the donation of labor and materials, the cost was held to $235,000, including furnishings. The edifice is valued at $400,000. The seating capacity is 420 in the nave, 70 in the chancel. The minister is William L. Gould

day by day

What determines the world's greatest literature? Homer's works have been translated into 20 languages, Shakespeare's into 40, Tolstoy's into 60, and Bunyan's *Pilgrim's Progress* into 118 different languages. The Bible, in whole or in part, has now been published in 1,232 languages. New ones are added at the rate of about one a month!

Why is the Bible a perennial best seller? When Charles Dickens was asked to name the most pathetic story in literature, he cited the story of the prodigal son. When asked concerning the greatest legal digest, Daniel Webster replied, "The Sermon on the Mount." No one has equaled Moses for law or David for poetry or Isaiah for visions or Jesus for ethics or Peter for holy zeal or Paul for logic or John for statements of sanctified love.

How much do we use this valuable resource book? Did you know that only 235 languages have a complete Bible? that 7 out of 8 Christians in the world do not possess one of their own? that 50 percent of Christian homes are without a complete Bible? that 1,000 languages and dialects still have no translation of scripture?

Thank God today for the privilege you have of owning and reading God's word, the Bible.

DAILY DEVOTIONAL GUIDE

SUNDAY, NOVEMBER 27
Deut. 6:4-9. Parental reverence for the Bible is caught rather than taught. Day-by-day incidents of living reveal our first allegiances.

MONDAY, NOVEMBER 28
Ps. 119:9-16.

"He knew the book from A to Z,
His mind had mastered every part;
A fine achievement — but alas!
It never got into his heart."
— C. W. Vandenbergh

TUESDAY, NOVEMBER 29
Ps. 119:17-24. Our Father, help us to read your scriptures with understanding, thereby receiving the guidance and counsel we so deeply need at this time. Amen.

WEDNESDAY, NOVEMBER 30
Ps. 119:105-112. The Bible presents guidelines for worship, moral conduct, interpersonal relationships, and personal attitudes. When caught in the darkness of doubt, the Bible gives us light.

THURSDAY, DECEMBER 1
Ps. 119:129-136. "It is impossible to enslave mentally or socially a Bible-reading people. The principles of the Bible are the groundwork of human freedom" (Horace Greeley).

FRIDAY, DECEMBER 2
Eph. 6:10-20. The Word of God is a powerful weapon against evil. Jesus used it to thwart Satan. How much have you memorized and stored in your arsenal?

SATURDAY, DECEMBER 3
Isa. 34:1-2, 16-17. News release from Chattanooga, Tennessee: "Mary (Gramma) Walker has learned to read at age ninety-nine because, she said, she 'wanted to learn more about God.' "

SUNDAY, DECEMBER 4
2 Peter 1:15-21. Different from contemporary best sellers, the all-time best seller was inspired by God. Timeless, its message is understood by the savage and sophisticated, the first century and the twentieth century.

MONDAY, DECEMBER 5
Luke 4:16-21. Jesus began his ministry by attending worship, reading scripture, and explaining it. This should be a regular part of every Christian's life.

TUESDAY, DECEMBER 6
2 Tim. 2:15-19. "The earlier my children begin to read the Bible, the more confident will be my hope that they will prove useful citizens of their country and respectable members of society" (Joh Quincy Adams).

WEDNESDAY, DECEMBER 7
2 Tim. 3:14-17. "Whatever merit ther is in anything that I have written i simply due to the fact that when I wa a child my mother daily read me a par of the Bible and daily made me lear a part of it by heart" (John Ruskin).

THURSDAY, DECEMBER 8
John 20:30-31. Reading the Bible ca lead one to faith in Christ. This knowledge motivates translators, missionaries and all Christians to make available som scripture portion for every reader.

FRIDAY, DECEMBER 9
John 21:20-25.

"Could we with ink the ocean fill
And were the skies of parchment made . .
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whol
Tho' stretched from sky to sky" (Anon.)

SATURDAY, DECEMBER 10
Rev. 22:12-19. Archeological discoverie make the Bible today more valuable tha ever. Twisting or tampering with God' message is serious business.

Learning about the Bible

How much do you know about th Bible? Quiz yourself and your family

How many books are in the Bible Old Testament? New Testament?

Who was the most prolific writer o the New Testament? Who wrote th most New Testament books?

In what language was the Old Testament originally written? the New Testament?

What are the synoptic gospels an why are they so named?

The theme for the fall quarter of th Brethren graded series for fourth grader is "Getting Acquainted With Our Bible." Let your fourth grader explain what h

has learned about the Bible or prepare a true-false quiz for the rest of the family.

By using shoe boxes and inserting shelves and "books" of match boxes, cardboard, or construction paper, families could make a bookcase in miniature showing the various sections of the Bible. For example, separate and label the five books of law, the twelve books of history, the five poetry books, the five major prophets, and the twelve minor prophets. In the New Testament, show the four Gospels, one book of history, fourteen Pauline epistles, seven general epistles, and one apocalyptic book.

Have you ever memorized the books of the Bible? An invaluable aid in finding a verse quickly, this could be a worthwhile family project.

Try reading the suggested scripture references or your favorite passages in several translations. Show how each one provides new insights for better understanding.

Familiarize the family with using a concordance (found in the back of many Bibles) by making assignments to look up such words as *word, truth, law, commandments, book*, and *scripture*.

The Bible contains God's message for mankind. Even though it was written by many men over a period of a thousand years, each book has this same theme: the story of God and man. Unfolded in its pages, as a bud gradually opening into a full-blown flower, is man's understanding of who God is and how he wants man to live.

One of the earliest Bible stories tells us that God does not want human sacrifice (Gen. 22:1-2, 6-14). A New Testament incident from the life of Christ tells us that God wants us to show our love by giving sacrificially (Luke 18:18-24).

The Ten Commandments as stated in Ex. 20:1-17 were the guidelines for conduct for the Hebrews. They set standards of law and morality that have affected all mankind. However, in the Sermon on the Mount in Matthew 5 – 7 Jesus teaches that not only are certain acts wrong and sinful, but our unseen thoughts and motives incriminate us as well.

The ultimate revelation of God to man was in the person and life of Jesus Christ. To make himself fully understood, "the Word became flesh and dwelt among us." By his teaching and personal example, he came to show us how God expects us to live. When we are facing a temptation, we can ask, "What would Jesus do?" and find the answer.

In the prologue to the play, "Green Pastures," the old elder asks a new Sunday-school pupil after her first lesson how she thinks she is going to like the Bible. "It's wonderful," was her reply. "I can't understand a word of it."

To be an appreciated, helpful resource, the Bible must be read with understanding. It helps to have several versions for comparison. Just as the language of Shakespeare is harder to understand than our daily newspapers, so are the Old English translations harder to understand than the more recent modern language versions.

Every family should have several resource books such as a good Bible commentary, atlas, and Bible dictionary. When small children are in the family, Bible storybooks may speak better to their level of understanding. We need to understand life in Bible times to appreciate why Jesus said and did some of the things he did. An excellent and inexpensive resource for this is *The New Testament With Pictures*, published by the American Bible Society, 450 Park Ave., New York, N.Y. 10022, at a cost of $1.00 plus postage. Magazine-sized, illustrated with over 500 pictures and containing 9 maps, it portrays the Holy Land yesterday and today.

Projects for teens could include biographical studies of Bible characters, collecting pictures of great paintings that deal with biblical scenes and themes, collecting records of noted oratorios, and studying the influence of the Bible on law, literature, music, and art. What references can be found to show the agreement of science and the Bible and what modern medical discoveries were foretold?

Scriptures are often better understood when several chapters or a whole book are read at one time. The complete setting is then fresh in your mind.

When a verse speaks to you with special meaning, giving comfort or courage, underline it. In future times of stress, these old "friends" stand out and are helpful again and again.

Resources

On your worship center, place an open Bible. Beside it could be a large candle to represent the light we receive by reading God's Word or an arrangement of real or artificial fall flowers or fruit, to show other examples of God's gifts to man.

Encourage the children to write a litany of thanksgiving for the Bible and what it means to them.

In *The Brethren Hymnal* is a section of hymns about the Bible, Nos. 235-241. In addition to these, you may wish to use "I Love to Tell the Story" (No. 440), "More About Jesus Would I Know" (No. 455), "Take Time to Be Holy" (No. 469), "Tell Me the Stories of Jesus" (No. 474), or the songs, "Thy Word Have I Hid in My Heart" and "I Love God's Word So Precious."

— Earl and Vivian Ziegler

THREE CHRISTIANS

The names have been changed, but the three Christians you meet in this article are real persons. In India, as in America, you are bound to find some people on the fence, many with a worry, and a few, thank God, who are always eager to witness and serve.

Arvind: a man on the fence

Arvind is an old man now. There was a time when he was active in the church. Originally a member of one of India's backward classes, Arvind, along with his people, seemed to feel he had been offered new hope by Christianity. The new church established in his community attracted many converts who participated in its affairs with great enthusiasm. Arvind proved himself a leader among them and in due time was elected a deacon. His children attended the mission school and some of his relatives and friends who had a little education found employment as teachers in the mission school. They depended heavily on the mission as they sought to improve their station in life.

But times began to change. In an India now independent Christianity was less popular. Under pressure, mission schools in Arvind's area were turned over to the government. Some of the teachers who were not properly qualified were not reemployed by the government. Arvind and others felt that the mission should have fought to retain its schools, utilizing legal help and the courts. The mission, he felt, had let its people down and he was bitter. He stopped attending church.

There was also the matter of tuition. The Indian government gives certain concessions to members of backward classes. Arvind remembered that he had originally belong to a backward class, and so he registered his remaining school-going children in the government school as being of the backward classes rather than Christian. Older children ready for marriage were married according to Hindu rites. His name remained on the church roll, but the rift with the church seemed otherwise complete.

Years passed, and Arvind appeared at the mission hospital, his vision failing and his kidneys diseased. He had tried the remedies of other doctors before turning, in desperation, to the Christians whom he had deserted but who ministered, he knew, in the name and love of Christ. Perhaps he feared he would be asked to account for his behavior. But he was not put to embarrassment or castigated for his unfaithfulness.

In the mission hospital Arvind recovered his vision and the disease of his kidneys was arrested. In gratitude he urged me, a mission doctor, to visit his home the next time I went to his village. So Arvind returned home, not a new man, but in much better health than he had enjoyed for some time.

Later I did visit his village. The local pastor told me, "Before you leave you must visit Arvind. He wants you to come to his house. He hasn't strength to walk all the way to church. He is much better than previously, however, and is grateful to you. Now he makes me welcome when I go to visit and we have praye together."

And so I visited in his home and fel welcome. Arvind has renewed his contacts with Christianity. But he is stil unsure, and his family, who could, d not attend church. He has never graspe the concept that a true Christian is concerned with how much he can give, no how much he can get through being a Christian. He continues to ride the fence not really Christian nor, on the other hand, fully Hindu.

John Smith: a man with a worry

John Smith, although an Indian, is fully as Western as his name indicates Well-educated, speaking and reading some five or six languages, he keeps abreast of developments in the world. He comes to the mission compound to borrow books and magazines such as *Time* Unlike many Indian borrowers he is always careful to return them to their rightful owners. He sees India through Western eyes and in some of his denunciations of the evils he sees in Indian government customs, or morals he can be as scathing as a narrow-minded American. John Smith is a Christian and would not be anything else.

Shortly before I left for furlough he invited me with my family to his home for a meal. After eating I inquired about the tombstones on a tiny deserted plot of land just across from his house. "Those are Jewish tombstones," he explained. "There used to be a small Jewish community here but they have all gone to Palestine." And from one of the tombs where we now stood, he read aloud the inscription in Hebrew.

As we strolled back across the road

to his house he brought up a subject which was obviously bothering him. "Are you going to return to India after your furlough?"

"Why, yes," I said. "I'm coming back."

He breathed an audible sigh of relief. "I sure am glad to hear that! So many missionaries recently have gone home and not come back. People are saying that the mission is defeated," he confided worriedly.

"I worry a lot," he continued, "about what is going to happen to Christians in India. These are hard times for Christians. A lot are going back to Hinduism. But others of us can never do that. We have burned our bridges behind us. I could never accept the beliefs and practices of Hinduism, nor would there be any Hindu friends or family to return to if I could. I and my family are Christian and would never want to be anything else. But," he concluded slowly, "I do wonder what will happen to us."

But then his attitude of worry vanished. "Yes, sir!" he exclaimed with obvious relief, "I sure am glad you're coming back! It means that the mission is not defeated."

John Smith has a faith in Christianity which will endure, but he is disturbed by a fear that he may be on the losing side. And by living aloof from and contemptuous of his fellowmen he loses an opportunity to witness to the faith he holds.

Emmanuel: a man with a witness

Emmanuel is a Christian who seems perfectly adapted to being a Christian in a non-Christian land. He never seems to worry about what will happen to him. In fact, he seems confident that he can be a Christian and have nothing to fear from his neighbors. Among non-Christians he is one of the best known Christians in the city where he lives. He brushes shoulders with leading doctors, lawyers, and businessmen of the city. He is the only Christian member of the Rotary Club there.

I have gone with him as a guest to Rotary meetings on special occasions and into the homes of leading men of the town. Emmanuel has a remarkable ability to give a Christian witness without offending the sensibilities of others. In homes on occasions when we were offered food he would say to the host, "It is our custom to give thanks to God for food. Do you mind if we pray?" With the host's permission we would pray. Emmanuel was always considerate of the feelings of non-Christians. He did not force Christianity upon them; they felt relaxed in his presence. One could sense he was welcome in their homes, though he made no effort to conceal that he was a Christian.

As program chairman for the Rotary Club he kept himself posted on expected visits of leading churchmen to India. So it happened that Dan West told the Rotary of the heifer project and M. R. Zigler spoke on world peace. On the way home after one of these meetings Emmanuel said to me, "I'm always glad to have a distinguished foreign visitor come to town and speak. It gives a chance for the club members to learn something of Christianity." And I knew that it was true, though the speakers had not been preaching.

Just before proceeding to America on furlough I went with my family to the city where he lived to say good-bye to our Christian friends there. It required several days because everyone insists that you eat a meal with them. Emmanuel said to me, "Some of our Hindu friends are asking you and your family to come with me for a meal at their home."

That was just like Emmanuel, always putting an opportunity to serve or to witness ahead of personal interests. But I felt this was going too far. I protested, "But, Emmanuel, we haven't much time, and we wanted to spend these last few days with our Christian friends. We have only one night left and I don't want to spend it with people whom I know only casually."

But Emmanuel was insistent, and so we went. The host received us graciously and apparently felt very honored that we had condescended to come. We sat on the floor, my wife, Emmanuel, and I. Opposite us sat three or four Hindu men who had been invited by the host, men whom I hardly knew. The food was set before us, but no one started to eat. Then the Hindu host, standing at one end of the narrow room, said to me, "Will you lead in prayer?"

I hesitated, knowing that with my poor Gujarati I could hardly do justice to the occasion. Then I said, "I think the honor should go to Emmanuel." For after all, it had been through his influence that these people had come to respect the Christian's attitude of thankfulness to God for food.

As I ate that meal, I rejoiced that Emmanuel had brought me there. I rejoiced that I could go back to America with an affirmation that Christianity was alive in India.

Emmanuel is a disciple of a sort that the church needs. His Christian faith seems as natural and inseparable a part of himself as breathing, a thing neither to hide nor to flaunt, but something to be lived and even to be enjoyed while doing so.

by FRED WAMPLER, M.D.

THEY WALKED ON WATER

■ "In faith, believing . . . " The phrase kept popping up again and again in their letters. An old-fashioned phrase, and yet – Here was material for a whole year of "Faith Looks Up" columns!

In this space age we walk on air, of our own doing, not on water, of His. But our senior church workers had no such technical know-how when they were students at Bethany Seminary in its early Bible School days. Letters from many give eloquent testimony to their reliance on "the assurance of things hoped for, the conviction of things not seen."

Come, walk with them on water for a while.

Niels Esbensen writes, "When we came to Bethany in the fall of 1918, the flu was raging over the nation. [About a hundred Bethany students were ill and two died.] My wife and I and our little girl, Esther, who was two-and-a-half years old, caught it too. We were all carried over from our apartment on Harrison Street to Building B on stretchers, deathly sick. My wife was pregnant and had double pneumonia. The doctors thought she would die. I was also very sick in another room. When they told me about her, I laid the matter wholly before the Lord. As I was praying and in faith believing, a deep peace flooded my soul, and I felt absolutely sure she would live. We had a prayer vigil led by Sister Eva Trostle and others, which was truly great. Dr. Sadler and the Fred Strohms (school nurses) for a long time afterward spoke about its being a real miracle that Mrs. Esbensen especially survived."

From Mabel Crist (Mrs. Albert S.) Brubaker: "I remember a special prayer meeting at the time of the epidemic of smallpox, which several students contracted (in January 1918). The chapel was full. I can see yet Brother Hoff's shining countenance as he stood before us directing the meeting, which consisted of testimony, praise, and petition. No more students were striken, the quarantine was soon lifted, and there was rejoicing."

Holly P. Garner tells of "another very critical time when a few students were playing pranks in the classrooms after the evening meal. One young man jumped up and caught hold of the heavy wooden roll-up partition, and it came down quickly, striking Harvey Brubaker on the top of his head. The crash of the door caused a six-inch fracture of his skull. This was a time of earnest prayers held in relay for several hours. The doctors at the Presbyterian hospital said it was a miracle that he came through at all without any definite effects."

Harper S. Will feels that "Bethany created an atmosphere of prayer expectancy. In a course under Bro. D. D. Funderburg on evangelism we were asked at the first session to try, during the three-month course, to win someone to accept Christ. I took the assignment seriously, wondering who it might be, as I knew no one in the city. But that very afternoon in returning from the Loop on the 'L,' I met a student I had known on the Bridgewater campus who had been indifferent to the church. I found out where he lived and invited him to drop in at Bethany to see me. I told the class the next day about this young man and requested that they pray with me that in some way I might be used to help him find Christ as his Savior and Friend.

"That evening following our meal, I was in my room, and there was a knock on the door. When I opened the door, there stood my Bridgewater friend. He came in and almost at once said, 'I want to become a Christian and when I sa you yesterday on the "L" I thought ma be you could help me.' Then he t me about coming to Chicago, contracti scarlet fever, spending an extended ti in quarantine, receiving some concern letters from his mother in Virginia, a deciding that when he got through t experience he would find a church a become a Christian. We talked, and took him over to First church, where had an interview with Bro. H. L. Ha sough, the pastor, and at the next mi week service at First church he was ba tized. This quick and surprising ha pening was, and has remained throu the years, a great boost to my usua less than 'mustard-sized' faith."

Ida Blough (Mrs. Everett) Snave recalls, "During this year (1914-15) experienced a more definite answer prayer than in any part of my form life. Brother Wieand had asked me help prepare the songs for his grad lessons which were in the process being made at the time. He needed special song at a definite time, and was my happy experience to have t song come right when needed. This h always been an experience to rememb There were many times afterward wh inspiration did not come so quickly easily."

Maude (Mrs. Will) Deardorff relate "During the spring of 1913 our bo seven years old, contracted diphther The doctor's first visit brought the port, 'No hope.' Eva Trostle was teac ing prayer, and when all seemed ve dark, she called the students togeth for special prayer. Dr. Van Dyke Brethren doctor living across the stre from Bethany] cooperated so valiantl he called at our flat five times a day f a week and was a great comfort. Th boy was spared and is now principal

by Ernestine Hoff Emrick

two schools. It is indelibly stamped in my mind that this experience brought us closer to God."

Russell C. Wenger remembers, "Once when visiting in a home with Brother Shriver we had a very interesting experience. The mother was ill; the husband was brutal and a victim of alcohol. Two weeks previously he had threatened to shoot us if we ever returned. But, following a prayer meeting of those doing practical work, we went. It was a destitute home — no carpet or rugs, only broken-backed chairs — but we went, breathed a prayer, and knocked at the door. The husband came, opened the door, and glared at us. But his twelve-year-old daughter said, 'Daddy, invite them in — I want to hear another Bible lesson and a prayer.' And sure enough, he invited us in, and he sat quietly and listened during our stay. This, at least to Brother Shriver and me, seemed to be answered prayer."

And from Lillian Grisso: "During my second time at Bethany (1924-25) a certain young lady was prayed for. Then a fellow student announced that she had the assurance that the prayers were heard and that the one prayed for would accept Christ. It so proved, and she is now the wife of a minister and widely known for her own Christian work. She has influenced many, many other lives."

There were times when the school, collectively as well as individually, was forced out on the water because there was no place else to go. The most memorable such occasion mentioned by many students was the special prayer meeting for Building B after work had stopped for several months the winter of 1912-13 for lack of funds. Elizabeth Bauermaster (Mrs. J. E.) Keller was there. "When we stood on the floor beams of the parlor, careful of our step lest we drop to the basement, we prayed for funds to finish the building." Ethel (Mrs. Fred) Strohm recalls kneeling on loose boards. "The experience was new to me and very precious — claiming an answer to prayer before it was in sight — the assurance Sister Eva Trostle had, and shared, that God was supplying the money needed to complete the building. The praise that followed was uplifting and has continued to be an inspiration through the years."

Esther Eisenbise (Mrs. William M.) Beahm says, "I would not say that the meeting started with great discouragement; rather, it was with a spirit of grave concern. No one hearing those who led could ever think for a minute that they wavered in their faith that the money would be forthcoming. I suppose we might have been surprised at the suddenness with which the answer came, but I think we truly expected it to happen."

Kathryn M. Royer confirms the results. "From various places over the Brotherhood money began to come in as soon as mail from those places could reach Bethany — purely Holy Spirit leading in that case. It was almost a miracle to some when the answers to prayer came. But for the older students, it was just as expected and what they were used to. I had just come at the beginning of the term; so all was new to me. And this experience that God was present when people prayed for things for his glory was so satisfying."

Lila C. Brubaker remembers a similar crisis in 1917 when "construction of Building C was about to be halted. The need for family apartments was imminent. Special prayers, both in faculty meetings and chapel services, were voiced. The assurance was so great that even before funds began coming in, building was continued."

The Brotherhood has not often heard from Katherine Broadwater (Mrs. A. C.) Wieand, wife of the first Bethany president, as she has preferred to remain modestly in the background. But she has a witness to give too. "After Ruth, our fourth baby, was born in August 1917, I had not been feeling well. So we decided to go downtown to Dr. Sadler's office. He said I must go direct to the hospital, and they discovered I had a ruptured appendix. That was on a Saturday in late October. On Sunday morning when the doctor came, he was much alarmed and felt I was very ill. [Fred Strohm says she had general blood poisoning, often fatal in the days before antibiotics.]

"Someone called the pastor of the Chicago church [then Herbert F. Richards], Brother Hoff, and several others of the Bethany faculty. They and the students had much prayer. That evening when the doctor came back to see me, he was much surprised that I was much better. He said, 'Only the Lord could have done this.' Some friends took care of our children, and Brother Wieand took me to Florida to recuperate. I have had excellent health since that time. I am eighty-two now."

These are "real life" stories, not fiction or wishful thinking. How do you explain them? I knew you would ask. We always do nowadays — we sophisticated ones of the mid-twentieth century who must define God in multisyllable words and, if all logic fails, declare him dead.

But in the face of answered prayers such as these, you do not demand explanations. You simply say, "Praise God!" and pray for a bit of the faith of our fathers — the uncomplicated kind that clears the way for miracles to happen. □

SHORT SHORT AFRICAN FOLK TALES FOR SMALL CHILDREN AS RETOLD BY LAWRENCE CLAR

THE ANTELOPE AND THE GOAT

An antelope and a goat were very good friends. They were such good friends, in fact, that they farmed a large farm together. This was most unusual for an antelope and a goat to work hoeing a farm and then share the benefits of their farming enterprise.

On their farm they planted guinea corn and beans. The beans especially grew so well that they produced a very large crop.

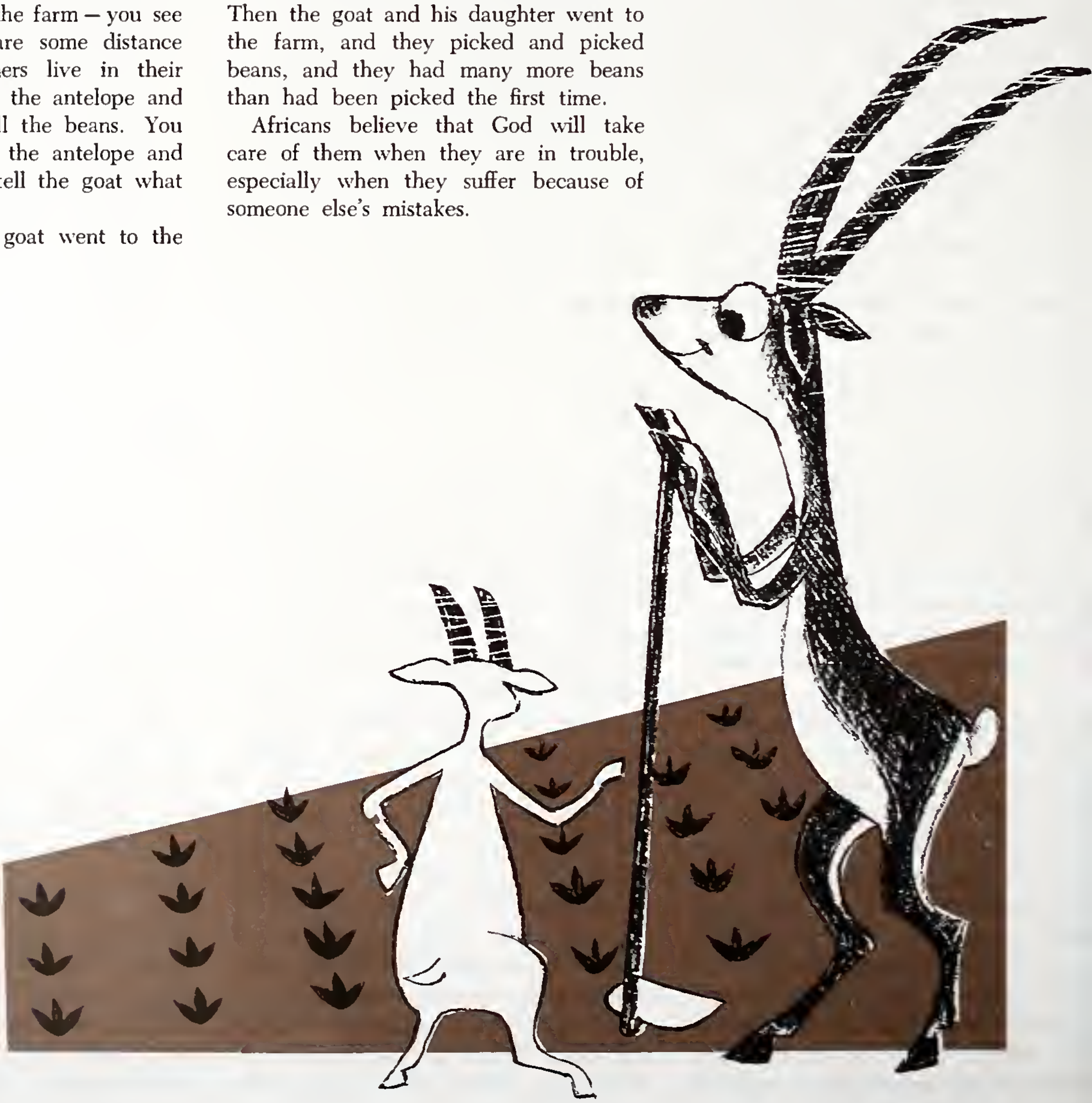
However, one day the antelope and his daughter came to the farm – you see the farms in Africa are some distance from where the farmers live in their houses – and, together, the antelope and his daughter picked all the beans. You should know also that the antelope and his daughter did not tell the goat what they had done.

Soon after this the goat went to the farm to see how the beans were growing and, Azha, there was not even one bean left on the farm! They had all been picked.

Then our story says that the goat went to where God lived, and he said to God, "How am I to keep from starving to death if I do not have any beans to eat?"

When God saw how much the goat needed food, not only for himself but for his family as well, he caused many beans to grow on the vines again in the farm. Then the goat and his daughter went to the farm, and they picked and picked beans, and they had many more beans than had been picked the first time.

Africans believe that God will take care of them when they are in trouble, especially when they suffer because of someone else's mistakes.



willing to stand up for their convictions rather than pretend to be pious, God-fearing, religious persons who remain quiet during church, whether they agree with the presentation of the service or not. The walkout definitely was as politely carried out as possible. The youth were orderly and quiet in their leaving the hall, allowing interested persons to participate as fully as they wished in the service.

Edwin A. Rust II
Kansas City, Kansas

IS THE MODERN CHURCH CHRISTIAN?

I have heard of people being removed from churches or being denied admission to churches because of their color. Yet we are told in James 2 to "show no partiality."

Again we are told in Matthew 19: "Whoever divorces his wife, except for unchastity, and marries another, commits adultery." How often do we find people in the church who have divorced a wife or a husband and married again and how much does the church really do to prevent this?

Again, have not the people of the church read in Matthew 5 how they are to treat their fellowmen? Does not Christ say that "every one who is angry with his brother shall be liable to judgment"? And does not Christ tell us, "You shall not kill"?

Who are our brothers? The man you work with or the one that lives next door? True, but are not the North Vietnamese our brothers also? Should we not love the Red Chinese or the Russians as much as we love the English or the Canadians or the brethren in our own churches? Do not the church people know that God loves all men and not just the ones on our side of a given conflict? Is the sin or the guilt of killing lessened because one is in the military?

As it is written in James 3:11: "Does a spring pour forth from the same opening fresh water and brackish?" A man cannot speak with the Spirit of God in his heart and then go to war with the North Vietnamese and talk of going to war with China or Russia, for all these people are our brothers whom God loves. A Christian speaks with but one tongue. He speaks of love and of the forgiveness of sin for all.

Albert Radisch
Sykesville, Md.

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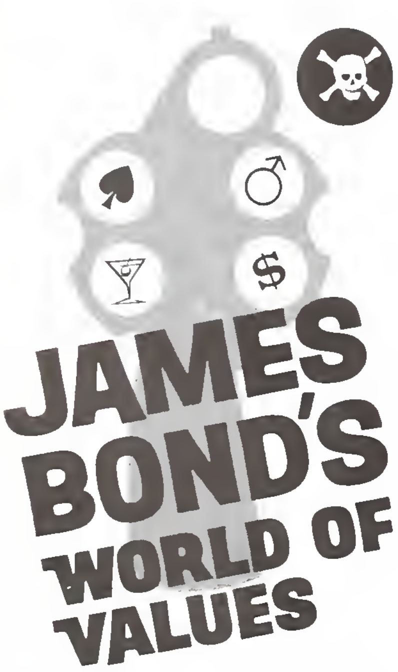

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Songs and Symphonies

MISSA SOLEMNIS: BEETHOVEN (Angel) as newly conducted by Otto Klemperer is a scintillating rendition of a titanic work. It is the second stereo recording from the same company which deserves such praise, the other being Herbert von Karajan's. Both are distinguished recordings. What I like about the Klemperer is his control of tempo, which gives a certain accent, adding mellowness to slow passages and vibrancy to accelerated ones. The engineering is a feat of discovery, especially in stereo, displaying inner orchestral voices with clarity and precision within the totality of the music. Karajan is perhaps a little more fortunate in his choice of soloists, but Klemperer's are fully adequate and there is not a dull moment anywhere in his performance. This is a tribute to his art, for the *Missa Solemnis* can be plodding or overblown. Under Klemperer it is a magnificent listening experience.

THE FIRST INTERNATIONAL UNIVERSITY CHORAL FESTIVAL (RCA Victor) brings together amateur choruses from fifteen countries in a variegated repertory that includes Bach, Poulenc, and Randall Thompson but emphasizes folk music of the nations represented. On the last of four sides, all 850 voices join forces under G. Wallace Woodworth in seven
pieces that run the gamut from "My Lor
What a Mornin'" to the "Dona Nob
Pacem" from Bach's B-minor mass. R
corded at New York's Philharmonic Ha
the concert leans toward the brisk ar
earnest. One almost feels a sense
hurry; I would have preferred a little mo
restraint in Thompson's "Alleluia," f
example. On the other hand, you ma
discover a number of enjoyable wor
here — but nothing very unusual. .

FIVE SYMPHONIES: HENZ
(Deutsche Grammophon) showcases th
evolving musical style of Germany's lea
ing postwar composer. Born in 192
Hans Werner Henze is known chiefly f
his 1961 opera, *Elegy for Young Lover*
These symphonies span the years 194
to 1962, and they testify to the emergen
of a serious originality out of such infl
ences as Stravinsky, Berg, and Messiae
In form, they might as well be calle
suites, for Henze's attention to symphon
structure is often honorific — and one fr
quently detects an undescribed emotion
"program" as in a tone poem or mus
for the stage. Be this as it may, th
is fascinating music, the explorations
a serious mind, more meditative tha
brash, standing his own ground betwee
tradition and experiment. Henze conduc
the Berlin Philharmonic in what wou
seem to be definitive performances.

THE CREATION: HAYDN (Heliodo
is a delightful oratorio that makes fe
demands on the listener, leisurely spinnin
out the Genesis story in thirty-four colo
ful sonic vignettes. There are bright an
dark hues, but the former predominat
This recording is a real bargain — a tw
record set for $2.49. It is not the be
available, but the competition is not fierc

DANGEROUS SONGS!? PETE SEEC
ER (Columbia) is a very mixed bag. Le
than a third of the songs are from th
public domain; the rest are adaptatio
of folk songs, pseudofolk songs, an
Beethoven's "Ode to Joy." Seeger has
virtually irresistible enthusiasm that carri

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most of his material along. These are supposed to be "protest" songs, but all the protest I can detect is addressed to past issues or express safe generalizations. This is not typical of Seeger, who is a man of pronounced views on civil rights, Vietnam, and other live issues. I surmise that he is more victim than perpetrator, but I must say that his "topical song," "The Draft Dodger," sounds like something for the American Legion crowd. One piece is truly intriguing; titled "Mao Tse Tung," it is not sung but played on the flute. The "!?" of the title? I agree with it! — WILLIAM ROBERT MILLER

a good book makes Christmas last the whole year through

Family

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in brief

PERSONAL MENTION

Mrs. Murray L. Wagner, wife of the pastor of the Mechanic Grove church in Pennsylvania, was killed in an automobile accident on Friday morning, Oct. 28. Her son, Murray II, is associate pastor at the Harrisburg church, Pa.; another son is a Brethren Volunteer Service worker in Poland. . . . The memorial service for **Elias F. Brightbill,** who died in Covina, Calif., on Oct. 18, was in the form of a meditation in music. It included organ and choral numbers as well as recorded selections of the First Presbyterian chancel choir in Covina, where he had been minister of music. He had previously been a member of the La Verne College faculty.

. . .

Glenn C. Zug, an alumnus of Juniata College, has been appointed director of alumni relations for the college; he is responsible to Harold B. Brumbaugh, vice-president for development. A native of Ephrata, Pa., Mr. Zug was formerly the pastor of the Ridgeway Community congregation in Harrisburg, Pa. . . . **Arlene Leckrone,** who served the Washington church, D. C., last year as a BVSer, has volunteered a second year of service to the church.

. . .

Kathleen Harley, wife of Chester Harley, the executive secretary of Southern Ohio, is acting director of Christian education for the Church Federation of Greater Dayton. . . . Word was received recently of the death of **John M. Pittenger,** who was a missionary in India from 1904 to 1920. He was ninety-seven years old at the time of his death on Oct. 23. The funeral service was held at the Drexel Hill church, Pa., in the North Atlantic district.

. . .

Congratulations go to the following couples: to **Fred L. and Rachel Walter** of Claysburg, Pa., and **Paul and Elda Norris** of Ambler, Pa., who celebrated their fiftieth wedding anniversaries; and to **Mr. and Mrs. Charles A. Miller** of Garnett, Kansas, who will observe their sixty-ninth anniversary in December.

New personnel at the New Windsor Brethren Service Center includes **Annamae Rensberger,** who is working with Don Snider and Miller Davis in BVS training. Helping with the October unit are **Mrs. Helen Parker** of Plymouth, Ind., and **Steve Forest,** who was a member of the July unit. . . . **Mrs. Trella Warshel,** a lifetime resident of Johnstown, Pa., and a member of the Scalp Level church, is the new assistant hostess at the Center. . . . A former truck driver at the New Windsor center, **Dave Bubel,** has returned there as the new clothing processing foreman. He held the same position at the Houston center.

. . .

Two Brethren writers are authors of articles in the October issue of *The Word at Work,* a monthly newsletter for literacy and literature workers around the world. "What Is Newsworthy?" is comprised of excerpts of a talk to a writers' workshop by **Howard E. Royer,** Brotherhood news director. "Newsletters" is a partial reprint of a booklet by the same title prepared by **Richard N. Miller,** district executive secretary, Aurora, Ill. *The Word at Work* is published by Lit-Lit, World Literacy and Christian Literature, New York City.

NOTEWORTHY

Little Pine congregation, Northern Indiana, celebrated one-hundredth anniversary with a homecoming on Oct. Moderator of Annual Conference **Raymond R. Peters** was t speaker. . . . **Wilmington congregation** in Richardson Park, De observed the fiftieth anniversary of its founding on Oct. and 23. Former pastors, **Norman F. Ford, Donald L. Robinso** and **Murray L. Wagner,** were the speakers. The celebrati closed with the love feast and communion on Sunday evenir

In place of sponsoring a religious window display at t Haxtun, Colo., fall corn festival, the women's fellowship of t Haxtun church has been sponsoring a **display and sale of articl** from the Church World Service international gift shop. T display was set up in a strategically located vacant buildi in the center of the festival activity. The first year the proje sales totaled approximately $380 and the second year, $250. by-product of the project has been community education co cerning the nature and purpose of Church World Service.

The new **Brougher Memorial retreat center** at Camp Ha mony, completed this year, was dedicated at a special servi on Oct. 15. . . . Provision was made for Bethany Brethr Hospital in Chicago in the will of the late **Leonard C. Cart** of Bassett, Va. The bequest for the hospital totals approximate $20,000.

. . .

Ruth B. Statler of Johnstown, Pa., has endowed a memori fund in the name of her husband, Ernest, for the purchase library books at Juniata College. Mr. Statler had been manag of the Mack bookstore in Johnstown before his death; M Statler has recently been named manager, succeeding her hu band. . . . Fire in mid-August destroyed the woodshed at t rear of the **Olympic View church,** Seattle, Wash.; the heat brol ten church windows, and twenty feet of the church roof corn was burned.

. . .

The Cashmere Baptist, the **Monitor Methodist,** and t **Sunnyslope Church of the Brethren** joined in a love feast a communion at the latter church on Oct. 2. . . . The **Ellisfor congregation** celebrated its fiftieth anniversary with a harve homecoming festival on Nov. 13. . . . Galen Ogden, executi secretary of Brotherhood Board's Ministry and Home M sion Commission, was the speaker for the dedication of **Pea church** at Council Bluffs, Iowa, on Nov. 6. The congregati is made up of the former Omaha, Nebr., and Council Bluff Iowa, congregations. . . . The **Messiah congregation** at Kans City, Mo., celebrated the tenth anniversary of holding servic in the new building on Oct. 16. One of the features of t celebration was setting goals for the next ten years.

. . .

Woodworth church in Northern Ohio dedicated its new purchased parsonage on Nov. 13. . . . One of the features the afternoon service of the one-hundredth anniversary obser ance of the Bremen church, Ind., was the planting of a tr on the parsonage lawn. The all-day celebration was held Oct. 9. . . . Brethren Volunteer Service was the theme of t fall retreat of the **Middle Pennsylvania women's fellowshi** Wilbur Mullen, Brotherhood director of volunteer service, w the featured speaker.

A significant part of the dedication of **Camp Blue Diamond** on Oct. 30 was the official presentation of the Fred Wray Health Center to the district camp committee. The dedication took place at the conclusion of the district conference. . . . The **Huntington church,** Middle Indiana, dedicated its remodeled sanctuary on Sept. 11. E. R. Fisher, former pastor and currently Michigan district executive, gave the dedicatory address.

ON THE AIR

The television networks have scheduled the following programs dealing with the Christmas theme. The time given is Eastern Standard. Check your newspapers for the time in your area.

Dec. 7, 9:00-10:00 p.m. — "Christ Is Born," a visualization of the first Christmas. This program will be repeated on Dec. 24, 4:00-5:00 p.m. ABC network

Dec. 11, 7:00-7:30 p.m. — "A Charlie Brown Christmas" (repeat). CBS network

Dec. 21, 10:00-11:00 p.m. — "A Christmas Memory," Truman Capote's story starring Geraldine Page, part of "Stage '67" series. ABC network

Dec. 25, 10:00-11:00 a.m. — "L'Enfance du Christ," a repeat of the production of the Berlioz oratorio, given in English. CBS network

11:00-12:00 noon — Christmas service live from the Washington National Cathedral. NBC network

1:00-2:00 p.m. — "Christmas in the Marketplace," play by Henri Gheon adapted into English by Eric Crozier. ABC network.

PASTORS AND PASTORATES

Located in their new pastorates are **Clarence Moyers,** who moved from Rocky Mount, Va., to Troutville, Va.; **Albert Rogers** at Richmond, Va.; **Kenneth Gibble,** associate pastor at Central church, Roanoke, a Bethany Theological Seminary intern. . . . **Clyde Lehman** of Indiana will be moving to Salem, Va., where he will begin work with the Green Hill congregation on Jan. 1.

On Sept. 18 **Eldon Morehouse** was installed as pastor of the Union Grove congregation, Southern Indiana. . . . **Jay Cannon,** a former Bethany student, is serving as pastor of the Huntsdale church, Southern Pennsylvania. In August **Glenn Goshorn** became pastor at the Hatfield church, Eastern Pennsylvania.

Robert Slater was licensed to the ministry by First church, Denver, Colo.

. . .

James McAvoy, formerly at the Mount Hermon church, Va., is now serving the Moscow congregation in Second Virginia. . . . **James S. Butterworth,** who had retired from the pastoral ministry, is serving the Mount Union congregation, First Virginia. . . . **Norman Cain** is now pastor at the Newville church, Southern Pennsylvania.

. . .

Upper Deer Creek congregation, Middle Indiana, has voted to discontinue holding services. Most of the active members will find fellowship in other churches. . . . The **Pipe Creek congregation,** Ind., has purchased the farm which the men of the church have farmed for many years. The house will serve as the parsonage for Robert Hoover, pastor, and his family. . . . **Michael Totzauer,** recently licensed by the Lewiston congregation, Minn., is serving the church as pastor.

DEATHS

Acker, Charles, Imler, Pa., on Sept. 24, 1966, aged 51
Bowers, Harvey, Hollidaysburg, Pa., in February 1966
Bowman, Samuel B., Quinter, Kansas, on May 1, 1966, aged 79
Brumbaugh, Maureen B., North Grafton, Mass., on Sept. 23, 1966, aged 52
Burkholder, Samuel H., Chambersburg, Pa., on Sept. 9, 1966, aged 46
Cramer, Thomas Philip, Clymer, Pa., on June 17, 1966, aged 14
Crist, Ruby Woods, Wenatchee, Wash., on Sept. 12, 1966, aged 56
Divers, Robert Lee, Jr., Rocky Mt., Va., on Aug. 27, 1966, aged 20
Eby, Donald R., Trotwood, Ohio, on Sept. 14, 1966, aged 52
Ford, Mrs. George, Claypool, Ind., on Sept. 17, 1966, aged 87
Friedline, Ida, Sipesville, Pa., on March 26, 1966
Frick, Walter, Montebello, Calif., on July 19, 1966
Gottschall, Blanche, North Manchester, Ind., aged 95
Henneman, Earl, Stanley, Wis., on Sept. 12, 1966, aged 75
Honsaker, Clifford E., Sr., Martinsburg, Pa., in August 1966, aged 78
Howe, Maggie, Stevens, Pa., on Aug. 4, 1966, aged 60
Howell, John, Warren, Ind., on July 19, 1966, aged 75
Kraning, Miriam, North Manchester, Ind., aged 74
Metzger, Edith, Claypool, Ind., on Sept. 10, 1966, aged 82
Minser, Ruth, Hartville, Ohio, on Aug. 29, 1966, aged 70
Noffsinger, Howard, Naperville, Ill., on Aug. 27, 1966, aged 65
Pobst, Otho Moomaw, Sacramento, Calif., on Aug. 27, 1966, aged 85
Robinson, Edith, Salisbury, Pa., on July 22, 1966, aged 79
Rogers, John, Ambler, Pa., on Sept. 10, 1966
Rowland, Ella H., Greencastle, Pa., aged 82
Sampson, Elbert, Wenatchee, Wash., on Sept. 26, 1966, aged 66
Snavely, Verna E., Bachmansville, Pa., on Sept. 6, 1966
Sprow, Davlin, Hollidaysburg, Pa., on Sept. 7, 1966, aged 43
Stiffler, Bryan and Ryan, Martinsburg, Pa., on Sept. 12, 1966
Stump, Betty K., Waynesboro, Va., on May 6, 1966, aged 86
Wagner, Orpha Mae, Salisbury, Pa., on July 19, 1966, aged 77
Webb, Arbell D., Harrisonburg, Va., on July 22, 1966, aged 72
Wenger, Emma M., Trotwood, Ohio, on July 1, 1966, aged 84
Whitehair, Erma Joyce, Terra Alta, W. Va., on June 28, 1966, aged 26
Whiteside, Lawrence M., Baltimore, Md., on May 15, 1966, aged 77
Whitmore, Mary Ruth, Chambersburg, Pa., on Sept. 29, 1966, aged 63
Willcox, Fannie, Bridgewater, Va., on July 17, 1966, aged 97
Wilsie, Edward F., Jones Mill, Va., on Aug. 19, 1966, aged 82
Winslow, Ethel L., Alhambra, Calif., on Aug. 6, 1966
Wolfe, Mary, La Place, Ill., on July 13, 1966, aged 95
Wren, Vilda J., Bellefontaine, Ohio, on Sept. 4, 1966, aged 91
Young, Effie, Leeton, Mo., on July 12, 1966, aged 84
Young, Ira, Hartville, Ohio, on Sept. 2, 1966, aged 86
Zepp, Ruth, Westminster, Md., July 4, 1966
Ziegler, Norman K., Vernfield, Pa., on June 20, 1966, aged 63

CALENDAR

Dec. 10	**Human Rights Day**
Dec. 11	**Universal Bible Sunday**
Dec. 25	**Christmas offering for worldwide missions**
Dec. 29-31	**Brethren Student Christian Movement Conference, Bridgewater College, Bridgewater, Virginia**
Jan. 15-22	**Church and Economic Life Week**
Jan. 18-25	**Week of Prayer for Christian Unity**
Jan. 29	**Youth Sunday**
Jan. 29 — Feb. 5	**National Youth Week**

EDITORIAL

More food, fewer gimmicks

■ Driven to desperate measures by rising food costs, housewives in many cities across the country have organized boycotts of chain stores and supermarkets. Many a mother who would disapprove of protest marches and demonstrations for any other cause has joined the picket line in order to demand lower prices for items she regards as essential in her home. The women have circulated petitions, drafted letters of protest, and, when these tactics failed, scheduled boycotts — or "ladycotts," as one community called them — directed against particular stores.

In some cities the embattled homemakers aimed their barbs at promotional gimmicks, such as trading stamps, contests, prizes, and cash awards. As one picket expressed it, "We are tired of paying for games and stamps." They got some encouragement from Mrs. Esther Peterson, the president's special assistant for consumer affairs, who promptly asked the Federal Trade Commission to make a study of the promotional gimmicks used by stores.

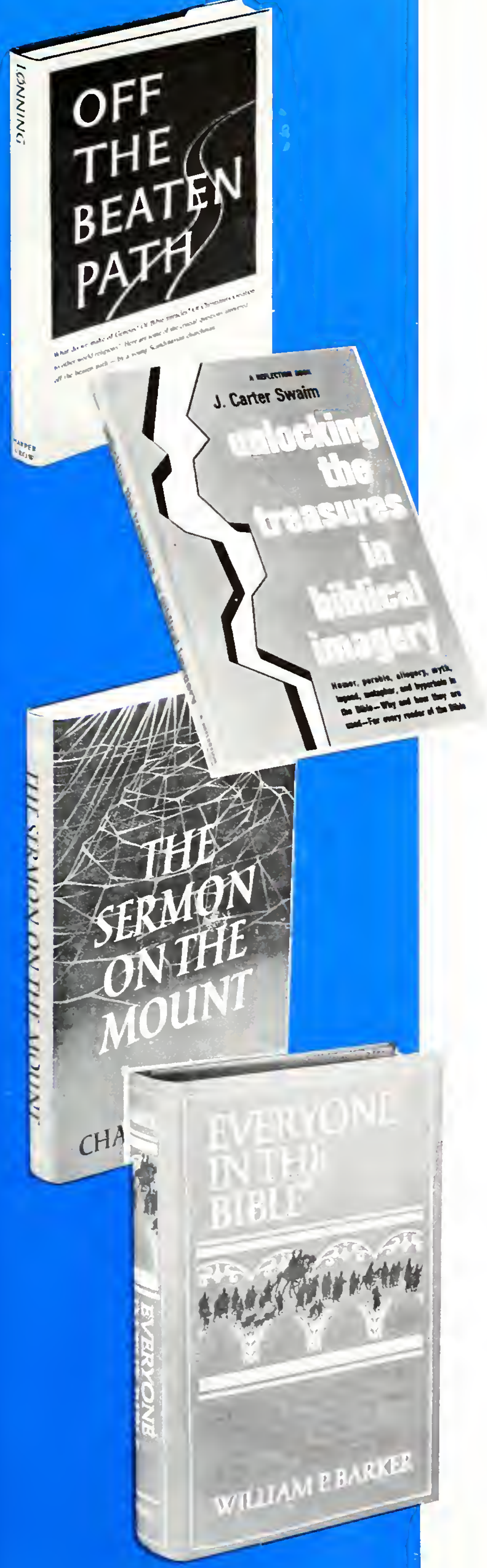
Count us in when it comes to protesting against gimmicks. A shopper must now clip several dozen coupons from a newspaper before he sets out. Then he wavers between the store that is offering double stamps today and the one that proposes to give away a color television set plus one hundred lesser prizes. When he completes his purchases (slowed up at the check-out counter while the clerk collects coupons and issues stamps), he is invited again to be a gambler by signing his name and dropping it where it might be drawn for another prize. All of this might seem like a little innocent fun if the consumer did not realize deep down in his heart that he is the one who pays for all the "free" offers. With prices skyrocketing again who will blame him if he at last rebels and says, "Give us more food and fewer gimmicks."

Having joined the picket line and made our protest, it might be well for us to ask ourselves whether in caring for the *total* needs of our families we may not also be guilty of offering them gimmicks in place of food. Suppose we do manage somehow to provide a healthy diet for the family table. Do we at the same time offer the love and affection that growing children need? Or do we tend to put them off by extending to them an array of attractive substitutes — games, gifts, clothing, vacation trips, individual television sets and plenty of money spend on entertainment — in place of companionshi understanding and love? It should not surprise us if lot of young people, having been given generous allo ances, a whirl of social activities, and a multitude of ga gets to entertain them, should suddenly rebel against t affluence and join some unpopular movement that frigh ens their parents. For youth are especially adept at spo ting anything phony. They see through the gimmic that take the place of a genuine interest in them as pe sons.

The education we provide for each new generatio must also be examined with an eye to distinguishing b tween gimmicks and nourishment. How rare indeed a those moments when the personal relationship betwee student and teacher is such that they become searche together for truth or when an adult's dedication rubs o on a young person not yet sure of his own vocation There are gimmicks aplenty in any educational system public or private, but sometimes the food is scarce.

As a further disturbing prospect, consider the conste nation that might develop in your church if the peop within its shadows — including both members and no members — were to raise up a banner which read, "Gi us more food, fewer gimmicks"? It could be a painfu but healthy, experience for a church board to examine a that it had to offer its community in terms of whether contained real nourishment — or only some gimmicks attract attention to a sales pitch.

This is not to suggest, even for one moment, that th church of Jesus Christ should ever specialize in offerin a bland diet for what some persons think of when the talk about "spiritual food." No, if your son asks for brea you do not give him a stone, but neither do you feed hi pablum. If he asks for a fish, you do not offer a serpen but then neither do you give him baby food. The churc has something to offer — indeed, the bread of life — but is likely to be salty and yeasty. It has been known make some patients sick, even while others find whol ness. Recognizing that what people need to be whole real bread, not a fluffy, harmless substitute, we can joi the protest line even when it pauses in front of the sanct ary and sings out, "More food, fewer gimmicks." — K.M.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Our Teeming Planet. *Within thirty or forty years there may be six billion people on this planet. Are there resources to sustain so many? Will men share what they have?* by Nancy E. Sartin. page 3

Scientist in Quest of Stars. *Interested in falling stars, Harvey H. Nininger became a world authority on meteorites.* by Thelma Heatwole. page 6

The Unpopularity of Jesus. *Leave it to the Beatles to start folks talking about the relative popularity of themselves and Jesus. But the unpopularity of Jesus has a different source.* by William Stringfellow. page 9

Three Christians. *The names have been changed, but here are real individuals, members of the church in India, not greatly different from Christians elsewhere.* by Fred Wampler, M.D. page 23

They Walked on Water. *Letters from senior church workers, recalling the early days of Bethany Bible School, reveal many evidences of dependence on faith.* by Ernestine Hoff Emrick. page 24

OTHER FEATURES include letters from readers (inside front cover), a poem by Ora Garber (page 1), a poetic commentary on John Lennon, by Leona S. Dick (page 11), a pictorial report on recent church buildings (page 16), an African folk tale for children (page 26), reviews of recent recordings (page 28), and an editorial, "More Food, Fewer Gimmicks" (page 32).

COMING NEXT

Appropriate for Universal Bible Sunday are two features: "What New Testament Shall We Use?" by David J. Wieand, and "The Bible and American Life," by Kenneth Scott Latourette. . . . H. Lamar Gibble discusses attitudes toward Mainland China. . . . A meditation by Robert Faus calls attention to the meaning of Advent. . . . And a special four-page feature will help children create a peep-box panorama for Christmas.

PHOTO CREDITS: Cover, Grant Heilman; 1 Don Honick; 2 Kerygma Features; 5 (left) World Council of Churches; 7 Thelma Heatwole; 9 "I Thirst," painting by German refugee artist; 10 "Jews in a Synagogue," painting by Rembrandt, courtesy of the Art Institute of Chicago; 14 Religious News Service; 26 artwork by Harry Durkee

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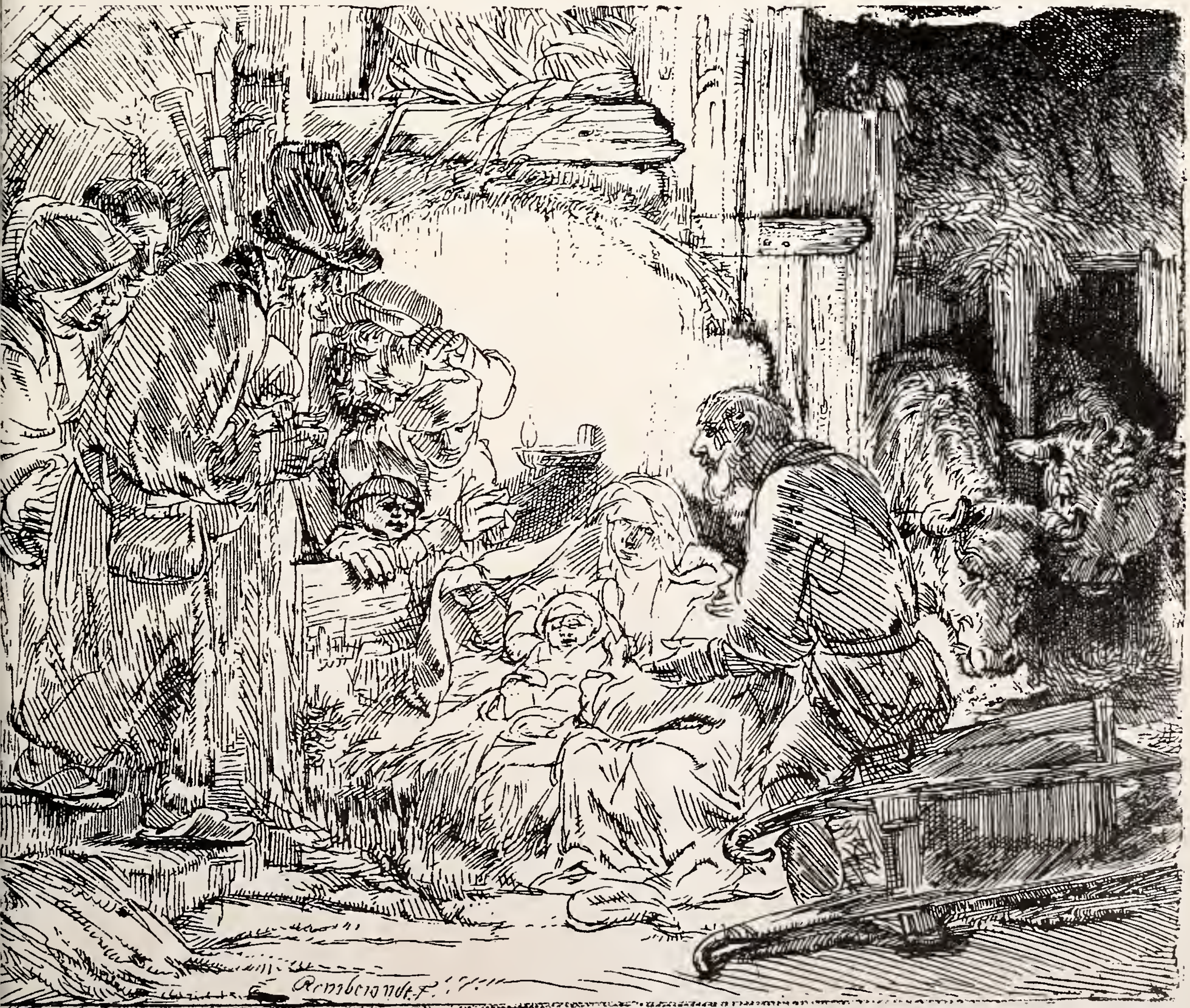
messenger

CHURCH OF THE BRETHREN 12/8/66

"Adoration of the Shepherds (with lamp)" by Rembrandt van Ryn, National Gallery of Art, Rosenwald Collection, Washington, D. C.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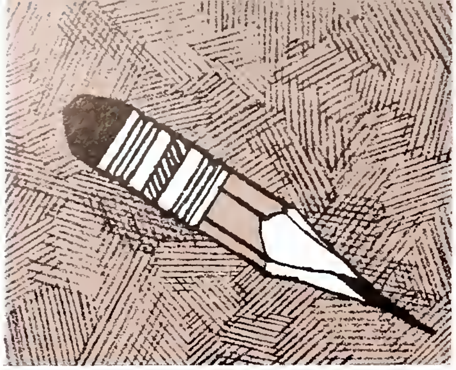


readers write

SACREDNESS WAS LOST

I have just finished reading Bro. Floyd E. Bantz's article on National Youth Conference (Oct. 13 issue). I agree that there were some things which happened which were not a credit to the church, but I feel his comments on the way we acted at the "jazz worship" were unfair and uncalled for. This is just one man's opinion. I was totally against this presentation and I even sat through the whole thing. Wow! This is a lousy way to worship God. I felt as if I were on the television show, "Where the Action Is." I feel that the sacredness of religion was lost here. Another thing, what would you do to show disapproval? Furthermore, we are not narrow-minded. This is the kind of article that gives us a bad reputation. Tell a little more of the good things we did. Being a teen-ager has enough problems without adding to them.

Kip Manchamer

Piqua, Ohio

FOR AN "ANNUAL" CONFERENCE

I should like to make a rebuttal to the comment by Jeff Mathis in a recent issue (Sept. 15) regarding whether or not to have an "Annual" Conference. One of the reasons for my favoring the Church of the Brethren's remaining an autonomous group has to do with its small size. Members are able to know a higher percentage of friends in the denomination and this includes, of course, the leaders of the denomination. After having spent a number of years in a great metropolitan area of our nation, it was brought home to me very forcibly how important it is to have small groups and how very vital to our well-being is the maintaining of face-to-face and first-name relationships.

The great values of Annual Conference includes having the opportunity of meeting old friends once again as well as making new friends. To change to a biennial Conference, or even less frequent denominational meetings, would cause us to lose not only these more frequent opportunities for fellowship but opportunities for exchange of ideas, from across the nation and around the world, in frequent face-to-face contacts.

To me, Annual Conference is for fellowship, inspiration, and business. As a pastor in addition to the value of an annual opportunity for cross-country and round-the-world fellowship, I covet the high inspiration of the messages and the singing of Annual Conference. And while it must be granted that possibly we do need an Annual Conference to conduct the business of the church, if we were to have less frequent Conferences, it would mean further centralization of authority. This is a less democratic procedure. There is apparently developing a certain provincialism or sectionalism in the Church of the Brethren at this time. In order to provide for a more frequent exchange of ideas and an opportunity to gain a greater understanding of the other person's point of view, an "Annual" Conference would seem to be indicated.

Leonard Carlisle

Staunton, Va.

JAZZ LITURGY

I just got through reading the paragraph in the article on National Youth Conference (Oct. 13) about the jazz liturgy on Wednesday night of the conference.

I was there, and after the program personally asked as many people as I could if they enjoyed the jazz worship service. The answer was 100% NO. If any did, they were in a very small minority.

In the article, the author stated that "conversations at snack time revealed an attitude like this: Jazz may be OK, but not for worship. How did it happen that ordinary living and worship got separated from each other?" Since when is something like what was presented "ordinary living"? This certainly was not ordinary. This wasn't even jazz, at least not the jazz that you have on the radio or on records. That was something I have only experienced once, at the conference, and I don't care to experience it again.

Norman Thomas

Olympia, Wash.

FROM THE WHOLE COMMUNITY

I write in reference to the letter (Oct. 27) from Mr. Ward Guthrie of Pompano Beach, Florida.

I support Mr. Ward's idea as far as g
ting out of an organization if I don't beli
in its aims. But is serving on a draft bo
contrary to the ideas of the Church of
Brethren? I think that there might be ma
young men in the church who would
happy to have a member on the local boa
A draft board should be made up of
sponsible people from the whole communi
not just from "everybody else." Should
Christian vote or refuse to vote because
doesn't favor the issue under consideratio
I fail to see how Christians expect to char
anything public while abstaining from pul
life.

Paul M. Helbert

Blacksburg, Va.

SHOCKING AT ANY TIME

I just read the review of "Who's Afr
of Virginia Woolf?" (Oct. 27). When Da
Pomeroy says profanity is shocking sim
because one has not heard it on the scre
before he is right, but it should be shock
any time we hear it, on the screen or
place else.

I did not see the movie, and I have
desire to see it. I saw a preview, and t
is enough to see how rotten it was.

Mr. and Mrs. Kenneth Holderrea

North Liberty, Ind.

DIFFERENT FOR YOUTH

I am writing in response to a letter
this column concerning the first mission
the church, winning souls. This is very
portant, but the criticism of National Yo
Conference was uncalled for. True, th
was no session for the purpose of makin
decision for Christ. It may be somethi
different for adults, but for the youth,
can make a decision for Christ and feel n
to him through services like that held
NYC as well as at church.

Wayne Hillihe

Wyoming, Mich.

BYLINES: A son of one of the founders of Bethany Seminary, **David J. Wieand** is professor
biblical literature and Greek at Bethany. . . . **Robert Faus,** who had served as pastor o
congregation, is now a minister to the students at Juniata College. The April 4 issue carr
the story of his work at the college. . . . **Theresa J. Herr** serves with her husband, John, in
Ecuador mission. . . . **H. Lamar Gibble** is the pastor of Good Shepherd congregation, Kensingt
Md. . . . Professor emeritus of missions and Oriental history at Yale University, **Kenneth**
Latourette is noted for his "History of the Expansion of Christianity" and other writings.

What New Testament Shall We Use?

by David John Wieand

■ "What New Testament shall we use?" has become a burning issue for the Christian church. A call, issued by an *ad hoc* committee of professors from conservative seminaries and colleges in the United States, looking toward the production of a conservative translation of the scriptures in American English, highlights this same question: What New Testament shall we use?

Confusion reigns in the churches' use of translations. This is illustrated by a recent denominational convention, which exhibited no uniformity of use. In plenary sessions the King James and the Revised Standard Version were used indiscriminately. In American churches reading from lectern and pulpit ranges from using the Authorized, American Standard, or Revised Standard versions to Phillips, Goodspeed, and Knox – with the New English Bible, Moffatt, Beck, and Charles B. Williams translations also getting a play.

If the clergy is confused, what is the state of the congregation? It is safe to say that the majority of the laity are less informed and more conservative and passionate in their defense of the King James Version than is the ministry, though the general situation has cooled off from the Bible-burning period which followed immediately upon the publication of the Revised Standard Version.

An equally sobering consideration is biblical illiteracy. Lack of biblical knowledge actually runs the gamut from the frequently heard, imprecise designation of the Apocalypse as the Book of Revelations to the illiterate terming of Acts as the Acts of the Epistles. Only one person in a graduate class in English literature at a noted American university was sufficiently well-informed to recognize the biblical allusions in the literature the class was reading. If such is the state of the factual knowledge of the scriptures, how much more are people ignorant of biblical thought!

New American Standard Bible
New Testament
THE NEW TESTAMENT IN PLAIN ENGLISH
Charles Kingsley Williams
PHILLIPS
THE NEW TESTAMENT
In Modern English
HOLY BIBLE
Holy Bible
REVISED STANDARD VERSION
NELSON

Among the wider public, biblical illiteracy is even more rampant. Gone are the days when the Bible molded the character of the English language. Gone are the days when literature was permeated by biblical allusions. The most that can be hoped for today is the occasional use of "the Christ figure" in current drama and fiction – a use which is regularly unsystematic and unbiblical – and an occasional editorial use of a biblical expression, the source of which is known only to the informed few. By and large people – even church members – are not reading the New Testament. They are biblically illiterate.

In the light of these facts, "What New Testament shall we use?" becomes a question that will not be downed. It is a question asked by students of professors, by parishioners of pastors, and by pastors themselves.

The hour for straight thinking and serious discussion has struck. To the question, "What New Testament shall we use?" the obvious answer is "The *best* New Testament, of course." Yet this is a nonanswer until we define what is meant by "best."

In normative terms the best New Testament is the original New Testament – the autographs themselves written in Greek on papyrus by Paul or his amanuensis, Luke, John, and all the other New Testament writers. Unfortunately we do not have any of the original manuscripts; it is highly unlikely that we shall ever discover a single one of them. They are long since worn out, discarded, destroyed, or hopelessly lost.

For most of us even the New Testament in the original Greek would be inadequate because we do not read Greek. For us the best New Testament would be the best translation of the New Testament into our native tongue.

"What is the best New Testament for me?" must be answered in terms of that New Testament which most adequately meets my purposes and my individual needs. If my vocabulary or my education is severely limited, then the New Testament for me could well be *The Bible in Basic English*, which is restricted to a vocabulary of one thousand words, or C. K. Williams' *The New Testament: A New Translation in Plain English*, which grew out of the translator's experience in teaching persons whose native tongue was not English. It is amazing how readable and understandable this translation is for children and adults in the family!

If I were a Bible student who did not know Greek and yet wished to make a careful study of the great words of the New Testament, I would do well to use a version which makes a consistent practice of translating the same Greek word by the same English word. Otherwise, I could not make a correct count of the usage of a particular word and correctly assess its precise meaning in the scriptures. This is one of the reasons why the Revised Version (1881-1885) is still a very valuable tool in the study. In this regard it it worth noting that when H. F. D. Sparks produced his recent harmony of the Gospels he chose the R.V. as his text. Moreover, when the translators of the R.S.V. authorized the issuance of a synopsis of the first three Gospels, they had to make, it is reported, some eighty changes in their translation.

If my purpose were private reading for edification, I might well choose one or more translations in current idiomatic English such as Phillips, Knox, Goodspeed, or Moffatt. While Phillips' rendition is held by some New Testament scholars to be a paraphrase, he has made the meaning clearer than it was in the original and often comes up with a turn of phrase which is apt for preaching. Knox has the defect of being based on the Latin Vulgate rather than on the Greek. Yet the style is superb. Moffatt, who exercised a basic influence on the trend toward private translations in the twentieth century, often comes up with a brilliant phrase, though the Greek text he translated is inferior and he is sometimes too English for American tastes. Goodspeed is in the American idiom, is accurate, and is consistently well done.

If my purpose is public reading in worship, I would do well to use a translation produced by the churches rather than by one individual; I should choose one characterized by lucidity, cadence, rhythm, and stateliness combined with contemporaneity and "timelessness."

This discussion leads to the larger and most crucial question, What shall be the standard translation for the church? In the United States the answer is clear enough so that "he may run who reads it": The only translation which sta
a chance of becoming *the* standard Bi
for the churches is the Revised Stand
Version. If the church is going to w
intelligently at the tremendous task
getting the Bible once more into
hearts and lives of our people as
language-molding and culture-influenc
force, the church will have to unite
hind the Revised Standard Version.
public reading of the scripture sho
be from this version. It should be
Bible of the lectern and of the chu
school.

This is not to say that the minister
his sermon should make no reference
another rendering of his text of the mo
ing. By all means *in his sermon* he sho
take advantage of the brilliant turn
phrase which he has discovered in Phill
Moffatt, Goodspeed, or others. But let
public reading of the scripture from
lectern and in the church school in
United States be from the R.S.V.

The R.S.V. is not without faults.
the R.S.V. is understandable; most arc
isms have been removed; it uses prese
day meanings for words; it is clearer
simpler than the original; and it is su
ciently accurate for general use.

Moreover, the R.S.V. is somewhat be
in literary quality than the original;
translators have removed redundant
pressions, printed poetry in the prop
as poetry, and have paid special attent
to the way the sentences and paragra
sound when read in public. It is t
eminently suited for public worship.

In the interests of the unity of
body of Christ, the mission of the chu
to the world, and the nurture and wors
of the congregations it is high time
the churches in the United States to u
behind the R.S.V. to the end that
written Word of God may again beco
a powerful, sharp two-edged sword for
shaping of American life and society

WIZARDRY OF WINTER

What spell does winter cast on waiting hearts?
What wizardry of storm and wind and snow?
What strange beguilement, formed of balanced parts
Of bleak austerity and hearth-fire glow?
After pale sunsets, what strange magic lingers
Among the frosts and shadows of the night?
What mystery compels our awkward fingers
To fashion reverence from sound and sight?
What beauty lurks in black, snow-polished branch
Outlined against the curve of winter moon,
More subtle than an April avalanche
Of blossoms promising eternal boon?
What dream wake to haphazard showers of stars,
Poised flakes of promise over pasture bars?

Alice Mackenzie Swaim

It's Advent!

It's Advent!

It's Scrooge and Cratchit time again.

It's the season to be jolly, when crooners extol the blessings of home for the National Safety Council.

It's time for trees and tinsel, mistletoe and offices parties, for gift-giving, gift-receiving, gift-lamenting, gift-returning.

It's time for the tinkle, tinkle Salvation Army lady, stiff and starched on the street corner.

It's time for the ho! ho! ho! Santa Claus and little urchins who beg and pull beards.

It's time for the crowds to shove and bump and buy, for cash registers to keep time with Mitch, and for the gang doing "Jingle Bells" and "Hark! the Herald Angels."

It's time for cities of people to mill and move, aimlessly, strangely but surely anaesthetized by it all. A few say "thank you," and "pardon me" and "please." They are overcome with kindness!

It's joyous time for the kids; misty-eyed time for the old folks at home; lonely, empty time for skid row; conscience time for the wanderer and the prodigal; protest time for Jews in Scarsdale.

It's the time for surprises. Who knows? Brave warriors may sheath their swords for a few hours in deference; maybe there'll be a party on the 17th parallel!

For it's Advent!

And what of the news in the church?

They are having a birthday party with all the trimmings; it is a little forced after all these years.

It's infant Jesus time in Christendom, and one need not be told. Nativity scenes with beatific bumpkins standing all around, with smiling donkeys and contented cows, with spotless feeding troughs and the "spicest and spanest" stable in all Palestine.

Carols are sung about the baby, and motherhood and infancy are exalted and extolled. Cards, cantatas, and candles are there, all the festivities of infant worship and a birthday celebration.

Is this wrong? No, considering that in the incarnation, the Christian church claims that God came to man and dwelt among him and that, having come to man, he came in a most understandable and normal manner. "God was in Christ reconciling the world to himself," Paul puts it in Corinthians.

Is honoring a baby wrong? No, considering the fresh new hope arriving with every new baby, whether born in ancient times or today, whether born on December 25 or March 2. Maybe this baby will see the dawn of the new day, when the difficulties and the failures of the present generation shall be overcome.

So to honor the baby Jesus is theologically correct and socially proper. And honor him we do. "Jesus, Jesus, meek and mild; Jesus was a little child." There is a great deal of infant Jesus worship in our religious art, religious teaching, and religious pietism. And much of it is naive!

It is naive because, much to our dismay, the child grew up. The Jesus of Bethlehem is soon replaced by a Jesus of Nazareth, who is maltreated by his hometown people; a Jesus of Capernaum, where his teachings were difficult and demanding; a Jesus of Samaria, where he had no business being in the first place, let alone speaking to some woman of no virtue; a Jesus of Jerusalem, who upset tables and cleared the temple of animals and people. The Jesus here is but a distant relative of the babe in Bethlehem.

It is naive also, and perhaps hypocritical, to honor the birth of a man when the teachings and radical demands of that person remain largely overlooked. We declare a holiday on the anniversary of Lincoln's birth but allow many of his dreams to remain unfulfilled more than a hundred years later. We grow festive at the advent of Jesus Christ when injustice and hatred lie even within the shadows of our celebrations and the din of our ceremonies becomes a mockery of our evasion of responsibility. Would it not be of more significance to have done with some of the paraphernalia and enact a few acts of compassion instead? Could we erect not monuments of garish splendor but monuments of hope and release for the imprisoned and despairing and thus give true respect to the incarnate Jesus Christ.

Finally, the hilarity at the birth of Jesus rings hollow when mirrored against his death. The cradle and the cross together may seem crude and cruel, but how can we avoid seeing both? We who celebrate his birth so festively join equally energetically in his death. Need we look any further than the increased crowding of a contemporary Christmas, which says with finality that God is dead, or worse, which presumes to worship Jesus as a babe but treats all else about him with astonishing indifference?

Perhaps if we continue to honor the birth of Jesus, he will be different as a man. Maybe we shall find him less demanding, more compatible and easy on our struggle for personal worth and a place of respect for ourselves! But he is not! He always seems to be that which we have most trouble accepting.

It's Advent! And to celebrate adequately the incarnate Christ, the babe in Bethlehem must become the prophet in Nazareth, the teacher in Capernaum, the radical in Samaria, the sufferer in Gethsemane, the criminal at Golgotha, and the victor on the Mount of Olives.

It's Advent! — Robert Faus

A New Tractor for Llano Grande

by Theresa J. Herr

■ "It's yellow!" "And it's big!" "I saw it on my way home from school yesterday!" "Is it for everybody?" "Who's going to drive it?"

Such were the questions the fourth grade fired at me in English class the day after the new tractor arrived in the community of Llano Grande! Though their observations were not entirely accurate (for example, the *only* part that is yellow are the wheels, but I suppose bright yellow wheels are outstanding), and it is really only a small tractor. Nevertheless, they had noticed it, and their enthusiasm was contagious.

The first tractor in the area, it is replacing the oxen which the Indians formerly used for plowing. Replacing them for some, that is, for we do have many skeptics who feel that "well, it might be all right for big fields, but I own only a small plot of ground; so, therefore, it's not worth using!" Or there are those like the man who, when told the price for one hour, replied, "OK, plow for half an hour, I want to see what kind of a job it does," and at the end of thirty minutes, grinningly told my husband to "finish the job!"

Bought with funds given by the Foreign Mission Commission of the Church of the Brethren and by World Neighbors, the tractor, plow, and subsoiler were ordered in April, but owing to many delays, including a hurricane in New Orleans, it arrived in Llano Grande in November — about two months after the regular plowing season. This we felt might be a hindrance since the tractor would have to sit idle for many months, but this has not been the case. In one month, 114 hours were run up on the hour meter, and enthusiasm and eagerness to use the shiny green tractor have bee spreading rapidly throughout the community.

One Sunday in December a Field Da was held to inaugurate the equipmen Beginning with a worship service for th entire community at 9:30, which include a service of dedication for the tractor, th day progressed with demonstrations b the various phases of the mission progra — medical work, primary school, secondar education, adult literacy, the store, an the mill. For the dedication service, th tractor was appropriately decorated wit white ribbons and the flags of Ecuad and the United States. Flowers were als presented by the very attractive "Queen of Llano Grande. The pastor of th Calderon church, Filiberto Navarr pointed out in his message that the tract was to be of service to the communit

and that it would be available to all the people.

The keys were passed from the pastor to the "Queen," who in turn passed them to Sr. Pedro Manuel Alobuelo, a leader in the community, thus signifying that it was for the community, and finally, they were given to John Herr, an agricultural engineer working with the Brethren mission in Ecuador, who is responsible for the project and for training operators.

About 300 people attended the Field Day, including members of the ministry of agriculture and the local John Deere dealer in Quito, from whom the tractor and equipment were purchased. People seemed impressed with the performance of the tractor, especially when they compared the depth plowed with what was formerly done by the oxen. Terraces were built as a demonstration to try to interest the people in soil conservation, for the torrential rains, though rare, do severe damage to the topography, resulting in serious erosion of the land. And one older gentleman told John, after seeing the nice rich soil the plow had uncovered, that he could plow his entire farm next planting season.

John had just completed two weeks of training sessions for potential operators, with an attendance of seven interested persons. Now remains the task of choosing a competent administrator and operator who will use the tractor to its best advantage, not only plowing the land but sowing goodwill as well for the work of the mission in the neighborhood of Llano Grande.

But here, as everywhere, the generations differ in their thinking. When John drove the tractor to one Indian home, the mother said, "That tractor will *not* come on my land," but her son insisted they try it on a small plot. After the work was finished, he assured John that "next year you can plow all of it."

Seeing what the tractor can do has convinced many people to try it. In fact, even the owners of the oxen will recommend to farmers that they hire the tractor if the field they want done is particularly difficult.

This is to be a project that pays for itself through the rental fees and, from all appearances, it will be able to do just that. And in an area where overpopulation may soon be a problem, maybe the tractor will be an asset in helping increase the productivity of the soil, thereby producing more food to feed the growing and developing nation that is Ecuador. □

JOHN DEERE
1010

To Tame a Dragon

by H. Lamar Gibble

■ How long can the United States pretend to ignore a nation that encompasses one fourth of the world's population and whose world power and influence not only permeate Asia but also flow into Africa and on to our own hemisphere? This is one of the most relevant questions confronting Americans interested in U. S. foreign policy today, especially since that nation, Communist China, entered the "nuclear club" on October 16, 1964, and since we have had less than resounding success at barring the Chinese Communists from the U.N.

Today responsible and intelligent political scientists, politicians, and churchmen are calling publicly for a complete reevaluation of our China policy. They have not been persuaded that the Red Dragon is as harmless as Chinese propaganda suggests, but neither can they accept any longer that the Dragon is as dangerous as American myth pictures it.

To get some perspective on the background leading to these current problems with China one needs to review some of the history of Chinese-American relations.

From open door to closed door

American foreign policy in regard to China has had a checkered history. Th exotic images that Americans had c Chinese culture created an atmosphere c mystery as we approached this great mas of people. Knowledge of great huma need in China attracted our innate idealis and missionary zeal. Although colonia exploitation and European-style powe politics were objectionable to us, we wer still eager to claim the fruits of extrater ritoriality through "unequal treaties" wit China. Our traditional China policy wa therefore, an ambivalent one.

Even though our Open Door Policy em phasized noninfringement on the Chines territory and sovereignty while keeping equal trade channels open, we took no action in the 1930's during the Japanese encroachment and creeping internal disintegration.

Frustration seems to be the best adjective to describe our relations with China during World War II and shortly thereafter. Chiang Kai-shek seemed more intent on keeping the Chinese Communists at bay than executing the war with Japan. His military leaders tended to be inefficient and corrupt. At the conclusion of the war our pent-up frustrations with Chiang and the desire to get the troops home as quickly as possible tended to overshadow the need for U. S. help to establish Free Chinese control of the areas vacated by the Japanese. We aided the Kuomingtang dictatorship materially but found that we could not control Chiang and his staff. The years 1946-49 saw the Free Chinese cause, with three million soldiers and two billion dollars in aid, falter and fail. John K. Fairbank says of the period: "The outcome in 1949 showed, not that the Soviet aid had been greater than American, but that the Chinese Communists had been able to mobilize and utilize the potentialities of revolution while the Nationalists had not."

During this postwar period the cold war was emerging and fears of communism were growing in the hearts and minds of Americans. The American public was ill prepared for the fall of the Free China that had been so idealized in its eyes. Yet, in spite of our growing fears of communism, we were preparing to recognize the new regime after its stability had been properly tested. But all of this changed rapidly with the Korean War and the entrance of Chinese Communists into the struggle as the U. S.-UN forces approached the Yalu River. McCarthyism at home and the war with the communists in Korea helped to solidify our position against Mainland China and strengthened our dedication to Chiang Kai-shek and his Taiwan-based government.

What had been an "open door" over a good portion of our recent history, suddenly became a "closed door" rather tightly barred and guarded on both sides. It is appropriate and important, then, that we view the current foreign policy (or lack of it) of the United States in relation to Communist China against this backdrop.

The dragon image and current policy posture

Policy makers today view Communist China as a fire-breathing dragon. Our image of this dragon, I think, can be fairly summarized as follows: Communist China is controlled by approximately seventy top Communists, most of whom have been hardened by the long struggle from the Long March through the Korean conflict. These men are tough, intransigent, Maoists, Sinocentric and view the world as divided into two hostile camps. These men, and the Chinese people in general, it is thought, hold suspicions and resentments (and I might add rightfully so) provoked by indignities suffered by the Chinese at the hands of the West during the nineteenth century. Having tasted of the sweet success of violent revolution in China, the Communists, we believe, intend to gain and hold areas China traditionally claimed as hers, hope to bring adjacent nations under the umbrella of their influence, and, especially with their "nuclear club membership," want to be accredited great power status.

Marshall Green, Deputy Assistant Secretary of State for Far Eastern Affairs, claims that the Chinese posture is quite simply defined. "It is one of avowed hostility. It does not allow even for the working out of lesser problems in our relations, to say nothing of an exploration of fundamental solutions of issues between us."

With such a view of reality in regard to Peiping's designs and incentives in world affairs, we are led to believe that our U. S. foreign policy posture must simply take the following form: (1) It must be a policy "directed toward strengthening the security of the free-world countries, especially those menaced by Communist China." Political stability and economic growth are our key concerns. (2) It must be a policy that makes clear the values of orderly change and indicates to Peiping that its revolutionary tactics are risky and expensive. (3) It must be a policy that deters Red China from its expansionist goals. Therefore, we have opposed Peiping's admission to the UN and refuse it diplomatic recognition. (4) It must be a policy that imposes on Communist China an embargo on trade and financial dealings and encourages our allies to do the same, especially in strategic goods.

In short, our policy is essentially a negative one. It is a policy aimed at rigid containment of Red China. It is a policy that has had some success in this regard, but we live in those moments of history when leaks have developed in this policy, and we know not how to stem the flow — at least, there are quite diverse opinions as to how the flow should be stopped. Indeed, we should ask the question, "Can the flow be stopped?"

Possible new directions

We stand today at a seemingly critical impasse with Communist China. Both the United States and the People's Republic of China have engaged in diatribes that are senseless, immature, and potentially dangerous. Fairbank suggests that " . . . the American people responded to the cold war and the Chinese Communist victory more fearfully than creatively" and that "fear was compounded by ignorance" through the imposed and mutual isolation of these two nations.

It is, indeed, unfortunate that this morbid fear and this exaggerated ideological conflict has developed, for, as I see it, this has only tended to cloud the real issues, the areas of conflict, and our priorities in Asia. The major factor in this current impasse is not that the government of China is communist but that Mainland China is again rising to its traditional dominant role in Asia. Although we tend to say otherwise, the basic direction of Red China's policies are not necessarily intentionally demonic to frustrate U. S. policy but may often be viewed as primarily asserting her national interests.

In the midst of these harsh realities there should be some change in our "No!" policy toward Communist China. Extreme policy alternatives such as full accommodation of Red China, on the one hand, or an all-out war of liberation (as suggested by Taiwanese leadership), on the other, are not acceptable.

It is obvious that current policy has not tamed the dragon. It seems incumbent upon us then, if for no other reason than the realization that our present policy is ineffective, to reevaluate and adjust our posture. And certainly the first considerations in such a policy change or reevaluation are the serious questions of "recognition" and "restrictions."

Recognition involves at least two questions: membership in the UN and diplomatic recognition by the U. S. Adjustment in our present policy seems most urgent in UN membership. In the final analysis, the matter of the admission of Red China to the UN is a matter for the international community to decide and not just for the U. S. David Stowe observed in a recent *Christian Century* article that "only the strenuous and unremitting American efforts to line up negative votes on the question have so far deferred that event. Now, despite the strongest U. S. pressure, the tide is slowly turning in the other direction."

It would seem wise for the U. S. at this point in history to make it clear that, even though it opposes admission of Red China, it will, in the final analysis, accept the will of the majority of the UN. Such a position may be contingent upon a "two Chinas" policy which would seek to link the seating of Peiping in the UN with the simultaneous admission of Nationalist China as a new member.

This adjustment in our policy would not bring a new day of amity in Sino-American relations nor would it be without problems, but it would be a preliminary step in the direction of turning Peiping away from isolation toward involvement in world affairs by the way of UN.

The second factor in recognition is the matter of U. S. diplomatic recognition of the People's Republic of China. This is not a unilateral matter, and Peiping may not wish to reciprocate, but we could at least let it be known that we would be willing to extend formal recognition if we have assurances that Peiping would reciprocate. By such a modification we could demonstrate our good faith and counter the growing world opinion that our China policy is unrealistic. During the cold war we had amply demonstrated to us that the maintenance of channels of continuous contact were critically important even with our most feared and hated opponent. While one can argue persuasively that channels of contact can be maintained without diplomatic recognition, it would seem logical that formal diplomatic channels could be more productive. Indeed, the point should be made that these informal channels of contact are important preliminaries to formal recognition.

Another major area for U. S. policy reevaluation has to do with restrictions. In the area of trade we need, first of all, to face the fact that a large and growing number of our allies are trading with Communist China. Why should the U. S. not compete? Peiping has said it is willing to trade with everyone but the U. S., but even this is subject to modification.

International fear and tension can very easily be based on ignorance. Therefore, we need to support the current adjustments of the Department of State which are tending to move in the direction of relaxing our restrictions on travel and in the area of exchange of scientific, technical, and cultural assets.

These areas — UN membership, U. S. diplomatic recognition, relaxing of trade restrictions, and relaxing of travel and communication restrictions — are the major areas of debate in regard to current U. S. policy toward Communist China. In this debate, unfortunately, some intermediate steps to lessen tension are often overlooked. Following are some of the needed modifications in attitudes a actions.

1. We would do well to think of Chi as something other than an appenda or puppet of the Soviet Union.

2. We should recognize that Chine predominance and national interest Asia is as much a fact of life as ours is the Western Hemisphere.

3. We should consider that U. S. tervention, such as in Vietnam, not or poses the threat of a nuclear war or major war with conventional weapo with China but also may help mend t Moscow-Peiping dispute.

4. We might take cognizance of t fact that Chinese communist subversi in the countries of South Asia seems have some correlation to American terest and presence and that a count such as Cambodia seems to be le molested by communist subversion.

5. We can take steps to lessen t pressure on Communist China by tryi to persuade the Nationalist Chinese evacuate the offshore islands and seek neutralization of the Taiwan Strait.

Our China policy is not about to ta a bold new turn toward a radically ha line, as suggested by some on the "righ or toward a radically and sentimenta unrealistic view, as suggested by oth of the "left." Simple, quick, and ea solutions are not to be found. We ne to realize that our current policy is r working, however, and to be more al to new possibilities for change and adju ment.

Professor John Fairbank says, "Fe and ignorance lead only toward disast We need instead a great effort to find c about Communist China in every w and to compete creatively with t totalitarian approach to Chinese problen at least in our thinking and when possib in action. Constructive action on a fronti of modernization suits us better than conservative, security-conscious defensiv ness." This insight can become the va guard of a new order in the U. S. Chi policy.

Hello Mr. Cow!

■ The automobiles pulled up into the farmyard of Mr. and Mrs. O. R. Hersch and stopped, and the five-year-olds came boiling and tumbling out to get their first closeup look at a farm. For all the world like little bits of mercury scattering on a linoleum floor from a broken thermometer, they shot off in all directions.

One little boy ran full speed across the parking lot toward the Hersches' milk cow, Tinkle Bell, tied to a fence where the youngsters could see her as they arrived. Grinning widely as he ran, the youngster called at the top of his voice, "Hello, Mr. Cow."

Mr. Cow!

That is a mistake no rural children and few urban children would make — but this little fellow, and the others who came with him from James Lee School at Falls Church, would.

They were enrolled in two head-start classes, designed to give youngsters who could not get them otherwise, a variety of experiences on which they could "build" their educations, to start next September in the first grade.

Later in the day of their visit, Mr. Hersch planned to milk Tinkle Bell for the visitors; perhaps then that little head-start youngster got the idea that the proper term of address for Tinkle Bell is Mrs. Cow.

From their year in head start, he and his fellow visitors to the farm would get a lot of ideas — ideas that would open up a door to the whole world and help them understand their place in it.

The Hersches drifted into their role as farm hosts; it was not something they set out to do.

It began four years ago when a teacher in Fairfax County wanted to take her first graders to visit a farm — something that is becoming increasingly rare in northern Virginia as more and more of Washington's suburbanites move farther out.

The school principal suggested that the teacher, Mrs. Lorraine Corrothers, ask the Hersches if her Fairview School pupils could visit the dairy farm a few miles outside of Manassas. They could, and twenty-eight children and five adults did on May 3, 1962.

Groups of youngsters have been coming in increasing numbers ever since, Mrs. Mabel Harley Hersch said recently.

"Last year, we had nearly 1,000 children and adults. It's hard to say how many will come this year. This week, there are three groups — tomorrow morning, Friday afternoon, and Saturday — and three groups next week, too."

When the visitors arrive, they find that the farmyard has been "improved," from a child's point of view, with a tire swing and a merry-go-round, Tinkle Bell standing placidly by, and a gentle and elderly horse waiting for six to eight youngsters to be placed on his back.

Visitors also find the Hersches smiling the warm welcome of grandparents welcoming their kin, for they have interested themselves in people around the world and they have the energy and enthusiasm of people forty years their juniors.

Mrs. Hersch, born in 1899 on the farm, said their arrangements for their young visitors grew slowly over the past few years.

"It's not too organized a program," she said on the day the couple was interviewed for this Rural Virginia article.

"They play in the haymow or on the tire swing or the merry-go-round. Orville takes them on a wagon ride. Sometimes I let them go in the chicken house to help me gather eggs."

Mr. Hersch added that he has a tank "and I seine up twenty or thirty sunfish to show the children."

"You know," he continued, "these kids have never seen milk being produced. So I milk Tinkle Bell for them. I put my hand on the teat and then tell them to grab hold. And then I squeeze and get milk all over them, and they squeal.

"Any time you get them to squeal, you are entertaining them."

Another time he gets them to squeal is on the wagon ride, he said. He drives the wagon right down into the farm pond, so that the water is just a few inches below the wagon bed.

The fields over which Mr. Hersch

drives the children before taking them through the farm pond were cleared and built up by Mrs. Hersch's father, Sam Harley, who was brought to the farm when his parents moved down from Pennsylvania – "I suppose he was in his teens," Mrs. Hersch said.

Of the farm's 120 acres, "only 10 were cleared. The rest was in scrub pine. He had only one horse, and he was the horse on the other side pulling the wagon."

Her father, she continued, got a few cows and started dairying, shipping first cream and then milk to the Washington market.

Mr. Harley, she said, was one of the originators of the Maryland-Virginia Cooperative Milk Producers' Association – "He gave a lot of time to that!"

When the Hersches bought the farm from her father in 1933, there was a dairy barn that held twenty-six cows.

"He was a good-natured, industrious Pennsylvania Dutch man," she said.

So, too, is his daughter good-natured and industrious, and so is the man she married.

They met in Chicago, where they were both in school, and married in 1924, with the thought in mind that they would go into foreign mission work. That is what they prepared themselves for.

Mr. Hersch earned a Master's degree in religious education from Northwestern University and a Bachelor of Divinity degree from Bethany Seminary. Mrs. Hersch, who had taken some courses in religious education at the seminary, took a year "of all-around nursing" at a small hospital and then earned a two-year teaching certificate from the National College of Education, which is now in Evanston, Ill. She holds a B.A. degree from Manchester College in Indiana.

Instead of foreign mission work, they came to Virginia in 1925, to the Church of the Brethren Industrial School near Geer in Greene County. "No railroad touches that county," Mrs. Hersch said; "there were no improved roads. The public schools in the county were four- or five-month schools, and there were no buses. Our school was to be a help to the children, mostly the mountain children."

Operated in conjunction with a farm, the school's enrollment grew to "100 or more." Mrs. Hersch helped can thousands of quarts of food each year, and the farm made the school largely self-sufficient.

Then came a highway, and then buses, so that children could ride to public schools. "We worked ourselves out of a mission," she recalled; the school closed in 1934.

The Hersches have five children. Four are graduates of Bridgewater College – Harold, an attorney in Manassas; Miriam, the wife of Dr. Gerald Weaver of Lititz, Pa.; Lauree, now enrolled in the University of Chicago Divinity School; and Kurtz, working in the Ecumenical Institute in Chicago. David has transferred to the University of Indiana.

Both are active in the Manassas Church of the Brethren. Mr. Hersch is a free minister, although he has never held a pastorate, and is an elder in the local church; Mrs. Hersch helps make comforters and soap for the Interdenominational relief center at New Windsor, Md.

Over the years, with their work in the church ("The Peace Corps is patterned quite a bit after the Brethren Volunteer Service," Mr. Hersch said) and their wide interests, they have come to know people all over the world.

One such person is Dr. C. S. Stephanides, whom they met in 1948.

There was an agricultural meeting of fifty nations in Washington that year, said Mr. Hersch, and the government "wanted farm people in this area to have them for Thanksgiving dinner." With the group visiting the Hersches came Dr. Stephanides as interpreter.

Mr. and Mrs. O. R. Hersch

An agricultural attaché with the Department of Agriculture's foreign agriculture service, he is now in Iran. But th two families grew very close during th years after that Thanksgiving, and Dr Stephanides would take foreign visitors t see the Hersch farm and to meet them

"Turkish farm youths have been here," said Mr. Hersch. "Last summer we ha the Nigerian ambassador's son here. W have had Chinese, Japanese, and th ambassador from Syria here."

Today, the Hersches are officially retired. They stopped dairying about th first of the year, and sold all of their cow except for Tinkle Bell.

But retirement does not mean inactivit for them. Mr. Hersch plans to mow th fields for hay, and they will continue t supply chicken and duck eggs to Washington and the Manassas area.

Perhaps the most important crop the have at Cloverdale Farm, on the lines o the Prince William Electric Cooperativ and right behind the new building o Radio Station WPRW, is human warmt and interest. There they plan to continu sharing both with city youngsters wh want to see green fields, clean skies, far animals, and chickens and with foreig visitors who want to learn of rura America's tradition of hard work, devoutness, and neighborliness.

Mrs. Hersch ended the interview wit a look ahead. "Now that we are retired," said Mrs. Hersch, "we are just living her letting the world come to us."

From *Rural Virginia*, May, 1966. Used b permission

questions you ask

In Mark 9:48 we read of the fires of hell, which are never quenched. Does this passage mean that one in such a condition will keep burning the rest of his life?

The Bible clearly reveals that life after death is a spiritual and not a physical existence (1 Cor. 15:35-50). Therefore, both heaven and hell represent a spiritual state of being.

Since it is very difficult to describe spiritual qualities without using the vocabulary of our earthly existence, both the blessedness of heaven and the torture of hell are referred to in the scriptures in the language of physical being. The question itself betrays our dilemma in the phrase "rest of his life," for the experience of heaven or hell is beyond the normal expanse of life as we know it and can only be related to eternity.

What more awful torment could one conceive than being burned by a fire that is never quenched? Yet fire, obviously, is related to the physical universe because it must thrive on combustible materials. Therefore, the flames spoken of in Mark 9:48 cannot be literal and physical. They are rather the symbolic expression of a spiritual torment which, according to the text, is the character of hell.

Is a pastor supposed to be paid for conducting a funeral?

Generally, pastors regard their services in the time of death and bereavement as a part of their regular pastoral ministry. This means that no special fee is expected for conducting funerals or participating in memorial services.

If some unusual amount of travel for the pastor is involved in his ministry at the time of death, it is a thoughtful and courteous gesture for the family to reimburse him for the expense to which he is put to serve their need. Some pastors will even refuse this, feeling that the travel allowance given them by their churches covers this contingency.

While a pastor generally expects no fee for funerals, if the deceased was not a member of his parish and members of his family were not directly related to his congregation, they might like to offer some compensation to the pastor or make a gift to the church because they feel they are receiving a ministry which is not directly in the line of the pastor's normal responsibilities. In any case, the pastor should minister as best he can wherever the need is and without thought of special compensation.

When a pastor has been faithful in his visitation of one who has had an extended terminal illness, often, after the death of the loved one, the family may wish to offer some gift to the minister as an evidence of their appreciation. Such a gift should not be regarded as a fee but rather as a token of love and gratitude. A book for the pastor's library, inscribed in the flyleaf as a gift in memory of the deceased, is certainly an appropriate means of expressing this kind of appreciation. — Paul M. Robinson

news

Curriculum, degree changes inaugurated by seminary

"For three years students at theological seminaries subject themselves to intense study at the graduate level. When they have finished, what degree do they get? Another bachelor's – a Bachelor of Divinity. Comparable graduate programs almost anywhere else would offer at least a master's degree."

This is a criticism long leveled at seminary offerings, particularly by potential students. Out of this and even more basic reasoning, seminary degree programs are changing. Beginning with the class of 1967, the Church of the Brethren graduate school of theology, Bethany Theological Seminary, Oak Brook, Ill., will award its three-year graduates a Master of Divinity degree. The new designation is not retroactive.

The change of degree, states Bethany president Paul M. Robinson, "more accurately describes the graduate level of theological study that now is part of the basic degree program. The M.Div. designation carries the endorsement of the American Association of Theological Schools, the basic accrediting agency of seminaries in America and Canada."

Basis of choice: The Master of Divinity designation perpetuates the traditional "divinity" nomenclature of theological education. It was selected by Bethany over several other existing titles, among them the Master of Sacred Theology degree and the Master of Theology degree, which usually are the result of four-year study programs, the Master of Religion degree, which was felt to be somewhat vague in terminology, and the Master of Ministry degree, which currently carries a connotation that may not adequately allow for the participation of lay persons in the work of the church.

Beyond the labels given to degrees, however, an even more important development is seen in the effort to redirect theological education. Bethany Seminary is engaged in ongoing studies that may reshape curriculum design, content, and standards.

Trends at Bethany: Emerging presently from the study at Bethany Seminary are such changes and trends in curriculum as the following:

- A more total orientation of the curriculum toward mission and ministry in the world. Educational approaches are being employed to enable faculty and students to be reflective in the midst of varied life situations.
- Confrontation by the student of himself and his Christian vocation in more total ways. This entails the student's involvement in a local church, his participation in the larger social structures, his carrying out the ministerial role.
- Stepped-up experimentation in team teaching, colloquia, seminars, tutorial and independent study aimed toward an integration of the student's entire educational experience. As one step, initiated this fall for the first time was a campus-wide reading week, with classes dismissed to enable students time to read in subject areas beyond those required for classwork.
- Greater flexibility in the educational program so as to offer training for emerging specialized ministries as well as for creative pastoral service.
- Exposure to both secular and religious aspects of culture, with opportunity for the formation and testing of one's faith in very specific mission situations.

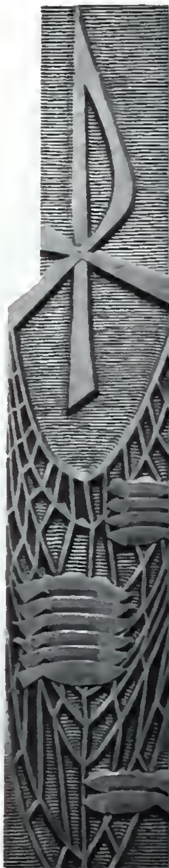
Still other developments in Bethany's training program include the pursuit of
cooperative ventures with such neighbo
ing institutions as Evangelical Theolog
cal Seminary, Northern Baptist Theolog
cal Seminary, and George Willia
College.

In its training Bethany seeks to a
knowledge the traditional Brethren co
cerns, such as the issues of peace a
the ethic of disciplined servanthood, y
to set its teaching in an ecumenic
framework.

For the sake of ministry: In sum, th
ological education at Bethany is intend
"to provide graduate, professional tra
ing in Bible, church history, and theolo
in light of and for the sake of the minist
and the ministries of the church." Th
assertion is set forth in the seminar
current catalog. The statement contin
further:

"The goal is the student who not on
has developed his critical capacities a
skills in verbalizing about religious ma
ters, but also has gained increased sen
tivity in experiencing the 'love of God and neighbor' about which he talks and reasons.

"Proficiency in theological language and analysis, unless rooted in the heart as as well as in the head, can be academic and unrelated to life. The aim is to facilitate growth in the ability to verbalize about, to reason in terms of, no less than to experience the 'holy.'"



Not only to verbalize, but to experience the "holy"

This is outlook which one seminary — the Brethren's own — brings to theological training. It is certain that with the pace with which technological, scientific, sociological, and philosophical change is occurring in today's world, further revamping and unending inquiry into the process and substance of theological education must continue.

The secret of service

Increasingly, older adults have found in Brethren Volunteer Service opportunities to apply their lifelong talents to particular, crucial needs.

So it was for two "retired" couples, the Ray Blickenstaffs of Idaho and the Edgar Kiracofes of Pennsylvania. Their adventuresome spirit and dedication to Christian service led them to the Brethren project at Castañer, Puerto Rico.

Dental team: Ray Blickenstaff, a dentist, and his wife, Margaret, were busy taking care of dental needs in Nampa, Idaho, up until the last days of their retirement in the summer of 1965. They also were busy in their local church and district, engaged in church school teaching, leadership in adult and women's work, and district board.

Then they left their home for a year of dental service in Puerto Rico. However, more was involved than simply moving from dental chairs in Nampa to those in the hospital at Castañer.

In addition to adjustment to a different language, customs, and living conditions, Dr. Blickenstaff was faced with compliance with regulations of the Puerto Rican Department of Health. To become fully licensed in Puerto Rico — and Dr. Blickenstaff was satisfied with nothing less — required three days of dental examinations immediately upon arrival in San Juan. Try taking an examination on the theory of your chosen field forty years after having left the classroom! Dr. Blickenstaff achieved his goal and practiced dentistry at Castañer fully licensed. Mrs. Blickenstaff served as his assistant.

Four who served: Edgar and Helen Kiracofe, to the left, and Margaret and Ray Blickenstaff, all formerly of the program in Puerto Rico

As the year ended, a review of their dental appointment book showed a total of almost 4,500 patients cared for — 506 during the last month of July. The average daily patient load that month was twenty-four!

Dr. Blickenstaff reported that it is almost impossible for residents of the Castañer valley to receive dental care except as it has been provided through the Brethren Service program at Castañer.

Counselors: Edgar and Helen Kiracofe of Huntingdon, Pa., with a solid background in college-level education, were well-fitted for the role of counselors to the Brethren Service workers at Castañer. They even had a year's training on location in Castañer with an individual Brethren enterprise. During this period they became so vital a part of the community, the project, and the church that it seemed a logical move to have them stay on in a counseling role.

After a year of counseling, and with most of their belongings already shipped home, the Kiracofes received a call from the Elgin Brethren Service office asking them to remain a while longer, as interim administrator for the Castañer hospital until the selection of a new administrator was finalized. The Kiracofes quickly consented to the change in plans and remained for two months longer.

Now back in Huntingdon, Edgar and Helen Kiracofe have again become a part of the community and church. They, like the Blickenstaffs, love and are loved and find a joy in serving among people who are responsive, no less at home than at Castañer.

And while at home, the Kiracofes continue in Brethren Service, fulfilling an assignment of visiting and counseling volunteers on projects in the Eastern states.

And the Blickenstaffs are doing a little Brethren Service recruiting on the side, urging all who will "to give of themselves in service."

"They're wonderful!" Among BVSers, the mention of either the Blickenstaffs or the Kiracofes brings from their former co-workers an inevitable, "They're wonderful!" spoken in a way which reveals that even that word does not describe the depth of feeling which surrounded these four volunteers.

This quality of relationship . . . this involvement with others . . . this dedication to service . . . therein may lie the secret of the Blickenstaffs' and the Kiracofes' voluntary work. For the fact is clear that those who serve best away from home are those who have truly served at home.

At left, victory on the sixth try: Billie Jean Moffit King is presented the Wimbledon trophy by England's Princess Marina

World's No. 1 in tennis

In the annual tennis listings of the London Daily Telegraph *this fall, a young Brethren woman, Billie Jean King, was ranked as the No. 1 women's tennis player in the world. She is the 1966 winner of the Wimbledon championship. The following is a background account of Mrs. King, prepared by California sports writer Jerry Miles.*

What spunky Billie Jean Moffit King does to the sophisticated game of tennis is shocking.

No doubt some of tennis' high and mighty frown at her court antics but not the fans. Billie Jean gives tennis something it too often lacks – spark!

She carries on constant chatter, scolding herself when she makes a bad shot, singing and dancing with joy when she wins.

"The girl should be wired for sound," reported one writer.

Her self-inflicted tongue lashings often have been responsible for pulling her out of the doldrums to score a come-from-behind victory, a Billie Jean trademark.

Compulsive talker: When the twenty-two-year-old star defeated three-time champion Maria Bueno last June for the Wimbledon title – the most coveted championship in tennis – Billie said the fact that she did not talk as much on the court had improved her game. Tennis fans the world over were stunned.

"Billie can't stop talking when she's playing," they said. "She just can't. It wouldn't be the same Billie."

"Oh, I'll never stop talking," she later said. "But I don't believe I talk as much now. And, because of it, I've helped my concentration, which always has been a big problem for me."

Billie, who as a member of the Long Beach Church of the Brethren has been an active worker for the church, believes tennis is a great sport for everyone, especially young people and families.

"Tennis offers young people a fantastic opportunity. You can see the world if you work hard enough," she says, reflecting on her play in tournaments scattered from Australia to South Africa.

"And it's a wonderful family sport. The average family can play tennis where they can't other sports. For instance, it doesn't cost as much as golf. There are no fees, only the cost of a racket and balls. And another thing, you can play tennis for years and years."

"Not for me:" But tennis, at least on the level of competition Billie plays, does have its drawbacks. As one of the game's biggest stars, Billie must appear at various tournament functions and that includes a few of the ever-present cocktail parties.

"It's always an effort for me to put in an appearance at one, and I don't unless it's absolutely necessary," she says. "They're not for me. As far as I am concerned, parties and tennis don't mix. I don't drink and I don't like to go t the parties, but I'm in the minority."

Billie, in an honest evaluation of ho tennis can be improved, claims the soc ety image of the sport is one of th game's biggest problems.

"We need to get tennis off the societ page and on the sports page," explain Billie. "The overall image of tenn should be changed.

"If we can get tennis out of the privat clubs into parks and public places w could get the real sports fan intereste Too many kids from average-income fan ilies know from little to nothing abou tennis."

Billie climbed the tennis ladder throug the public courts; so she knows the prol lems and disappointments young peopl face in today's tennis program in th United States.

"If we can present tennis to all peopl the interest will improve and so will ou caliber of players," she predicts.

Chip-off-the-old-block: Billie, th daughter of a Long Beach fireman, grateful to her family for their intere and willingness to let her pursue a tenn career.

"Mom and Dad were great. The

The Kings: Billie and law student Larr

hauled me around from one tennis tournament to another. They always encouraged me," says B. J. who is a chip-off-the-old-block as far as having her father's tremendous drive.

"I believe tennis finally is being recognized as the rugged sport it is, not as a sissy sport which so many once thought it was. But tennis needs to make everyone welcome, not just the higher-income-bracket families."

Six tries at Wimbledon: It has taken Billie eleven years and six Wimbledon tournaments to reach her lifelong goal – the Wimbledon women's singles championship. Those who had watched her for years were not amazed that she took the title. The only previous American victors of this title have been Althea Gibson and Karen Hantze Susman.

While Billie still is free and easygoing off the court, she has settled down since becoming Mrs. Larry King a year ago.

"My marriage has helped me tremendously," says Billie. "Larry wants me to play tennis, and he really helps me. He likes to play, and he's great for picking out my weaknesses."

Larry is a law student at the University of California at Berkeley. "With Larry in law school for the next three years, I'll continue to play tennis as long as he wants me to. Anyway, it works out better – he studies better when I'm not around."

Billie and Larry met while attending California State College at Los Angeles. It was Dr. John A. Greenlee, president of Cal State, Los Angeles, who paid Billie one of her highest compliments.

Hometown tribute: Dr. Greenlee, speaking at the "Billie Jean Moffit King Day" program in the City of Alhambra, said, "Unless you knew it beforehand, you would never know Billie is a world champion. She is a wonderful champion and, even more important, she is a wonderful person."

America has many goodwill ambassadors, but few have the bubbling personality of world-traveling tennis champion Billie Jean Moffit King.

Religion at random

From hiding to healing: Received at the Houston, Texas, Church World Service Center recently were twenty-six used Ku Klux Klan robes from persons unknown, apparently contributed to a local church clothing collection. The robes were washed and torn into strips to be exported as bandages.

To head Baptist unity: To become the executive director of the newly created Division of Cooperative Christianity for the American Baptist Convention, beginning Jan. 1, is Robert G. Torbet, dean of Central Baptist Theological Seminary, Kansas City, Kansas. He also is immediate past president of the convention. He headed the delegation of Baptists who met last month with the Church of the Brethren Fraternal Relations Committee.

Torbet

Toward solidification: The Disciples of Christ, a denomination that has considered itself a loose brotherhood of worshipers with all authority vested in local congregations, has taken a first step towards developing a representative church government. By an overwhelming voice vote of some 10,000 persons attending the annual mass assembly in Dallas, preliminary action was taken to bring the 8,000 congregations of the nearly two-million-member communion together as a single church.

Best advance seller: The new *Methodist Hymnal*, the first revision of the church's hymnbook since 1935, received advance orders of 2,150,000 copies. This advance sale is reported to be the biggest in the history of publishing for any book, religious or secular.

Escalated aid: Church World Service has given a firm pledge to allocate $300,000 to the Vietnam Christian Service program for 1967 and will seek, if possible, to raise that figure to $450,000. Representatives of twenty-seven denominations support the CWS work. The guaranteed amount is up $50,000 over 1966.

Union for priests: A nationwide drive to organize Roman Catholic priests into the American Federation of Priests was launched last month. The leader, Father William H. DuBay, who was suspended earlier by Los Angeles Archbishop James Francis Cardinal McIntyre, said the group will become a full-fledged labor union with locals to engage in collective bargaining with bishops over salaries and working conditions.

Bible in public school: A course on "Bible literature" is to be offered in the high school at Harlan, Ky., sponsored by the local ministerium and taught by two ministers certified to teach. In approving the course, the state's attorney general noted in the section in the U.S. Supreme Court ruling against devotional acts in schools that the Bible "is worthy of study for its literary and historic qualities . . . when presented objectively as part of a secular program. . . ."

Jesuit on NCC staff: The first Catholic priest to serve on the professional staff of a Protestant or Orthodox church organization is Father David J. Bowman, S.J., assistant director of the National Council of Churches' Department of Faith and Order. He formerly was with Loyola University, Chicago. He will be a guest resource leader at the annual meeting of the Brotherhood staff in Elgin on Jan. 24.

Bowman

Dial-a-Movie: A service of the Church Federation of Greater Indianapolis is Dial-a-Movie. By phoning its number, parents are advised whether current films are appropriate for family viewing. Classifications are based on a consensus of leading religious and nonsectarian rating agencies.

news

Story of a still

Copping first prize at the Greene County fair in Virginia this fall was a float with a nostalgic flavor. Sponsored by the young adults of the Evergreen Church of the Brethren, the scene depicted was the making of apple butter by the time-honored method of the open kettle. Busily at work in the scene were a wood-cutter-fireman, a stirrer, and two apple peelers, all appropriately attired.

Perhaps a generation before its late owner, John Arthur Allen, was a lad, his forebears had used the 100-gallon kettle for a purpose other than making apple butter; they made applejack. But unlike so many stills tucked away in the Blue Ridge foothills, this one was legally licensed.

John Arthur Allen's father, John William Allen, who was born in 1847 and who lived to his hundredth year, put the still aside in the 1890s when his family of eight began to arrive. With the approach of prohibition, the family learned that to keep a still one had to declare it and pay a tax.

As John Arthur Allen some years ago recounted, it was when he saw Greene's game warden in the neighborhood, with a badge and big gun, that he convinced his father they had to do something about the old still. The big beauty was dragged out of storage and the top cut off with a hacksaw. Later a band was added by a blacksmith.

The conversion final, the kettle came into a new operation, one that again allowed it to be full and steaming. That was for the boiling of apple butter.

The Evergreen recipe called for the first fruit (one part sweet apples to two parts sour) to begin cooking at 4:30 a.m. By 3:30 p.m. the last of the fresh fruit went in, followed by six more hours of cooking and constant stirring (seventeen hours in all). Bottles of oil of cinnamon and oil of cloves, three pounds of sugar for each gallon of "mush," pennies in the bottom of the kettle to cut the butter away and prevent sticking, and the stirrer's chant: "Twice around the sides, and once through the middle" – all this made for a properly prepared and tastefully seasoned culinary delight.

On occasion in the churchyard at Evergreen, the old kettle is put into use and the making of apple butter adds a festive air to congregational life. As background for the activity stands the Evergreen church itself, described by Richmond newspaper columnist Charles Houston as "a beautifully built church in the wildwood, wrought by congregation labor out of native stone and hand-grown timbers. The church is modern in every respect. Its beams are as highly polished as a jewel, and the workmanship is exquisite."

In this setting, rendered still more picturesque by the Blue Ridge putting on her autumnal color spree, the old copper still likely will continue to steam away in harvest season, even though John Arthur Allen and his forebears lie buried on the tranquil slopes nearby. Recently the kettle was sold at public auction; John Arthur Allen's children bought it for $170 to keep it in the family and in the church.

Debate or demagoguery

Carl McIntire, arch critic of the National Council of Churches, the Russian Orthodox Church, the Roman Catholic Church, the pacifist Brethren and Mennonites, ecumenism, civil rights, and most any other movement wtih views running counter to his own, issued an appeal in Harrisburg, Pa., earlier this year. The appeal did not go unheeded.

The widely heard radio preacher challenged anyone to debate him on the issue of the National Council of Churches, against which he has waged a relentless war on his 20th Century Reformation Hour and also through his newspaper, *The Christian Beacon.*

In good faith, Samuel Youse, a Lutheran layman and Ephrata radio station manager, responded to the challenge. He recruited Gabriel Fackre of Lancaster Theological Seminary, Wallace Fisher of Trinity Lutheran church, Lancaster, and C. Wayne Zunkel, Church of the Brethren pastor, Harrisburg, and president of the city's Council of Churches, to debate with Mr. McIntire and any two others of his own choosing.

The program, intended for a "full and free airing of the vital issues by people of a variety of views," was to be scheduled at a time selected by Mr. McIntire, over WSGA's "Live Mike" series.

Last spring Mr. McIntire indicated he was too involved to appear with a group, though he would be willing to come and give "a *personal* reply to the matters at issue."

In the months following, Mr. Youse kept the invitation open and continued to press Mr. McIntire. He set up two hours of prime radio time for the encounter. Finally, Mr. McIntire responded that, although he would gladly appear alone, "because of pressing duties" he had no time for the full and frank discussion offered.

First Church of the Brethren, Harrisburg, in reporting the outcome, headlined its newsletter item, "Calling McIntire's Bluff." Added Pastor Zunkel:

"The church has many faults. It is made up of imperfect human beings. But the answer to its ills is not to stand aside and condemn it. The answer is for each of us to give ourselves to help make it the institution Christ intended."

Exploration of ethics

College students will meet Dec. 29-31 at Bridgewater College in Virginia to examine Christian thought on social ethics. The annual event is sponsored by the Brethren Student Christian Movement.

Four addresses will be presented to the conference by William Johnson, Danforth Foundation lecturer, on the theme, "Love, Pleasure, and the Good News."

Conference events will include worship, talk-backs, a feature film, a tour of caverns, coffeehouse discussions, and a New Year's Eve party, for students from both Brethren and other college and university campuses.

Bridgewater College student Emerson Poling is the program coordinator.

SPECIAL REPORT / *What about this latest attempt to portray the gospel in celluloid? Is the new spectacle a triumph or travesty?*

"THE BIBLE" AS CRITICS SEE IT

MOTION PICTURE REVIEWS often differ widely, but on few films do the reviews offer greater counterpoint to one another than on the recent production, "The Bible . . . in the beginning."

This latest of a hundred attempts by Hollywood to dramatize the gospel on film has a formidable strike against it. That is the plain fact that such epochs by and large turn out to be irrelevant biblical blockbusters. Is the same fate to fall upon this monumental effort, a project that was intended originally to portray the entire Bible but which ended up covering about half of Genesis?

Illuminating or inane? To see how this current cinematic enterprise has come off in others' estimation, check this range of reviews:

Protestant Motion Picture Council: "A remarkable pictorial achievement," handled with "respect, insight" and in "good taste."

David Pomeroy in MESSENGER (9-15-66): "The erroneously named and inane production of 'The Bible' is one chapter — no, footnote — in this process of noncommunication."

Newsweek: "Twenty-two chapters of Genesis, compressed . . . into three hours of empty illustrations."

Kate Cameron in the *New York Daily News:* "A beautifully written narrative and screen play."

Malcolm Boyd in *The Christian Century:* "Obviously a stringing together of a few Old Testament stories, not the story of the Bible."

Louis Cassels, United Press International: "This movie isn't dirty. It's just massively boring."

Robert L. Cleath in *Christianity Today:* " 'The Bible . . . in the beginning' is not a great dramatic feat, nor is it likely to communicate profound religious feeling. Yet, it is one of the better biblical films produced by commercial moviemakers."

And predictably, numerous reviewers said the film was not quite up to its Source. Even *Time* magazine concluded: "Better read the Book."

In anguish and disbelief Abraham reacts to the order from God to offer his son, Isaac, as a sacrifice

The strengths: In spite of such diverse assessments of the overall impact of the film, from a dozen reviewers one could discern a consensus as to the strength of selected episodes. Generally the critics lauded the opening creation scenes taken from the masterful photographic poetry of Ernst Haas ("a cascade of images that evokes the awe, loneliness, and beauty of a world in creation," said *Life's* Richard Schickel), the Noah and the Ark segment, with Noah enacted by the film's director, John Huston (in the Ark scenes "you do feel a certain spiritual presence and sense the meaning of trust in the Lord," wrote Bosley Crowther in the *New York Times*), and, above all, the convincing, climactic episode of Abraham and Isaac, the former powerfully played by George C. Scott ("Scott's Abraham is eloquent and enormous, a real Old Testament presence," lauded *Newsweek*).

Further, there was broad concurrence among reviewers that "The Bible" is as rough and uneven at some points as it is polished in others. Often cited as the weakest acting is Michael Parks' Adam and Ulla Bergyrd's Eve and as the weakest story segment the Tower of Babel occurrence. Beyond this, what one critic may praise to the skies another may pan with sheer abandon.

Bare beginning: Consider, for example, the handling of nudity in the creation

"You do feel a certain spiritual presence and sense the meaning of trust in the Lord"

scenes. "The human body, discreetly nude, is seen as the noblest part of God's creation," commented *Christianity Today*. "Beautiful in its dignity and power, the entire creation sequence elicits a sense of awe." *Time* was less impressed as to how *discreetly* the scene was played; it felt the audience's awe was not for the "miracle of mankind but for the skill of split-second cutting" as an "athletic camera" played "now-you-see-it, oh-you-don't" with the anatomy of Adam and Eve. Asserted MESSENGER's own reviewer: "The glory of man's state of innocence is destroyed by that first well-placed knee, which proclaims from the start man's guilt."

Take also the Noah sequence, where the film tries to reflect a bit of the mirth of human life. One critic welcomed the "delicate wit" worked in and said it blessed the story with a touch of "fundamental merriment." Others said Noah came through as "a huge leprechaun," "an advance man for the world's biggest circus," and "a comic relief character."

Or reflect on the anguishing moment in the ruins of Sodom (one of the few liberties taken was to have Abraham and Isaac go through Sodom en route to Mount Moriah), just before ascending the mountain for the sacrifice of Isaac. At this juncture Abraham can no longer suppress his resentment against a deity who seems vengeful and arbitrary. One critic described the scene as a powerful handling of Abraham's inner tensions, but done with "amazing restraint." A second critic said Abraham was cut down in his rage by sight and sound combined into a bland "symbolic souffle."

Sheer literalism? Curiously, though, the really basic contrasts come in how the critics saw the biblical material interpreted. "All these stories are depicted with an absolute literalism that may please extreme fundamentalists, but which can only dismay the millions of Christians and Jews who look upon these ancient stories not as literal history but as folk myths which convey profound spiritual truths," wrote UPI's Louis Cassels. "The spiritual truths get short shrift in the movie. Its 'fidelity' is to the letter, not the spirit, of the scriptures."

Malcolm Boyd wrote in a similar vein in *The Christian Century*. Reacted *Time* magazine: "The Word is interpreted altogether literally." The *New York Post's* Archer Winston commented: "The creation, seen like this, and the dispersion of the races (Babel), given this fundamentalist treatment, are breathlessly reverent to the point of boredom for religionists who have succeeded in placing all this in the realm of significant myth, thus protecting it against the dissolving skepticism of geological time."

"Nothing more to add:" And MESSENGER's Dave Pomeroy wrote the film off as a "bathrobe drama . . . reminiscent of dozens of denominational films intended for pre-junior high audiences, with nothing more to add except more budget and professional actors." As to its being seen by nonchurch members, Pomeroy added, "I can think of nothing better calculated to keep them in that category."

As if all this was not indictment enough, Louis Cassels reacted that God was cast as the "heavy" in this film — "a primitive tribal deity who acts capriciously and vengefully" in scene after scene. "A sensitive youth exposed to this image could very well emerge a confirmed atheist," Cassels declared.

Against all this, is there any redeeming word about the film? Does it contribute anything, in critics' eyes, to imagination and illumination?

In stark contrast stands the almost singular appraisal of Ralph Moore, a member of youth ministry staff of the United Church of Christ, writing in *Youth/Horizons* (10/9/66). He saw "The Bible" revealing Adam and Eve as "mythological — which is not to say untrue and unimportant in terms of man's spiritual insights" but as "a kind of symbol which points to truths which exact word descriptions cannot contain . . . symbols of mankind." The film's lack, he contended, was that it does not acknowledge or explore the inner meanings of Adam and Eve — their dilemma being "every person's crisis at the moment of personal disobedience, deception, and condemnation." Moore further saw the Noah portrayal as "legendary" but "truly biblical" and the Abraham portrayal as quite historical, coming alive "with incredible force directly out of the Old Testament environment."

With this purview, Mr. Moore appraised "The Bible" as "a very good film," not without flaws, but "a serious piece of artistry." Whatever one's own approach to the Bible, it is interesting how much more meaningfully and positively the film spoke to him than to many others.

Life's Richard Schickel took a similar tack: "Those who insist upon a literal interpretation of the Bible will find nothing here to offend them. But those who took a more metaphorical view of Genesis will find, in the raw purity of Huston's visualizations, ample freedom for any speculation they care to make."

Summing it up: Which, if any, of the critiques are valid?

This each reader needs to resolve for himself, based on his own firsthand experience with the film. Likely many churchgoers will concur with *Christianity Today's* contention that "the revelation of God is better served by the verbal than the visual symbol." Some will join the critics in lamenting that the series of Genesis stories comes out in the film disconnected and, even worse, without a sense of the conviction of God. Hopefully, however, none will summarily dismiss "The Bible" as a mere celluloid fraud without giving it a reasonably open viewing. — H.E.R.

An investment in life

ONE of the most satisfying investments you can ever make is a gift to Bethany Brethren Hospital for an annuity agreement. Every year, regardless of national economic conditions, you will receive a guaranteed income and at a higher rate than you could get on common stocks or a savings account. Your funds are perfectly safe; the hospital invests them for your lifetime. A large portion of your annuity gift is tax deductible in the year you give it. About 80% of your annual income from the annuity is nontaxable. In addition to these financial advantages, you have the satisfaction of knowing that your money is helping in a concrete way. Your gift is helping an institution minister to the sick and the injured, and is helping Brethren students who need financial assistance in becoming registered nurses.

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day by day

EARLY IN THE DAYS of our courtship, I invited Earl to my home for Sunday dinner with the family. Immediately after the prayer, with the whole family seated around the table, my nine-year-old brother confronted Earl with the question, "Whom do you love the most?" (By asking such a "loaded" question, he probably hoped for a public declaration of love for me!) After a split-second of quick thinking, Earl answered him, "I love Jesus the most, don't you?"

Although many times we love ourselves, our possessions, success, and a host of other things more than God, he always loves us the most. His love is constant, never failing, and always ready to give and give and give. True love withholds nothing. He loves the unlovely and the unloving. In fact, he loved the world (all of us) so much that he gave his only Son for our salvation.

Let us thank him by putting Christ first and making his teachings and his will the hub or focal point of our thoughts, words, and deeds during this Christmas season and each day of our lives.

"O come, let us adore him, Christ, the Lord!"

DAILY DEVOTIONAL GUIDE

SUNDAY, DECEMBER 11
John 3:13-17. Pointing affectionately to the babe in a hand-carved nativity scene, the Arab salesman in a Bethlehem, Jordan, gift shop said with feeling, "I love that baby. Do you?"

MONDAY, DECEMBER 12
Luke 15:3-7. "Which child do you love most?" The tired mother of ten replied, "The one who is sick, until he's well; the one who is away, until he comes home; the one who is lost, until he is found."

TUESDAY, DECEMBER 13
Luke 15:8-10. Something lost may have great value, but as long as persons are out of the right relationship with God, they are of no service to him.

WEDNESDAY, DECEMBER 14
Luke 15:11-24. Christmas is a time for returning home, renewing family ties, forgetting past hurts, practicing forgiveness, and rejoicing in being together.

THURSDAY, DECEMBER 15
1 John 2:3-6. To enter the small door of the Church of the Nativity in Bethlehem, one must bow down. To walk in Jesus' steps, mingling with all people, requires humility.

FRIDAY, DECEMBER 16
1 John 2:9-12. Prejudice, hate, and physical walls deprive people of potential friends and social and intellectual growth. God's love encompasses all.

SATURDAY, DECEMBER 17
1 John 4:18-21. Love begets love. It is easy to love those who love us. God loves all men regardless of their feeling toward him. Can you?

SUNDAY, DECEMBER 18
Eph. 4:1-3.

"As we meet and touch each day
The many travelers on our way,
Let every such brief contact be
A glorious, helpful ministry."
— Susan Coolidge

MONDAY, DECEMBER 19
John 17:20-26. Do you include the needs of others in your prayers? Jesus prayed earnestly for the world he loved. Do you share his concern?

TUESDAY, DECEMBER 20
1 John 4:7-10. Love is something that you cannot keep to yourself. A familiar song from a popular musical reminds us that love is not love until you give it away.

WEDNESDAY, DECEMBER 21
1 John 3:11-18. Love is not shown by our words but by our actions; it is not expressed by the giving of expensive gifts but by the giving of ourselves.

THURSDAY, DECEMBER 22
2 Cor. 8:1-9. God does not look on how much we have given but on how much we have kept for ourselves. Giving is not sacrificial until it hurts!

FRIDAY, DECEMBER 23
John 15:9-14. Life is man's most precious possession. To give up one's life for another is the highest possible expression of love. Jesus loved you this much!

SATURDAY, DECEMBER 24
Luke 2:1-20.

"Come, then, let us hasten yonder;
Here let all, great and small,
Kneel in awe and wonder,
Love him who with love is yearning . . . "
— Paul Gerhardt

The light of Christmas

During our twenty-three-day European and Holy Land tour last summer, the worst accommodations we had were in a German city. Not that they were really bad, but we had been spoiled by the excellent hotels and service everywhere else. On the "morning after" everyone shared his experiences. The hotel to which one couple, a Methodist college president and his wife, were assigned was without electricity for the night. As they groped in the darkness of their strange room and gradually realized the current was off, a young maid came to their door with an armful of candles and said she would light them. As the lighted match ignited each candle, the maid whispered loudly, "Jesus." (The Americans were not sure if it was done in profanity or prayer!) After twelve candles had been lighted and were standing on the windowsills and bureaus, the maid stood back and in awed tones exclaimed, "Why, it looks like Christmas!"

What a parable this is! Surely the world would be dark without the light of Christ. His presence in our lives brightens our corners of doubt, hate, fear, and ignorance. We can see them in their true, naked, stupid reality, and we wonder why they ever bothered us. No wonder the Bethlehem babe grew up to proclaim himself the "Light of the world."

Bethlehem impressions

We visited Bethlehem this year.

The distance used to be four miles from Jerusalem.

But that road now is inaccessible — in Israel.

Today's nine-mile route winds through sunbaked Judean hills with frequent glimpses of barbed-wire fences, grim reminders of war and hate —

Yet, we were en route to the birthplace of the Prince of Peace.

"Welcome to Bethlehem" declared the sign outside the town.

The Shepherd's Field was there — brown and bare, sans sheep or shepherds.

The Church of the Nativity stands today where "tradition says" that Christ was born.

Black-robed Orthodox priests loitered in the courtyard.

We bowed to enter the small door — a grim reminder of man's lack of respect for holy things during the Crusader period — and since.

"Christ *could* have been born at this spot," declared our Christian guide, with obvious distaste for the jeweled star and burning lamps marking it.

"Mary *may have* protected Jesus from the wind in this small sheltered ledge," he said.

The lamps flickered and glowed, revealing carbon-covered walls and the glitter of the international coins thrown into the place, grim reminders that man still tries to buy God's blessings and cannot believe that they are free!

Stained-glass windows, elaborate altars, and countless lamps were there.

Was it for this the babe was born?

Outside, the poverty of the people tore our hearts.

Wearing rags and big smiles, the children greeted Americans by saying the only English words they knew: "Hello," "Goodbye."

Israel self-righteously says, "God wills it so — the Holy Land is ours . . . since Abraham."

Yet, Jordan suffers, and we ask ourselves, Doesn't God love all?

Suddenly we remember — Jesus ascended, leaving disciples to continue his work.

If we are his followers, we are the agents who should be showing God's love to these people.

God's love *is* limitless.

Is it our love that is failing?

Family worship at Christmas

Plan a worship experience for Christmas Eve that will be memorable. The worship center could feature a nativity scene, an advent wreath, a large candle representing Christ, or whatever has special meaning for your family. The service need not be long; that may kill its effectiveness. Have one family member read the Christmas story. (Large families could role-play the familiar story.) Have each person participate with an original prayer or a statement about why he is thankful for Christmas. Around the fireplace, piano, or Christmas tree, sing the first verses of favorite carols.

An extension of the Christmas Eve worship experience would be to go out as a family to deliver gifts of love and appreciation (homemade coffee cakes, fruit baskets, jellies, cookies, etc.) to Sunday school teachers, elderly folk, lonely persons, those who would least be expecting it.

The life of the Christmas greetings you receive can be extended. Some are displayed on "card trees," around doorways, and on mantels during the Christmas season. Then they are packed away and rarely seen again. This year plan to get one out periodically (each week or one a day, depending on how many you have). Display it in a prominent place (above the sink or on the mantel) and remember its sender especially in your prayers that week. The beauty of the cards and the thoughtfulness of your friends can inspire you all year. And who knows what will result from your prayers in their behalf!

God loved the world so

(Adapted from the resolutions adopted by the Southern Pennsylvania district conference, October 1965)

The world includes all races and since God loved them enough to send his Son to die for them, we must love them enough to worship, work, play, and live with them —as fellow brothers.

The world includes the broken in spirit, in body, and in mind. In their confusion, pain, and doubt, these people are hard to love and easy to ignore. But God loved the unlovable and so must we as his followers.

The world includes those who serve lesser gods, such as self, wealth, power, or wisdom. Instead of criticizing and denouncing these people, we shall try to prove to them by our very lives that those who seek God's kingdom first shall have all these as well.

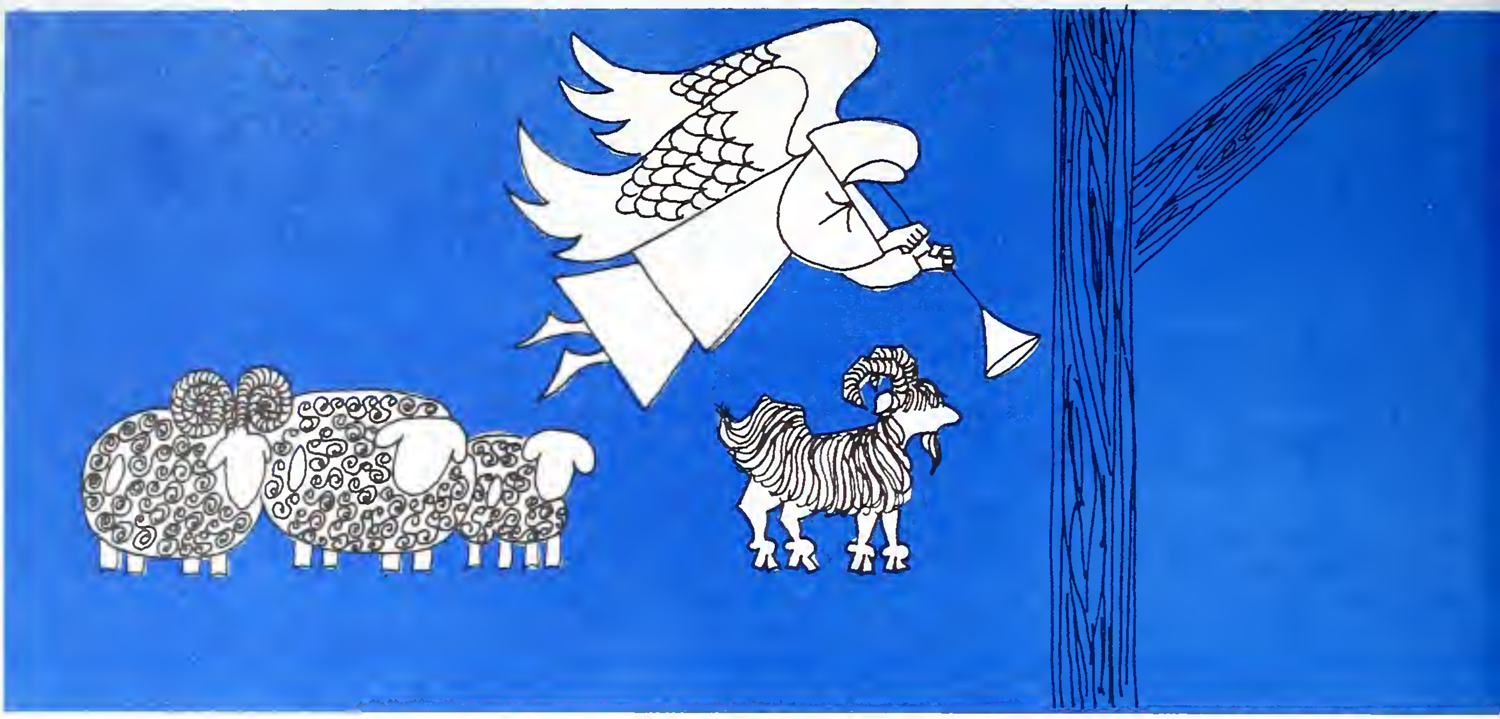
The world includes our cantankerous neighbor, the stubborn church deacon, the woman who speaks so unkindly, the divorced person down the street, the husband who is unfaithful, the demanding boss at work, and the atheist "Mrs. Murrays. . . ."

The world includes all Christians everywhere, in addition to those who belong to the Church of the Brethren. . . .

Since God so loved the world let us redouble our efforts to show that love to a world that is starved for love. Let us not call ourselves "Brethren" unless we can love all men as our brothers for whom Christ died.

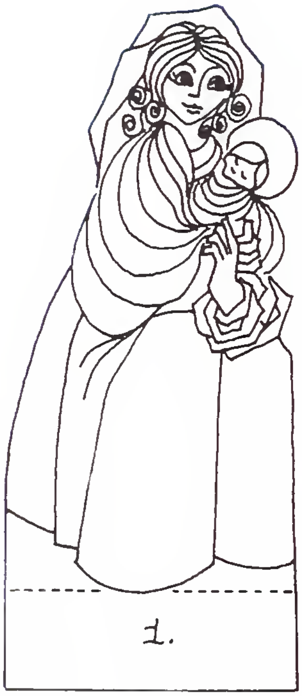
God loved the world, so . . .

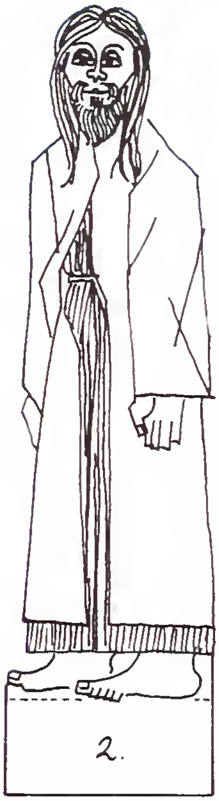
— Earl and Vivian Ziegler

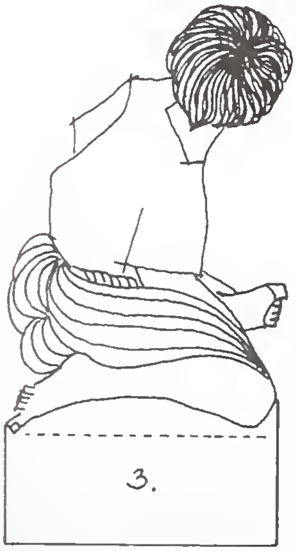


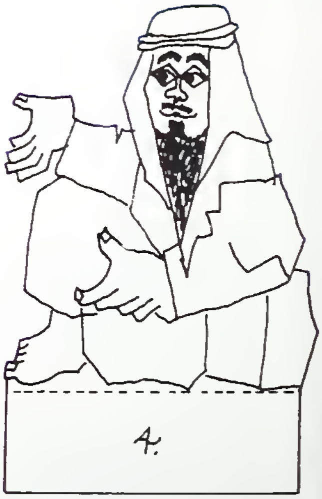
Christmas Peep-Box Panorama

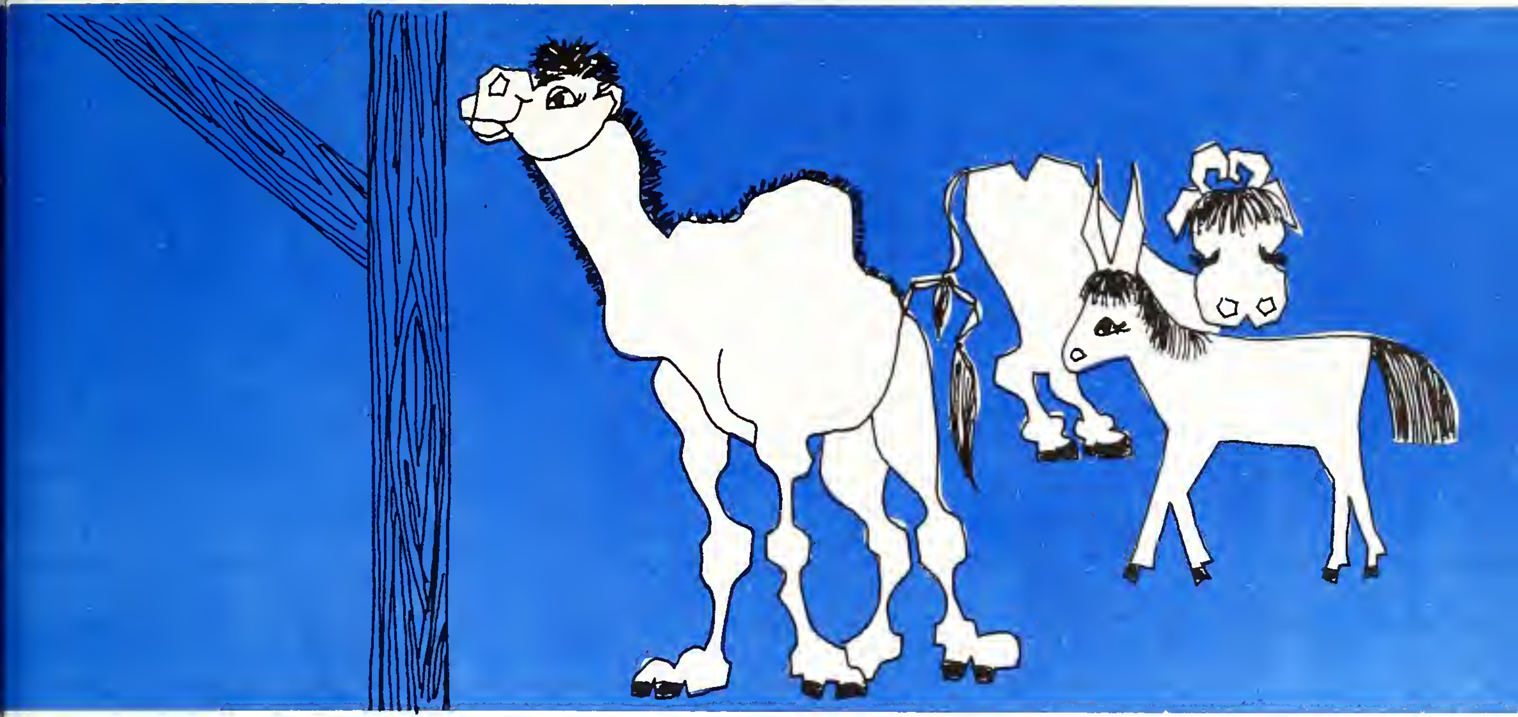
by JANIE RUSSELL











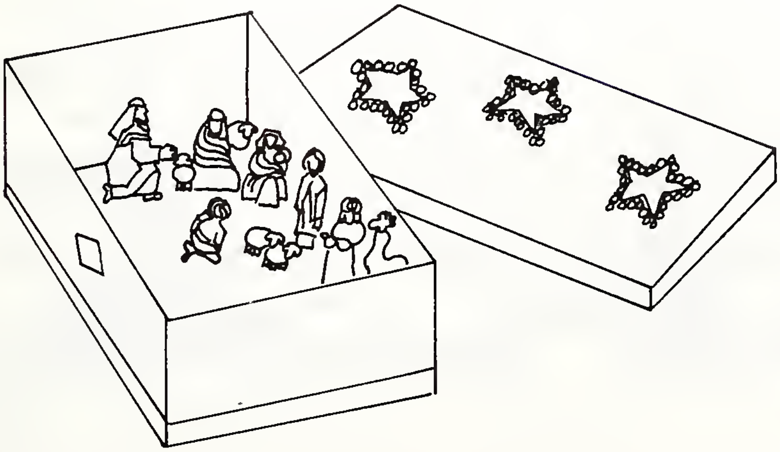
To make your Christmas peep-box panorama start collecting, in the largest shoe box you can find, the following items: bright-colored or fancy gift wrap paper, white construction paper, ribbon, braid, pearls or beads, gold stars or whatever your imagination can dream up in trimming your box, crayons or paints, glue or paste, and scissors.

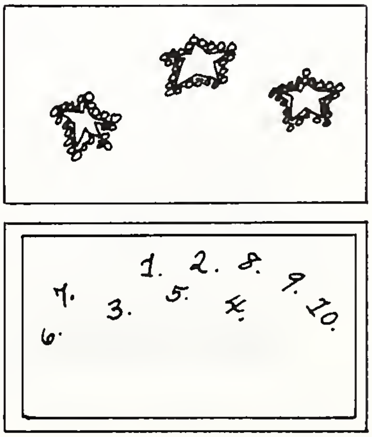
Begin by covering your shoe box with the wrapping paper, cut a diamond-shaped peephole one inch in diameter in the center of the wide side of the box and three star-shaped holes in the top of the box as shown in the diagram below.

Next cut out the scenic panel which pictures the angel and the animals across the top of these two pages and glue it in place inside the box opposite your diamond-shaped peephole. The two ends will extend around the inside corners about an inch or more.

To assemble the figures, glue the portion of the pages containing them to the white construction paper, color or paint them, and cut them out. Bend back the tabs on the bottom of the figures along the dotted lines and glue them in place in the bottom of the box as suggested by the numbers in the diagram.

The exterior of your box may be as simple or elaborate as you wish to make it with your ribbon, braid, beads, etc. To view your finished scene, hold it under a bright table lamp and tip it gently from side to side and watch the light and shadows play across the figures.

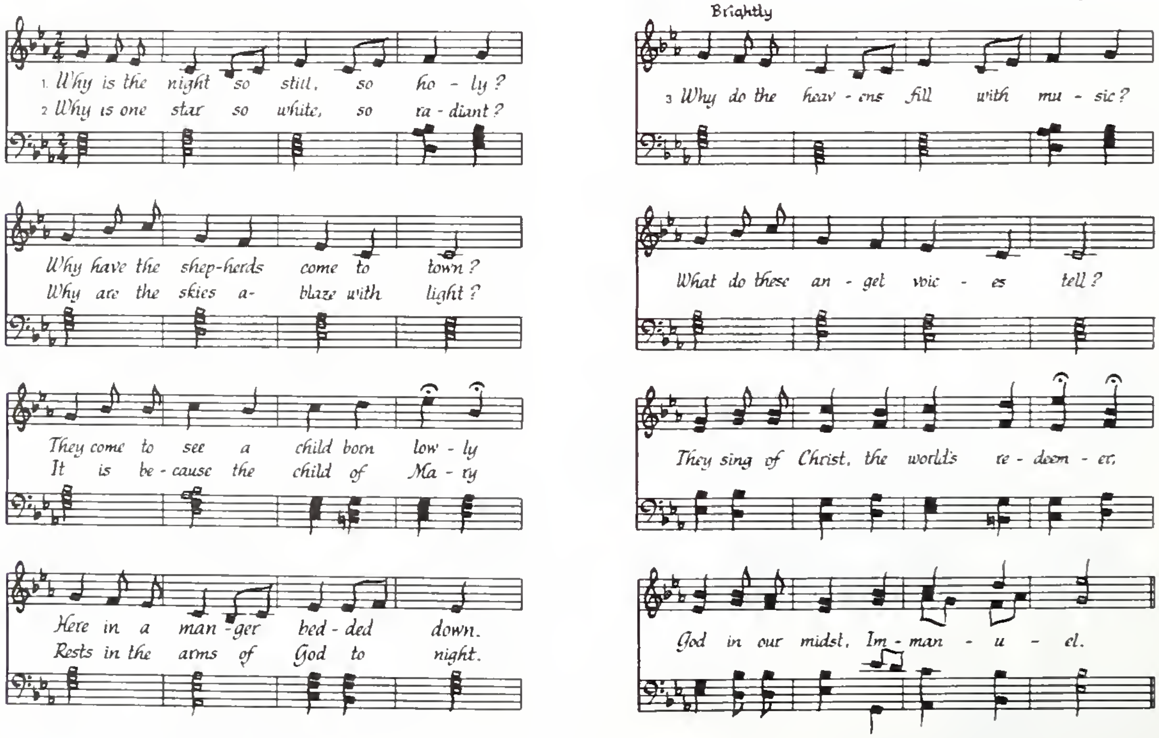


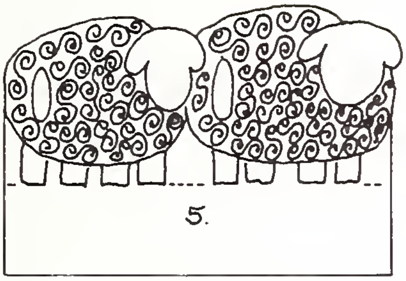


Why is the night so still, so holy ?

Kenneth I. Morse

Wilbur Brumbaugh


Brightly
1. Why is the night so still, so ho - ly ?
2. Why is one star so white, so ra - diant ?
Why have the shep-herds come to town ?
Why are the skies a- blaze with light ?
They come to see a child born low - ly
It is be - cause the child of Ma - ry
Here in a man - ger bed - ded down.
Rests in the arms of God to night.
3. Why do the heav - ens fill with mu - sic ?
What do these an - gel voic - es tell ?
They sing of Christ, the world's re - deem - er,
God in our midst, Im - man - u - el.



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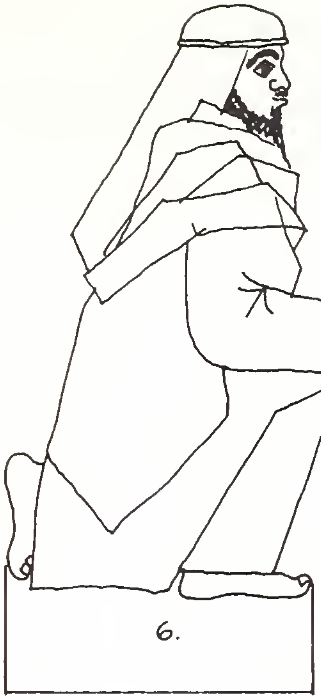

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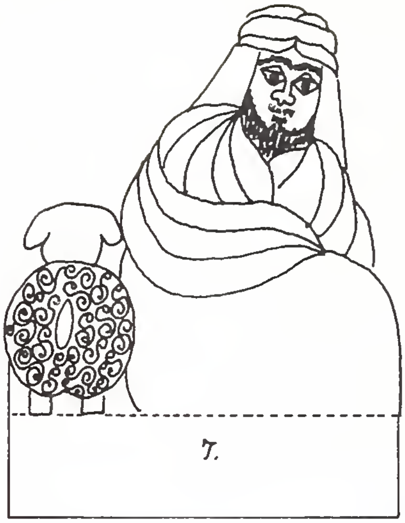

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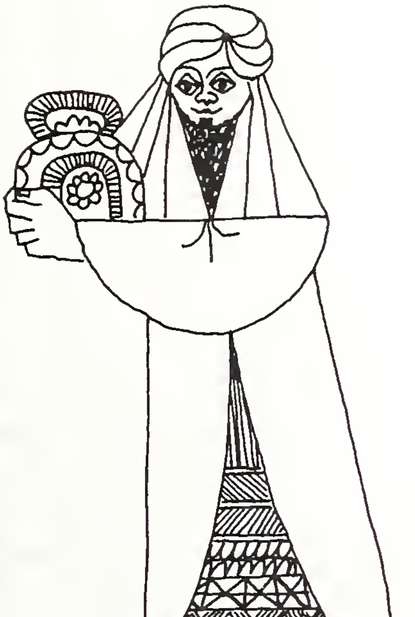

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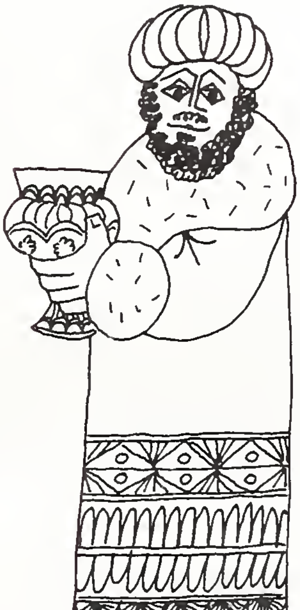

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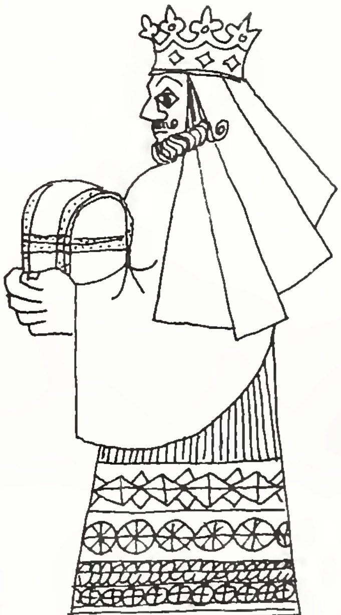


10.

THE BIBLE AND AMERICAN LIFE

by Kenneth Scott Latourette

■ The sesquicentennial of the American Bible Society in 1966 provides an opportunity for assessing the place which the Bible has played in the life of the United States and the part which the American Bible Society has had in that contribution.

On first thought the Bible would seem to have been a major factor in shaping American culture. With the exception of the Indians and the Negroes, at the outset of our independence as a nation the overwhelming majority of the population was Protestant in background. All but small minorities sprang from stock that came from countries which were officially Protestant.

Part of the distinctive genius of Protestantism is the emphasis on the scriptures as the record of God's dealing with man and of the salvation which he has wrought through the long succession of writers inspired by him, culminating in the incarnation, crucifixion, and resurrection of his Son, and in what was wrought by his Holy Spirit in the creation of his church. For the continuing vitality and even the survival of Protestantism, therefore, familiarity with the text of the Bible and its study by the rank and file of those who call themselves Protestants are essential.

Moreover, again and again we are reminded of the part which Protestant refugees from persecution in Europe had in laying the foundations of our nation and of the emphasis placed by these refugees on the scriptures. We recall that one of the founders of New England declared that God had yet more light to break out of his Holy Word and that this faith has inspired much of the American dream.

Yet, from the beginning of the United States, even in the years of foundation-laying, the Protestant heritage and with it the influence of the Bible were threatened and seemed to be waning. For the large majority of the immigrants in colonial days the religious impulse was not present. The economic motive — the desire for more of this world's goods — was predominant. So far as can be ascertained, when the Declaration of Independence was signed, only above five out of a hundred of the population were members of churches. Moreover, as thousands left the Atlantic Seaboard and moved westward, such slight association as they might have had with the church and its faith dwindled.

Early travelers on the frontier reported the seeming godlessness of the new settlements. Disregard of religion, the flouting of Christian moral standards, the absence of worship prevailed, whether by individuals, families, or groups. With the nineteenth century came new waves of immigration from Europe. Only a few of the arrivals had religion as a dominant purpose. Millions were Roman Catholics who in their homelands had only slight if any touch with the Bible. Latterly urbanization and the decline of the small town and the rural life which formerly Protestantism and with it the Bible did much to shape have threatened biblical faith.

In spite of these apparently insuperable obstacles the Bible has been a mounting influence in American life. To many this generalization will seem quite contrary to the facts. No one with his eyes open can fail to be aware of the gross ignorance of the scriptures in the public at large and among those who call themselves Christians, even the members of Protestant churches.

Yet, some incontrovertible data can be adduced to support the seemingly preposterous generalization. Outstanding is the mounting proportion of the population who are members of Protestant churches

With two exceptions, each decade in the nineteenth and twentieth centuries has seen an advance in that proportion. The exceptions are the decade of the Civil War, which brought an actual decline, and that of World War I, when neither advance nor decline was seen.

Obviously, membership in a Protestant church does not insure a knowledge of the Bible. But Protestant instruction and Protestant worship are Bible-centered and with them some familiarity with the scriptures penetrate the rank and file of the membership and through them the national life. Moreover, the published totals of Protestant church membership are not an adequate measure of the influence of Protestantism, and so of the Bible. Some denominations include in their statistics only adult members and take no account of children who are under an instruction which includes the Bible. Then, too, millions who have once been members of Protestant churches have, through one or another cause, been erased from the rolls. Yet, they and thousands of others who from time to time have attended churches or are members of fraternal orders which in their rituals make a place for the scriptures have been exposed, even though with tragic inadequacy, to the biblical message. We also have the fact that the sales of the Bible and of the Testaments year by year exceed those of any other book. The text most widely sold is what inaccurately bears the designation of the "authorized" or "King James" Version. Yet in the last few years the Revised Standard Version has sold by the millions and other versions have from time to time had a wide circulation. We must also remind ourselves that outside Protestantism notably in Roman Catholic circles, the study of the Bible is mounting.

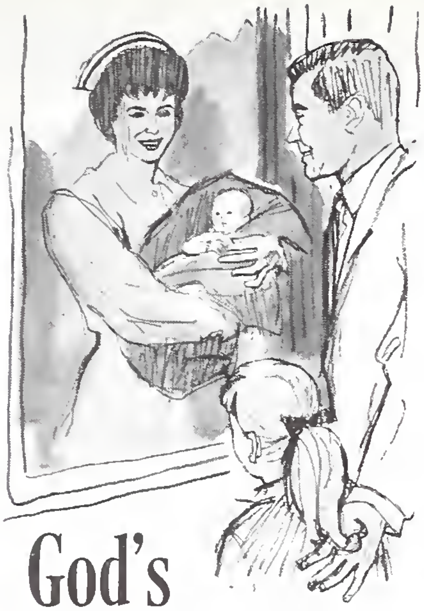
How shall we account for this permeation of American life by the Bible? Obviously, and chiefly, it is due to the fact that the Bible is inspired by God and for that reason speaks to men's deepest needs. The fashion in which, from many different angles, the authors struggled with the basic issues of life has, in spite of changing historical situations, given answers to men's persistent questions. The fact that the Bible culminates in the New Testament, with its record of Christ with its mystery and its unquenchable hope and of the witnesses of the earliest Christians to Christ, has an inescapable appeal. Of secondary and yet of crucial importance have been the means by which the Bible has been made accessible. Most Sunday schools are based on the Bible. Readings from the Bible are a normal part of Christian worship. In Protestant worship they are in the vernacular and recently the Roman Catholics have increasingly had them also in the language of the people.

Many Protestant churches seek to encourage daily personal Bible reading by their members. We hear much of nondenominational groups which have as part of their discipline Bible study, both in groups and individually. The Gideons specialize in placing Bibles in hotels, motels, and other facilities for travelers.

Outstanding in furthering the widespread use of the Bible in the United States is the American Bible Society. Since its organization in 1816 in New York City, it has striven, with amazing approach to success, to put a copy of the Bible or at least a New Testament in every home and in the possession of every American without one. From its beginning it dreamed and acted with the entire nation as its objective. Four times in its first hundred years it undertook what it called a "general supply," with the purpose of placing a Bible in every family "destitute" of a copy. Between its "general supplies" it also endeavored to reach all. In its earlier years it was organized by "auxiliaries" — state, city, and county branches — and much of its achievement was through the voluntary labors of thousands in placing Bibles in the hands of individuals and families. It covered the growing cities in the East. It emphasized the "frontier."

Indeed, what is sometimes called the "Bible belt" owes that designation in no small degree to the labors of the society, its agents, and its auxiliaries, in the days when that vast section was being settled. During the wars in which the country has been engaged it has put Bibles and Testaments in the hands of men in the armed services. It assisted in providing Bibles for the blind, for prisons and hospitals, for immigrants, and, after the emancipation, the Negroes. It aided the translation and distribution of the Bible in Indian languages.

The horizons of the American Bible Society have never been the national boundaries. From the beginning the society has had in its purview the entire human race. Its organization was partly inspired by the British and Foreign Bible Society, twelve years its senior. Largely at the instance of the "parent society," and later through the American Society, Bible societies have been organized and aided in many countries. In the present century all these bodies have been drawn together in the United Bible Societies, with the Archbishop of York as the current president. In celebration of the sesquicentennial of the American Bible Society, that global organization has as its breathtaking objective in this day of "literary explosion" placing a copy of the Bible or at least a portion of the Bible in the hands of every literate individual the world around. Already, through many agencies, the Bible in whole or in part is in more than a thousand tongues. The American Bible Society is aiding in making the scriptures available in the remaining hundreds of languages into which it has not been translated and some of which have thus far not been reduced to writing. Here is a program to thrill every Bible-valuing heart. □



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Music for Christmas

LA NATIVITE DU SEIGNEUR: OLIVIER MESSIAEN (Argo) is the first stereo recording of a remarkable Christmas work of 1935 for organ solo. This is music in which timbre and melody reflect a mystical theology of the incarnation. The Magi, angels, and shepherds are in the program along with references to the Word, but the central concept is "the birth of the Lord" in a spiritual sense, including the birth of faith. The organist is Simon Preston, whose interpretation lacks some of the nuance's of Messiaen's own monaural-only version but has the benefit of superior acoustics, both for a fuller dynamic range and for clarity of detail.

MISSA "HODIE CHRISTUS NATUS EST": PALESTRINA (DGG-Archive) is tonally one of the richest of this composer's masses. First published in 1601, seven years after his death, it is a finely wrought Christmas piece ("Today Christ Is Born") which makes sensitive use of a double choir. Overside is a ten-movement *Improperia* dating from 1560. This music for Holy Week is partly plainsong, partly antiphonal, and hauntingly beautiful. The Regensburg Cathedral choir is conducted by Hans Schrems.

IN TERRA PAX: FRANK MARTIN (London mono and stereo). Although titled in Latin this oratorio — "On Earth Peace" — is sung in French; the text is slightly adapted from the French Bible. It begins with Revelation 6 — the opening of the seals by the Lamb — and encompasses lines from the prophets and the Gospels, including the Lord's Prayer and relevant portions from the Sermon on the Mount.

Written in 1944, in anticipation of the end of World War II, the prevalent mood of *In Terra Pax* is somber and to some extent mystical. For Martin, the composer of music for the play *Everyman*, was not given to great expectations about mankind. "True peace," he wrote, "can only be a hope, a determination, a faith, a bridge thrown out toward an uncertain future . . . " Thus, at the conclusion this great choral masterpiece, he retur to the vision of Revelation and proclai no earthly reign of peace here and n but rather an eternal hope, and the fir words are: "Holy, holy, holy, Lord G Almighty, which was, and is, and is come."

This recording is long overdue; y it comes at a fitting time as we approa the birthday of the Prince of Peace. is worthy to rank among the finest sacr works of our time and is well performe

CHRISTMAS ORATORIO: J. S. Ba (DGG-Archive) begins with a flourish tympani and trumpets. The predomina feeling throughout is of joyous celebrati and warm festivity. Perhaps for t reason, and because many of its melodi were first used in Bach's secular wor critics have tended to rank it below t Passions and the great Mass. But if t oratorio does not reach those lofty heigh it is a very appealing work. It is nev frivolous, but it abounds in graciousne of melody and lightness of instrume tation, with gay little contrapuntal orn ments to give it further sparkle. The are three competing versions; this one Karl Richter's second trip as a conduct and the first by any in stereo. As e pected from Archive, it sounds like t real thing in every respect, with t eighteenth-century instruments mello and bright.

CHRISTMAS MUSIC OF THE B ROQUE (RCA Victor) is an excelle refuge from the maudlin clichés and t souped-up jollity of Christmas in t 1960's. Many thanks to RCA Victor a to producer Peter Dellheim for choosi fourteen short organ pieces by J. S. Bac and seven by Buxtehude, Pachelbe Sicher, Schlick and Daquin — in a twenty-one unhackneyed and revere works from the fifteenth to eighteent centuries. Those by Schlick and Sich date from Luther's time, and the gre reformer's influence is felt in all the othe too except Daquin's. There are, to sure, a few old favorites such as Bach's chorale-prelude, *Vom Himmel Hoch*, but there is also Pachelbel's version of this same old German love ballad which Luther transformed into a children's Christmas carol (a fact I learned from Igor Kipnis' unusually good jacket notes). Run out and buy this record. Then relax and listen and forget about the chore of giving — this record will help to restore your soul. Weinrich, one of the better Bach interpreters, plays the organ of General Theological Seminary, New York, with taste and discernment and a very good tone.

THE CHRISTMAS ORATORIO: HEINRICH SCHUTZ (Angel). In 1609, at the age of twenty-four, Heinrich Schutz turned from the study of law to learn composition under the Venetian master, Gabrieli. Credited as the father of German opera, Schutz is well-known as an influence in the training of Handel and Bach. Only recently, through recordings, has he begun to command an audience in his own right. His *Weihnachtshistorio*, written at the age of eighty, is a remarkable blend of the late Renaissance and the early Baroque, in which the Gospel narrative of the nativity forms a series of recitatives alternating with eight dramatic interludes, four of which are choruses and the others arias — one by Herod, three by the angel who bids Joseph to arise and take Mary and Jesus to Egypt. It is a festive work, gentle in contour, abounding with simple melodies and the rich timbres of fifteen baroque instruments, including recorders and violas da gamba. Those who know German will find special charm in the way Schutz shapes his music to the words, but the music itself will delight everyone. This new recording has a worthy competitor on the Cantate label (630 201); each has its own unique goodness, and the Angel version may be described as warmer in tone, the Cantate more crystalline. It is hard to choose. — WILLIAM ROBERT MILLER

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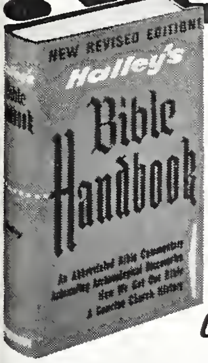

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in brief

NOTEWORTHY

As a footnote to the feature article, "Hello, Mr. Cow," (page 9) made available to us by **Mr. Fletcher Cox, Jr.**, editor of *Rural Virginia*, readers will be interested in knowing that the Hersches make no charge for the use of their farm by visiting groups but instead encourage contributions for "the hungry children of the world." Many such gifts have already been channeled through Church World Service and Brethren Service for world relief.

. . .

At the CROP twentieth anniversary dinner in Indianapolis, Ind., **Distinguished Christian Service** awards were presented for the first time for major involvement in bringing assistance from U.S. churches to the needy abroad. Recipients were United Church Women, of which Mrs. Stuart Sinclair is national president; Steven Tripp, disaster relief coordinator of the U.S. Agency for International Development; and Bishop Edward E. Swanstrom of Catholic Relief Services. Some thirty Brethren attended the dinner.

. . .

At a recent council meeting the **Nampa church,** Idaho, voted to name the new Christian education building after M. S. Frantz, pastor and teacher. . . . **The Union Grove congregation,** near Muncie, Ind., celebrated its 125th anniversary on Nov. 20 with a homecoming. Organized in 1841, the congregation erected a building, in which services were held until 1885, when the present building was dedicated. With an addition several years ago the edifice still serves the congregation.

Among items of clothing received at the Houston, Texas, Church World Service Center recently were twenty-six used **Ku Klux Klan robes** from persons unknown. The robes were washed and then torn into strips, to be exported as bandages.

. . .

Two congregations have had dedication services for remodeled and renovated buildings. The **Greenville congregation, Ohio,** renovated the chancel wall, added a new baptistry, rest rooms, and cistern for water supply; an organ donated as a memorial was also dedicated. The **Walnut Grove church,** Johnstown, Pa., dedicated the remodeled sanctuary on Oct. 30, when Nevin H. Zuck, Elizabethtown pastor, delivered the address.

. . .

Among new church buildings dedicated in recent weeks were the **Codorus church,** Loganville, Pa., on Nov. 20, with Nevin H. Zuck of Elizabethtown, Pa., as speaker; the **Kokomo church, Ind.,** on Nov. 13, with Galen B. Ogden of the Brotherhood staff as speaker; the **Oak Park church,** Oakland, Md., on Oct. 30, also with Galen B. Ogden as speaker; the **Parsons church, Kansas,** on Oct. 23, with former pastor Willard Agee of Enid, Okla., as speaker; the **Ivy Farms church,** Newport News, Va., on Oct. 9, with Donald E. Fancher of the Brotherhood staff as speaker; the **York First Church, Pa.,** on Sept. 25, with Norman J. Baugher of the Brotherhood staff as speaker, and the **Riggles Gap church,** Altoona, Pa., on Sept. 11, with Pastor Norman C. Waite as speaker. A number of other church building dedications were reported earlier in MESSENGER.

Giving to religious-oriented purposes accounted for fort nine percent of all giving in 1965, representing the largest po tion of America's philanthropic dollar. For the forty-one Pro estant bodies reporting, contributions totaled $2,973,285,26 Overall, annual per capita church giving averaged $70. Tho facts related to American philanthropy are reported in t 1966 edition of *Giving USA*, published by the American A sociation of Fund-Raising Counsel, Inc.

. . .

The **Elizabethtown congregation** is sponsoring a communi nursery school to meet a community need. For a period thirty weeks three sessions will be held each week, with nominal charge being made. The facilities of the church a thus being used more than just on Sunday morning.

A **gift of $442.50,** designated for Nigeria missions, has be given in memory of Ray M. Petersime. His daughter, Ma Anna, had served in the Nigeria mission program.

OPPORTUNITIES

A **small printing shop** in Florida that does a good busine will be for sale around Jan. 1. For information write: Edwa E. Lyons, Pastor, Orlando Church of the Brethren, 3800 Mart St., Orlando, Fla. 32806.

A college related to the Church of the Brethren is in ne of a **full-time custodian,** either man or woman, to do gener maintenance cleaning. Interested applicants may write in ca of MESSENGER.

. . .

A Christmas feature which appeared a year ago in MESSE GER, called **"An Alphabet Book for Christmas,"** with text Kenneth Morse, and art work by Janie Russell, has been printed in pamphlet form by the American Tract Society. Qua tity orders may be obtained from the society at Oradell, N. at $1.10 per hundred.

PERSONAL MENTION

Harold S. Moyer, pastor of the Williamson Road congreg tion, Roanoke, Va., was moderator of the "Light of Life" T program, the week of Nov. 14-18. Using as his theme, "Wh God Is Doing in His World," he discussed the kindergarte program of the church; Friendship Manor, the home for old citizens; and the Brethren Fellowship House.

. . .

After twenty years as dean of Bridgewater College, **D John W. Boitnott** will retire at the end of June 1967. D Boitnott came to Bridgewater as academic dean from Manche ter College, where he was head of the department of educatio Besides serving as dean, he has been secretary of the colle board of trustees for the past ten years.

. . .

Robert J. Achor, who serves the Richland Center Chur of the Brethren and the Summerfield United Presbyteria church at Summerfield, Kansas, is also a trainee in the clinic training program at the Kansas Neurological Institute, Topek

Kansas. . . . **Nancy Maust**, Western Pennsylvania CBYF president for 1965-66, was crowned "Fairest of the Fair" at the Somerset County fairgrounds in Meyersdale.

. . .

M. Guy West, moderator-elect of Annual Conference and pastor of First church, York, Pa., has been elected president of the York County Council of Churches for 1967. First church was host to the council assembly, the largest in recent years.

ON THE AIR

Some of the programs scheduled during December for TV are listed here. The times are Eastern Standard. You will need to check local listings for dates and times.

Dec. 8, 9:00-11:00 p.m. – "The Glass Menagerie." CBS

Dec. 9, 7:30-8:30 p.m. – "The Nutcracker." CBS

Dec. 11, 7:30-8:30 p.m. – "A Charlie Brown Christmas." CBS

Dec 13, 10:00-11:00 p.m. – "The Long Childhood of Timmy," which deals with the subject of retarded children. ABC

Dec. 17, 7:30-8:30 p.m. – "Mr. Magoo's Christmas Carol." NBC

Dec. 18, 7:00-7:30 p.m. – "How the Grinch Stole Christmas," an animated musical based on the character created by Dr. Seuss. CBS

Dec. 24, 12:00 midnight – Christmas Eve worship service from a Methodist church in the New England area. CBS

DEATHS

Bastin, Anna, Aurora, Ill., on Aug. 27, 1966, aged 65
Bedford, Alfred, Long Beach, Calif., on Aug. 28, 1966, aged 83
Berkebile, D. G., Delta, Ohio, on July 10, 1966, aged 86
Blickenstaff, Mary, Nampa, Idaho, on May 30, 1966, aged 85
Blocher, Ada B., Scalp Level, Pa., on Jan. 15, 1966, aged 80
Bonsack, Erma, Westminster, Md., June 28, 1966
Couch, Myrtle, Huntington, Ind., on Aug. 2, 1966, aged 71
Crist, A. D., Girard, Ill., on Aug. 27, 1966, aged 86
Ditman, Edna, Westminster, Md., on May 22, 1966
Dupras, Bernard T., Modesto, Calif., on Aug. 26, 1966, aged 63
Ebersole, Vara, Cleona, Pa., on Sept. 1, 1966, aged 75
Gibble, David G., Manheim, Pa., on July 28, 1966, aged 78
Gibble, Naum J., Mohrsville, Pa., on June 26, 1966, aged 71
Haines, Elta, North Manchester, Ind., aged 88
Halstead, Claude Monroe, Alexandria, Va., on Sept. 12, 1966, aged 77
Holsinger, Anna Mary, Woodstock, Va., on Sept. 13, 1966, aged 78
Horst, Samuel, Hagerstown, Md., on March 28, 1966, aged 88
Lehman, Mrs. Samuel, Illinois, on July 28, 1966, aged 91
Leonard, Laura, Kansas City, Kansas, on Sept. 1, 1966, aged 88
Mack, Ruth, Tampa, Fla., on Sept. 16, 1966
Maust, Albert G., Sipesville, Pa., on April 8, 1966, aged 74
Niesley, Ruth S., Martinsburg, Pa., on July 14, 1966, aged 75
Ober, Cora B., Elizabethtown, Pa., on Oct. 17, 1966, aged 87
Oester, Ada Matilda, Salisbury, Pa., on July 15, 1966, aged 84
Pontius, Lottie, Hartville, Ohio, on Sept. 7, 1966, aged 80
Replogle, Mary R., Martinsburg, Pa., on Aug. 15, 1966, aged 83
Sollenberger, John, Waynesboro, Pa., on Jan. 21, 1966, aged 89
Shaffer, Ruth S., Hopewell, Pa., on Aug. 18, 1966, aged 83
Statler, Ernest S., Windber, Pa., on May 28, 1966
Stoeck, Paul Nicholas, Modesto, Calif., on July 20, 1966, aged 87
Swank, Marion, Mexico, Ind., on Aug. 30, 1966, aged 84
Wampler, J. Galen, Harrisonburg, Va., on May 17, 1966, aged 67
Wisler, Paul F., Martinsburg, Pa., on June 27, 1966, aged 71
Wright, Earl Wilbur, Salisbury, Pa., on May 18, 1966, aged 53
Young, Susie, Hartville, Ohio, on Aug. 13, 1966, aged 88

advent

How shall I receive Thee
my God and my King?

How shall I receive Thy love
brought down to every living thing?

Shall I cling to Thee
so selfishly?

Shall I keep Thy word only
inwardly?

Nay, I will rejoice and proclaim
Thy love to the world.

Yea, I will give myself to be
Thy herald.

* * *

To be thy herald . . . a herald of Christ:
What greater gift than this can I give this Christmas?

To share God's love, with my family, my neighbors,
my community, my fellowman . . .

To proclaim God's word near and far,
in the inner city, in new communities,
in Ecuador, Nigeria, India, among the Navajos,
wherever my church ministers . . .

To herald "the good news of a great joy
which will come to all the people" . . .

This is truly to celebrate Christmas.

* * *

As a special Christmas gift beyond my ongoing commitment to the church, I gave the enclosed contribution for the work of Worldwide Missions:

Amount.......................
Name...
St./RFD...
City........................ State............ Zip.........
Congregation.................... District..................
(Please send this form with your gift to the General Brotherhood Board, Church of the Brethren General Offices, Elgin, Illinois 60120.)

EDITORIAL

"Gifting" and giving

■ " . . . Bob, Julie, Fred, Bill's folks, Aunt Edith, those distant cousins, and don't forget Grandma . . . " The list gets longer every year. From now on until Dec. 24, the stores will be open each evening for tardy shoppers like you, so that you can catch up on your Christmas giving.

Or would it be more accurate to call it Christmas "gifting"? There is a difference. When this December madness strikes you, when you take a pen in one hand, your checkbook in the other, and give all the advertisements the scrutiny they deserve, when you make a careful list and begin to calculate – at least mentally – just how much you can spend on each, the chances are you are already absorbed in "gifting." Prudence and caution will be your watchwords as you try to decide what is appropriate, what is in good taste, what will flatter your friend and bring you a compliment, and what is within the scope of your budget.

How do you decide what to give and to whom? A lot of angles have to be considered. It is partly a matter of etiquette, and then there are business and social obligations, as well as family traditions. You may deny it, but you are concerned about the response your gift will bring. Finding just the right gift for the right person at the right price in time to have it gift-wrapped and mailed or delivered with just the right gesture – it is something of an art that makes "gifting" an exciting pastime for the few who can really bring it off.

But giving may be something quite different. For one thing, giving is seldom so calculated as "gifting." It may even spring spontaneously from an attitude of careless abandon. It may appear to be the worst kind of extravagance, it may appall the more practical and prudent among your friends, it may even seem like sheer folly. Giving is a very personal thing, the sort of act that keeps the left hand ignorant of the right hand's spending, the kind of deed that does not really care too much about the response it will bring forth. Yet, giving can be an expression of love and concern for another, completely indifferent to the way in which the other reciprocates.

You remember that occasion when Mary of Bethany, throwing caution to the winds, bought a costly perfume with which she anointed Jesus. Some persons were horrified. They said, "Why this waste?" and Judas, the most calculating of all, protested loudly, remembering the needs of the poor. But Jesus valued the spontaneous act of devotion that prompted her extravagance. He called what she did "a beautiful thing." How much better to squander 300 denarii for the sake of love than to betray your friend for 30 pieces of silver. Perhaps one wa of accounting for the tragedy of Judas is to insist that he coul not understand the meaning of giving.

You can present a gift without becoming personally i volved. Indeed, much of our contemporary "gifting" is rathe mechanical. You place your order by telephone, referring b page and number to a catalogue. The gift is packaged, a car is enclosed, and the bill is added to your account to be pai within three months. But giving, on the other hand, require involvement. You do not really give unless you also giv yourself, take some of your own time, add some of your ow labor, and establish some kind of personal relationship.

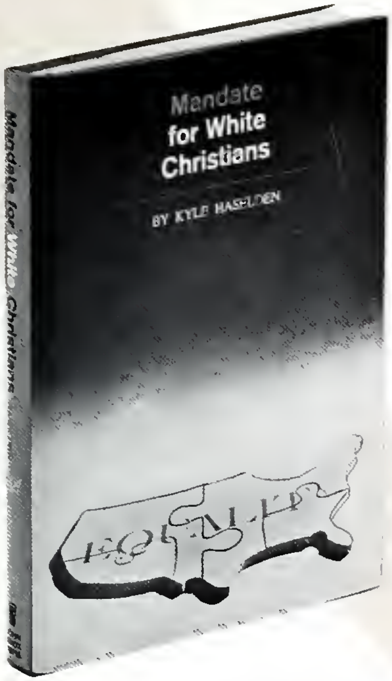
Another advantage of giving in contrast to "gifting," is tha anyone can have fun doing it. Take the Macedonians, abou whom Paul wrote. He said, "The troubles they have bee through have tried them hard, yet in all this they have bee so exuberantly happy that from the depths of their povert they have shown themselves lavishly open-handed" (NEB He went on to observe that giving of their means came eas to them because first they gave themselves – to God and t their brothers.

Whatever you do about "gifting" this year, pay more attention to giving. In sending his Son to the world, God gav himself. No one deserves such a gift, nor can one ever reciprocate adequately. God does not apportion his gifts accordin to our worthiness else they would not be expression of his grac He gives extravagantly even when he seems to deny us something we demand. Why cannot we also discover the excitemen of spontaneous giving?

Even if you have already sent out some impersonal printe cards this year, take time to write a dozen or more persona letters – at only the cost of your time – letters that will hel some individuals know that you appreciate them for being th persons they are. Do this especially for persons to whom yo are not obligated.

Then stop to think of two or three persons you know wh may feel lonely, confused, deserted, or bitter. Consider how you can make yourself available to them by your presence an your prayer. And forget about expecting any response fro them. Just try giving yourself, trusting that God can also giv himself through you to someone who needs his presence.

Run through that list again. Will gifts be sufficient, or wil your giving require something more? And don't forget Grandma. – K.M.

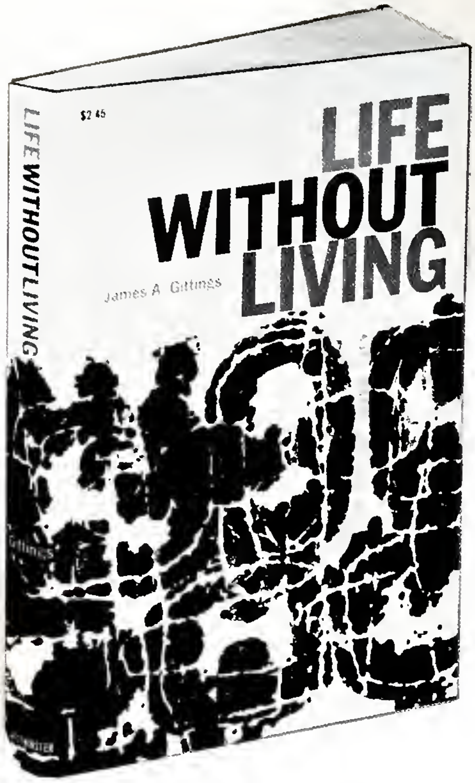

Mandate for White Christians
BY KYLE HASELDEN
Mandate for White Christians
EQUALITY

Life Without Living

People of the Inner City

James A. Gittings. $2.45 paper

Combining fictionalized fact with straight reporting, the author tells what he saw in his year's study of down-at-the-heel sections of American cities — an estrangement that exists and is growing between the majority of Americans and groups not accorded spiritual acceptance in the general community. This estrangement amounts to a two-way enmity, not at all restricted to the slums. There is something for everybody in this disquieting book as it comes to grips with some of the most tantalizing of today's social problems.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LIFE WITHOUT LIVING
James A. Gittings
LIFE WITHOUT LIVING
Gittings
WESTMINSTER

Mandate for White Christians

Kyle Haselden. $3.00

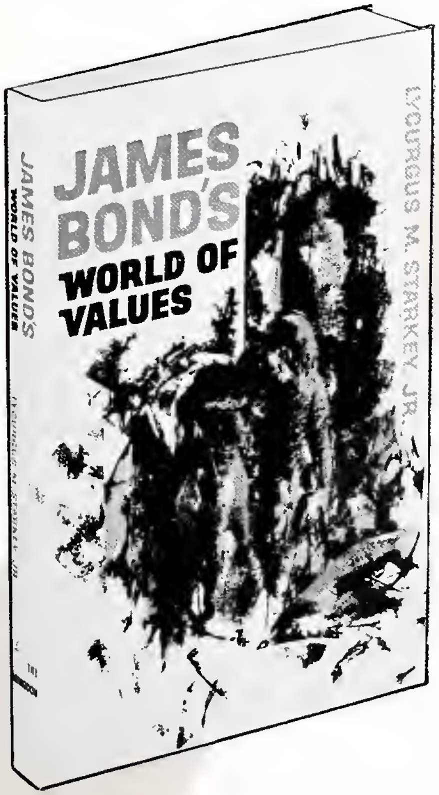
Apart from racial prejudice, what paralyzes action by white Christians in the Negro's quest for justice and opportunity? Kyle Haselden exposes the reasons for this silence and lack of involvement. The editor of THE CHRISTIAN CENTURY issues a challenge to all — white and Negro — to act in the world as Christians to secure a just community of men.

SOME NEW VIEWS

Honest Religion for Secular Man

Lesslie Newbigin. $1.45, paper

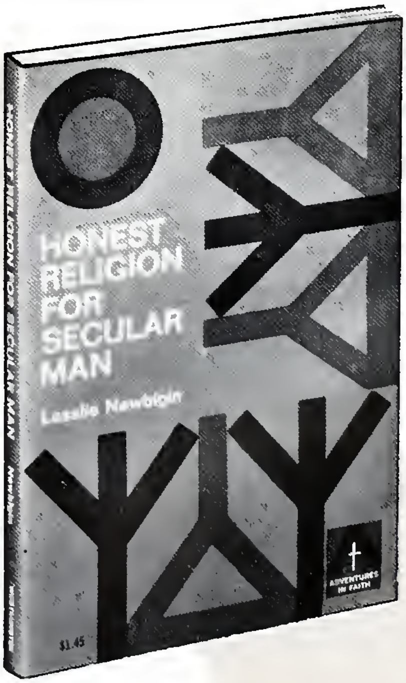
What must be the religion of a Christian who accepts the process of secularization and lives fully in the kind of world into which God has led us? Bishop Newbigin's answer involves relating the universal fact of secularization to the biblical picture of the nature and destiny of man. He emphasizes knowing God, being God's people, and living for God in the midst of the secular.


JAMES BOND'S WORLD OF VALUES
LYCURGUS M. STARKEY, JR.
JAMES BOND'S WORLD OF VALUES

James Bond's World of Values

Lycurgus M. Starkey, Jr. $1.45, paper

Does the phenomenal popularity of James Bond — with his emphasis on sex, status, thrills, and narrow nationalism — indicate that we as a supposedly Christian nation share such materialistic values and cynical attitudes? The author says, "Agent 007 is popular because he reflects a world of values subscribed to and aspired to by many in our affluent, rootless culture today." This book isolates Bond's attitudes and shows how artificial they are and how they distort the picture of life.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LOOK FOR THESE FEATURES IN THIS *messenger*

What New Testament Shall We Use? *The original Greek would be the best, but few persons read Greek. Translations must be evaluated in the light of their usefulness for study, for private reading, and public worship.* by David J. Wieand. page 1

It's Advent! *To honor the baby Jesus is not enough. His life and death must be seen along with his birth.* by Robert Faus. page 3

To Tame a Dragon. *Recent developments in the Far East underline the need for a new look at our China policy. Constructive actions can be taken to dispel fear and ignorance.* by H. Lamar Gibble. page 6

"Hello, Mr. Cow!" *Last year nearly one thousand city children visited the O. R. Hersch farm in Virginia. So did dozens of foreign visitors.* page 9

"The Bible" As Critics See It. *A special report reflects the varied verdicts of film critics concerning the recent production, "The Bible . . . in the beginning."* by Howard E. Royer. page 17

The Bible and American Life. *The influence of the scriptures on the American scene has mounted during the 150 years of the American Bible Society.* by Kenneth Scott Latourette. page 26

OTHER FEATURES include a winter poem by Alice Mackenzie Swaim (page 2), the story of what a new tractor means for the Llano Grande community in Ecuador (page 4), a sportswriter's view of Billie Jean King, member of the Long Beach church, who won the 1966 Wimbledon tennis championship (page 14), and a special Christmas feature for children in the form of a peep-box panorama, created by artist Janie Russell (page 22).

COMING NEXT

The Christmas songs you sing — are they no more than "pious jingle bells," or do they have something to say to the contemporary world about the coming of Christ? William Robert Miller asks some searching questions. . . . Edward K. Ziegler introduces Hans-Werner Bartsch, German scholar and teacher, serving on the Bethany faculty this year. . . . Lucile Long Strayer demonstrates how trust in God enables a person to be free from fear. . . . In poetry John G. Harrell describes "the moment of rightness" when "God spoke and the eternal Word became contemporaneous with temporal men."

PHOTO CREDITS: 1 Don Honich; 9, 10, 11 courtesy of "Rural Virginia"; 13 Duane Steiner; 15, 17, 18 Religious News Service; 26 Ewing Galloway

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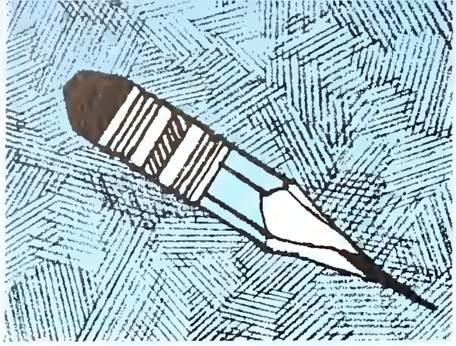
VOL. 115 NO.

messenger
CHURCH OF THE BRETHREN 12/22/66

The Lord will be your
everlasting
light,
and
your God
will be
your glory

Isaiah 60



readers write

CULMINATION, NOT CANCELLATION

I was glad for Stephen Rose's article on Protestantism not because I agreed with it but because I think it helped me clarify an issue that is raised not only by Rose but by a rather widespread school of contemporary Christian thought.

Rose's basic premise is a modern commonplace with which no one is much inclined to argue, namely, that the "newness" of our twentieth-century world calls for some sort of counterpart "newness" as regards the Christian church. But having granted that starting point, there appear to be two diametrically opposed ways of relating that newness to the past. In essence Rose sees the new as the *cancellation* of the past; the past is dead and irrelevant, thus to be discarded, ignored, and forgotten. Such a judgment is easier to make and such a burial easier to perform if one is willing to be a little wild and careless in his diagnosis of the patient.

Rose's presentation is a flagrant example. Even to suggest, as he does, that Protestantism's reason for being was nothing more than opposition to Tetzel's indulgences is to take a position that no reputable scholar (either Protestant or Catholic) would be willing to touch with a ten-foot pole. Likewise, when he sets up the thought of Luther and Calvin with a thumbnail treatment (preparatory to giving it the back of his hand on the next stroke) he is slipping into a kind of oversimplified stereotype which borders on caricature, the very sort of thing that scholarship is dedicated to avoid. And again, the five-line discussion of the differences between Protestantism and Roman Catholicism as read out of "the minds of most people" (assuming that Rose knows what is in the minds of most people or that, even if he did, this would be a reliable guide to what those differences actually are) makes a very interesting contrast with what the same issue of the Messenger (pp. 12-13) reports as the verdict of the group of Brethren and Catholic scholars who resorted to study and dialogue rather than a Gallup poll via mind reading.

But in contradistinction to the approach Rose demonstrates, there is another that sees the new as the *culmination* of the past. The New Testament is an impressive witness to this method. The event of Jesus Christ in the first century demanded and created a newness of thought, life, and action far more radical and sweeping than anything the newness of the twentieth century demands of us. It would not be wrong to suggest that the advent of the Christian gospel marked the greatest disjuncture and discontinuity ever to occur in human history.

And did the early Christians respond to this newness and create the new entity of the Christian church by canceling out and wiping off their past tradition? Not so. They retained their Old Testament and, indeed, saw the newness of Christ precisely as an injunction to make an intensive investigation of that tradition in the light of this new fact. Out of this study they came to the profound conviction that their new gospel spelled the culmination and decidedly not the cancellation of their old tradition. The New Testament, from beginning to end, depends heavily upon the Old and consistently views the new church as being the true fruition of the tradition of the fathers. The new Israel did not belittle the old but strove to be the authentic fulfillment of it.

Much of Rose's dream and aspiration for the church of the twentieth century undoubtedly is appropriate and in order. But I submit that the reliable way of getting there and having some assurance that "there" is where we ought to be is not by disdaining Protestantism and inventing an experimental church of the "outward movers" but by taking a close look (not a supercilious glance) at our Protestant fathers and letting them help us to become not less Protestant but, if possible, even more authentically Protestant than they were able to be.

Vernard Eller

La Verne, Calif.

CONCERN FOR SELF

I have read so much lately about "God is dead." And now "Protestantism: Dead or Alive?" (Oct. 27). . . .

I was led to the church because, "as was told," the Church of the Brethren ha no creed other than to follow the examp and teachings of Jesus Christ. They we known as nonconformists with anything th is not in accord with his teachings. O lives were to reveal his teachings.

In studying the Bible, I find what Jes taught was love and concern for your fe lowmen.

Yet, we follow a society, and thus acce this as our way of life, that teaches, "Loo out for self."

We spend a big percent of our incon trying to buy security – life insurance, ho pitalization, social security, all kinds of i surances, not to mention the taxes we pa to send our boys overseas so we will secure. These are but a few examples our concern for self.

This is my concern. If our way of li teaches the opposite of Jesus' way of lif are we Christians or are we the proverbi anti-Christs?

Earl Rollo

Millbury, Ohio

PREACHING FOR MONEY

The guest editorial on pastoral shorta (Sept. 29) has been on my mind a lot, ar I feel the Lord wants me to write. I car feel that any minister that will leave o denomination and go to another to preach very spiritual if he is changing for mo money. It surely looks to me that too ma are preaching for the money than to help spread the gospel and to save souls. I som times feel that is why more aren't won Christ; too many pastors are not willing preach unless they get a certain sum, ar also many other laymen won't do any wo for the Lord unless they are paid in mone

Mrs. Ocie Hamman

Corunna, Ind.

COVER: To stimulate art forms in the younger churches, a worldwide competition of Christm art is conducted every year by the Committee on World Literacy and Christian Literature of t National Council of Churches. One of the winners, and the painter of our cover, is Marc Nday, 22, a member of the Methodist church in Jadotville, Congo.

BYLINES: John Harrell and his wife, Mary, of Berkeley, California, have produced several audi visual kits; one, "Lord, Come," was reviewed in the November LEADER magazine. . . . **Willia Robert Miller** has written an Advent cantata, "The Coming of Christ," which was premiered 1965. He is also author ard co-composer of the "Liturgy of the Holy Spirit." . . . **Edward K. Ziegl** will be assuming his duties as pastor at Bakersfield, California, on Jan. 1. . . . **Lucile Long Straye** a former college teacher, is teaching at Hillcrest School for missionary children at Jos, Nigeri as an adult volunteer. . . . **Alan L. Whitacre** is the pastor of the East Petersburg congregatio Eastern Pennsylvania.

The Moment of Rightness

A
World
Whirled
and
Staggered
In a night
Of
Catastrophic
Happenings
When God spoke
and
The eternal Word
Became
Contemporaneous
with
Temporal men.

Except mostly no one was aware of anything in particular.
The scribes
At least should
Have known
About
This night and
The birth in
This night.
Or
Had they read their books
With only dutiful expectation,
And said their prayers
And gone upstairs
To sleep at last
And find the future like the past?

Elijah had not come.

by JOHN HARRELL

Nothing had been out of the ordinary
As long as anyone could remember in his lifetime
Or his father's lifetime or his grandfathers' lifetime.

Drawings by J. K. Lambert

The scribes kept records like that.
They knew their genealogies, at least.
Such things are important to the scribe mind.
If you are a scribe it is because everything must be precise.
Everything in its place and not an ancestor out of line.

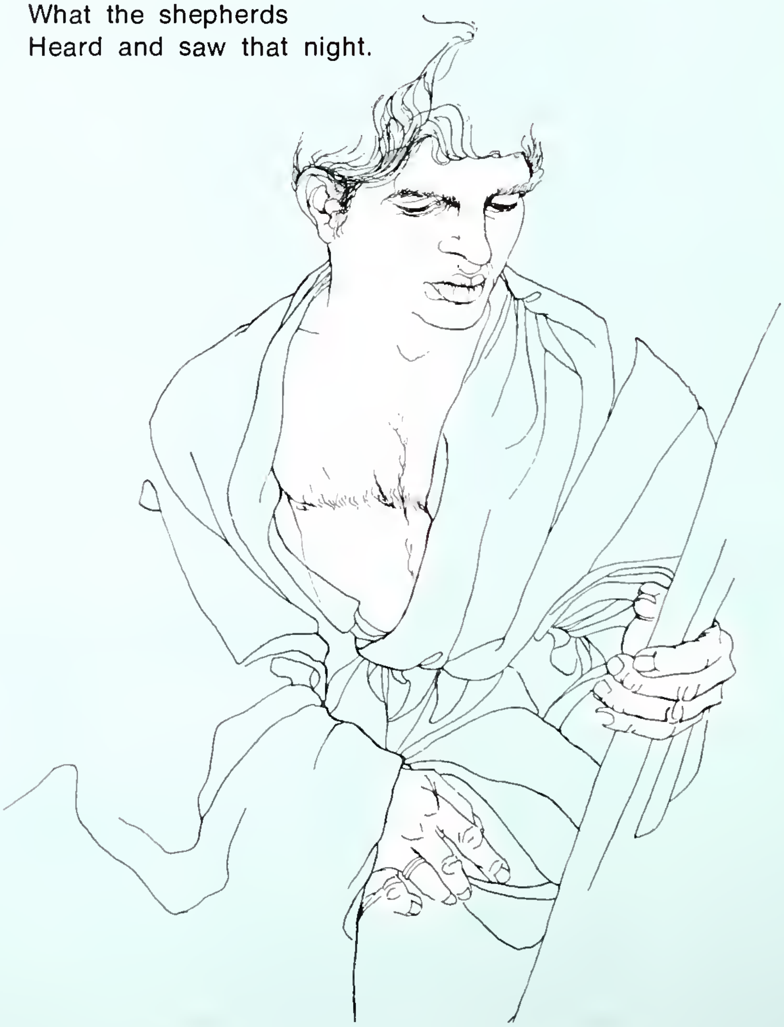
Scribes would not make good shepherds.
Sheep have a way of getting out of line
And getting lost some times,
And shepherds have to understand that.

From the poem, "Hello in Exile,"
© 1965 by John and Mary Harrell

Shepherds have to understand
That when it is too hot during the day,
And when it is cooler in the evening,
That is when the sheep like to graze.

That is as it was on that omened night
When shepherds kept awake and watched their sheep.

It is that kind of understanding of how things are
That makes a shepherd capable of being a shepherd
And prevents a scribe from ever being anything else
Or becoming a shepherd
Or hearing and seeing
What the shepherds
Heard and saw that night.



For there, as the shepherds lay on dewed grass
And kept an eye on their sheep
And kept an ear to the sheep's cry
And having spent long minutes
Gazing at the sky with a vacuous mind,
They saw the image and pattern of rightness
And they heard the blessing of rightness,
Like a song sung from over the brow
In the silence and stillness of night.

The sheep stood
The air stood
The world stood
In the moment of rightness.

The thing that grasped them and finally gave them a shake
(Because they knew all this themselves, firsthand, all the time)
Was the upsetting notion that they should have to run and find
        the rightness somewhere else.
As though it was something to find.
As though it was something new.
Just the same, they knew they should have to leave their sheep
And the new-borning lambs, and the wandering,
        befuddled rams,
And go some place.

The scribes would say the shepherds were being irresponsible.
They might say the shepherds were delinquent.

The shepherds, who more than once, to a man,
Had risked their life for their sheep,
And knew what duty was —
They wouldn't talk about it.
They simply knew what to do.

That is how the shepherds left their flocks untended
And left themselves and everything in the providence of God.
That is how the shepherds found the stable.
That is how the shepherds
Once again heard the sign
And once again saw the sign of rightness.
For the ewe's grunt
And the lamb's bleat
Were still in their ears
And the new lamb's birth was out of the corner of their eye.

And now
The new Babe
And the new mother
And the re-newed father,
Reminding them of their own virile manhood —
All these were all the signs, surely, of God's rightness for all men.

From down the slope-ward rise,
The early spring lambs' bleats arose
And distant shepherd voices hollowed through the air.
The new mother, holding her Child to her breast,
Replied and joined her voice with all the voices of this night.
Loo lee, loo loo,
Little Lamb are you,
Dear Lamb are you,
Loo lee, loo loo,
Loo lee, loo loo.
The spontaneous song continued as the shepherds
Joined Joseph in singing a bass *loo lee,*
Awkwardly masculine but gently, too.
They looked down at the boy Child,
Recognizing in this potential of manhood
Their common manhood and the wonder
That the boy-man was man-man like themselves,
And in their wonder they came to the realization
That here was the God-man.
And they trembled.

The shepherds trembled in the only real moment of rightness
the world has ever known.
In all time before, the earth had yearned with an aching
yearning for completion.
Like a great virginal womb without a man, the earth had longed
for its fulfillment.

And ever after the ancestral planting of the patriarchal seed
of Abraham, the earth had swollen with its promise.
The great world womb, held in the cradling pelvis of the
universe,
Wrenched itself in travail for generations of expectation.
Now the fulfillment had come with the Holy Ghost.
And the rightness had come at last.

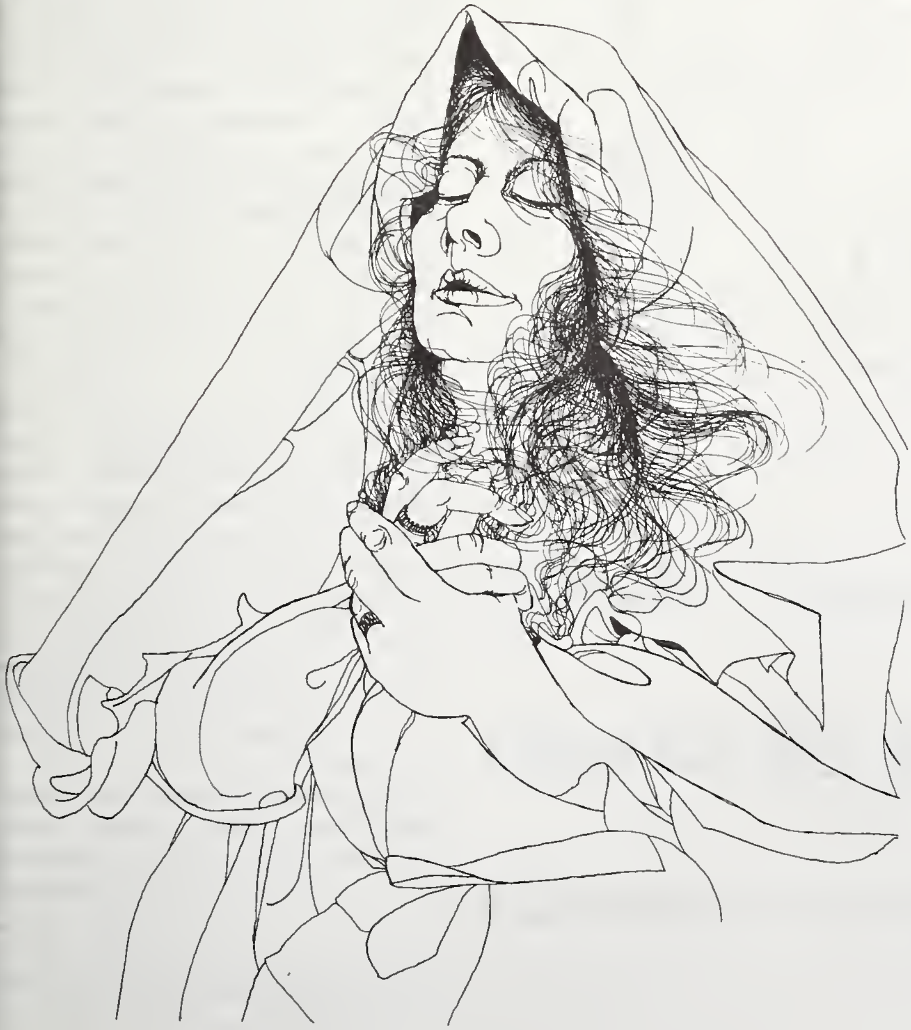
It was the only moment of rightness
For Mary or Joseph or anyone
Hard though it was to realize,
It was the only moment of peace on earth.

Very soon Mary would hear it spoken,
The truth she was about to discover for herself:

A sword shall pierce your own heart, also.

And everyone who has lived ever since
And has been confronted by the News of His coming
Has had to contend with it for the rest of a lifetime.

This one moment was the one moment of peace
And it was over at the moment of recognition.
It was over at the moment the shepherds left
And made a noise about it and got people unsettled. □



Pious Jingle Bells and the Coming of Christ

by WILLIAM ROBERT MILLER

■ Christmas carols are the oldest fo of congregational hymnody. In the da of William the Conqueror, church mu was reserved to the choir except for t carols, which depicted the events of t nativity in the language of the peop Even after the Reformation, they occ pied a unique position, for in the Englis speaking world it was not until t eighteenth century that songs other th psalms and carols were sung.

The heyday of the English carol w probably the fifteenth century, when cousin, the ballad, came into prominenc but the "old favorites" that we kn today are nearly all products of the nin teenth century. "*Veni, Emmanuel*" a "*In Dulci Jubilo*" come to us in mi Victorian translations by John Mas Neale. Both words and music for "W Three Kings of Orient Are" and "O Litt Town of Bethlehem" date from the 1860

It is hard to avoid the feeling that o notion of what Christmas is all abo owes more to the era of Charles Dicke than to serious Christian theology, bibl cal or otherwise.

Most of the carols we have inherite are pictorial, and they fall into two bas categories. First, what we might call t Sunday school pictures: shepherds, t star of Bethlehem, angels, the cozy ma ger, the journey of the kings or Mag the holy infant or newborn king – short, the elements of a pious fairy tal The Bible provides us with a slim excu for this, and we inflate it to the propo tions of a grand wallow in irreleva sentimentality.

The transmogrification of the histor Saint Nicholas, bishop of Myra, into th jovial elf with the sleigh is nothing b comparison with the way in which Go the Son, the Incarnate Word, has bee reduced to a cute little doll. And does not help matters to shower this littl doll with glittering tinsel.

We Americans of today do not believe in kings or in angels or in astrology. These things are dead for us in an age of astronauts, and it is simply bad faith — pious dishonesty — to obscure the reality of Jesus Christ by celebrating his birthday in this way. Why is it that we show greater respect for Abraham Lincoln and George Washington? We do not commemorate their birthdays by dwelling on the trivia of early infancy. As suckling babes, they are of no interest to mankind, and if this is the interest that Jesus has, as an inert object, we are in a bad way.

The second type of carol is secular, typified by *The Holly and the Ivy*, *The Twelve Days of Christmas*, and these lines from a popular German carol translated by Joseph W. Clokey:

O tell me, children dear,
What you like to see Christmas Eve.
Oh, a wreath of holly by my bed,
With its leaves so green and its berries red,
Christmas Eve.

Now we are in the world of the yule log, the *Tannenbaum*, plum puddings, and snowflakes — the world of Tchaikovsky's "The Nutcracker," and of "Jingle Bells." This is the world, too, of Irving Berlin's "White Christmas," which is far better known to most Americans than many traditional carols and has sold several million records for Bing Crosby, Freddy Martin, and others. Other songs like it, such as the "Merry Christmas" sung by the late Nat "King" Cole, with its "chestnuts roasting on an open fire," or "I'll Be Home for Christmas," one of Bing's 1943 million-sellers with its "snow and mistletoe," evoke a nostalgia for the era of Dickens and Tchaikovsky. The Christmas spirit is reduced to mere conviviality, the hearty handshake of the genial and generous host.

It has been some years since a Christmas song of any kind has "made it" to the million-seller mark. The last one was in 1955, and it may be instructive here to furnish a complete list of those that succeeded "White Christmas," as reported in *Billboard:*

1949: "All I Want for Christmas Is My Two Front Teeth" (Spike Jones)
1949: "I Yust Go Nuts at Christmas" (Yogi Yorgeson)
1950: "Rudolph the Red-Nosed Reindeer" (Gene Autry)
1952: "I Saw Mommy Kissing Santa Claus" (Jimmy Boyd)
1955: "Nuttin' for Christmas" (Barry Gordon)

Any serious comment on these titles would be an insult to the reader's intelligence. Here is the last gasp of post-Christian sentimentality before the punch-drunk binge of pagan "Season's Greetings" under the office mistletoe. As between obsolescent angels sweetly singing back there in the nineteenth century and the banal pleasantries of today's Christmas comedy, there is not much room for Christ.

No, I am not going to make the usual pitch for "putting Christ back into Christmas," at least not in the sense of one more game effort to put over the Christ Child. I think it is time, rather, to stop and take stock of ourselves and our symbols and images. It is time to take our faith seriously enough to assume responsibility for what has happened — time for us to reject the idea of Jesus Christ as a sort of sectarian Peter Pan and to ask ourselves what Christmas could possibly mean in the mid-twentieth century.

Instead of clutching at straws, groping for a way to restore the lost world of shepherds and kings and angels, let us begin by accepting the fact that this particular brand of religiosity is no better than the pre-Christian trappings of the winter solstice — the holly and mistleoe of the Druids — which are still with us.

"Christmas" means "the festival of the Savior." The Savior is not an inarticulate infant but a man who laid down his life for his fellowmen. Easter is meant to celebrate the final triumph, his victory over sin and death. Pentecost commemorates the founding of the church in his name. In the tradition of Christmas, there are suggestions of the mission and ministry of the living Christ. "Prince of Peace" and the greeting, "Peace on earth to men of goodwill," suggest the man who made his followers, "Love one another as I have loved you."

Why don't we sing about this every December instead of making idols in his name? Most of our Christmas hymns and carols, with their fulsome praise, treat Jesus exactly like a golden calf in which magical powers are believed to reside. The stereotype infant king of our Christian fairyland may invite such adulation, but what has he to do with the Word made flesh?

For the true miracle of Christmas is poles apart from the inanities which popular piety has too long indulged in. It is a miracle beyond magic and angelic gewgaws. The miracle of the incarnation is miraculous in its very simplicity, for in this man Jesus the whole meaning of human existence was manifested. God is love, and Jesus is the living proof, the definitive testimony of what this means.

Christmas is about the coming of Christ, the incarnation of holy love in human history. Here is a real basis for joy and hope — let our carols and hymns reflect this. We may feebly defend the attention given by the traditional carols to his place of birth or to his "kingship" at birth or the importance of his mother's virginity, but what does it profit us? Isn't this like crying, "Lord, Lord"? We might just as well attempt to develop a theology of Santa Claus.

Where did the traditional carols go

wrong? Why are they now outmoded? We must, I think, come to terms with the fact that in certain important ways there is a continuity of human experience from the time of Jesus to the time of Isaac Watts and Charles Wesley which enabled many of the traditional images to endure. Shepherds and kings were metaphors drawn from actual life, and their roles in eighteenth-century England were not vastly different from first-century Palestine or twelfth-century France. The turning point came not in a single generation but in a process of change lasting, say, from the advent of the American and French republics to the invention of the electric light. In less than a century after the latter event (1879), yesterday's "Christendom" has become a citadel of technology in which there is little room for shepherds and kings, and to speak of the significance of Christ in terms of the latter is to imply that there is little room for him either.

One thing is sure: Whatever has been happening in theology during the past hundred years, our hymnody remains stalled in the Victorian era. A few tunes or harmonizations of old tunes for Christmas carols date from the turn of the century, but there is no widely sung carol with original words written by the light of an electric lamp. They are all "old-fashioned," all somewhat superannuated specimens of a bygone age.

And the point is that Christ is not bygone and should not be treated as if he were. We have to make up our minds: Are we committed to him or to "that old-time religion" that "went out with buttoned shoes?"

All right, then, shall we substitute white-collar workers for shepherds, and executives or astronauts for kings? How about the Superego appearing to Mary? Some of the more simple-minded hack writers of hymns would be only too glad to oblige. But there simply are not any modern equivalents for most of the images found in the old carols.

We have to begin anew. Let us not strain for a "relevance" that will become irrelevant by next year, but let us seek out what is central and permanently valid in the incarnation. When modern poets address themselves to this task they will have little to say about Bethlehem or even about the nativity as such. They will not invent verbal ornaments either for the person of Jesus or for the emotions of the believer. They will try, rather, to speak honestly and pointedly about man's need and the basis of our hope in Christ. Like many of the better popular songs of today, the new Christmas carols will refer not to the pictorial themes but to the qualities of human relationships. They will be, in a sense, love songs – not sentimental ballads to a "Man in the Sky" or a divine Daddy Warbucks, but carols celebrating the kind of love which the incarnation represents.

The kind of Christmas carols I have in mind would not be solemn or stern. They would be full of the joy and hope that the incarnation signifies – a serious joy and a real hope, in contrast to the senseless mirth and quaint grandeur of the tunes and lyrics of the "old favorites."

Christmas should be celebrated in song as a time of renewal and futurity – yes, of "joy to the world," to cite one of the most durable of the old Christmas hymns, now 247 years in service. But let us move on from the regal Savior of Watts' monarchical age to an image of Christ strong and valid in a world of industrialized republics – not blandly "modernized" or watered down, but rendered convincingly for a world come of age.

I am frankly not optimistic about the prospects for the renewal of Christmas carols. Given a choice, I suspect that most people would prefer to fall on their knees before cherished idols than to face the startling fact of Jesus Christ as the incarnation of holy love. Yet Luther, Wesley, and Kierkegaard faced a similar dilemma in their time. With equivalent humility and boldness, and with an even more courageous vision adequate to th present world, the church must proclair its stance: "We can do no other!"

If we would be faithful to the spir of Christ without which Christmas is pagan charade, we must get up off ou calloused knees and throw away our Pa estinian tourist brochures and sing of th Christ who comes, who has come an will come – now and forever.

Let us sing of the Way and the Trut and the Life, of love everlasting an transforming. Let us really be "fools fc Christ" in the wisdom of that love, an set it in competition with all the merr gentlemen and red-nosed reindeer an all the rest of the irrelevant foldero whether ancient or recent. Let us begi not by calculating the consequences bu by being true to the reality. We ma never make the hit parade, but the ir tegrity we may attain will not be los in the calculus of eternity.

Who knows? We may strike a nerv in twentieth-century man, touch some thing alive and real and Christ-shape in the subconscious of postreligious mar We may even, "good Christian men" tha we are, turn from a drowsy and fatigue faith to astonishing newness of life a we confront the spirit of Christ behin the nebulous Victorian "spirit of Christ mas."

Our choice, we shall find, is not define by Bob Cratchit and Ebenezer Scrooge but by a far larger concept which pit the Incarnate Word against the pett verbiage of sentiment. Our calling a Christians is to discern that Word an to proclaim it with joy and gusto. W can do this only as we face Christ wit honesty and sing with our own voice as carolers of the nineteen-sixties, no the eighteen-sixties. Are we ready t make the attempt? The cards are stacke against us, each printed with a grinnin "Season's Greetings." There are no eas answers, but we had better come up wit something better than "Merry Christmas.

□

Outspoken Scholar: Hans-Werner Bartsch

Bethany Seminary's visiting professor shares European scholarship with faculty and students

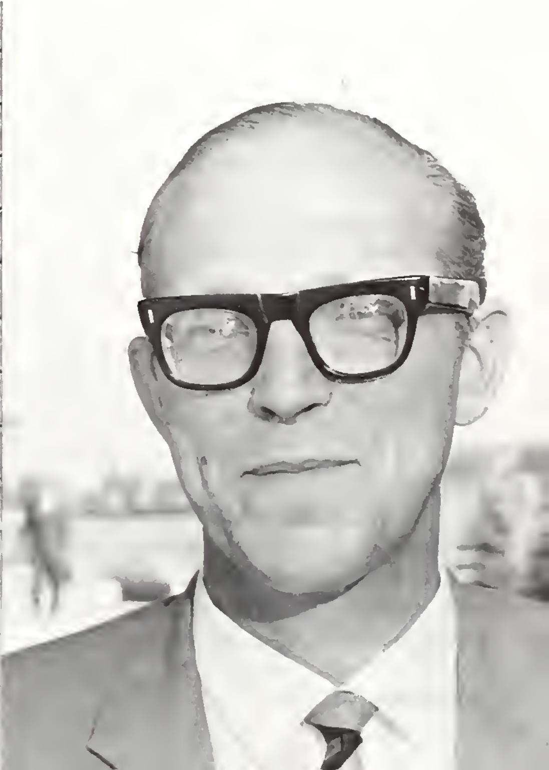
by Edward K. Ziegler

■ "Bartsch, you will never be a gentleman!" Just what prompted a German high school teacher to scold his brilliant young student thus is lost in history. But instead of becoming a suave, gentlemanly, harmless purveyor of comfortable platitudes, this student, Hans-Werner Bartsch, went on to become a genial but thoughtful New Testament scholar who often troubled his church and his nation by his uncompromising loyalty to the truth as he learned it from Jesus and Paul.

This year fifty-one-year-old Dr. Bartsch, who is now in the front rank of European biblical scholars, is a visiting professor in Bethany Theological Seminary. Here his seminar in New Testament theology and his fascinating lectures on Romans are immensely popular with students. His conferences with individual students, his witty and warmhearted conversation, and his superb preaching in the seminary chapel are an intellectual and spiritual stimulus to the seminary community. In addition to his work at Bethany, he is receiving many invitations to lecture in other seminaries. After teaching two quarters at Bethany he will spend an additional month traveling and lecturing before returning to Germany.

Who is Bartsch? Born in Kiel, in the coastal plain of northern Germany, he grew up in a devoutly pietistic Lutheran home. Even as a high school student, he had determined that he would be a minister. But he says that he became a university professor almost by accident. The Church of Schleswig-Holstein and its leaders went along with the popular trend of the national church in the 1930s, quite subservient to Hitler and his movement. But Hans-Werner's sharp conscience led him into the Confessional wing of the church of which Martin Niemöller was one of the most noted leaders. Since his church superiors in Schleswig-Holstein frowned on this stand and would not ordain him, he went right on to study for his doctorate in theology. For five years he studied at Tübingen, Halle, Erlangen, Kiel, and Heidelberg. In 1939 he became a doctor of theology, and in May 1940, he was finally ordained, by the Confessional church authorities in Lauenberg. For seven years thereafter he was the youngest minister in his church. For these were the years when the ominous pressures of the Nazi regime and then the tragedy of the war almost completely shut off the flow of ministerial candidates.

Finally, in October 1940, Bartsch was drafted, but because of physical disabilities he never was called into active service. During the next two years, he was able, though under army orders, to preach and carry on pastoral duties in several churches. After his discharge in 1943, he engaged full time in pastoral ministries, first in the Church of Schleswig-Holstein, then after 1957 in the Hessian church. The postwar years were terribly



difficult for Bartsch and his young growing family. But in spite of hunger and privation he carried on his pastoral duties, riding horseback to his village churches and keeping a garden and a cow to augment the meager supply of food. He kept up his studies and began to publish important books. In 1948 he wrote a book on theological studies especially for theological students who were now returning from prisoner-of-war camps. This book was the first German book circulated in other countries after the war. Early in 1949 he went on a lecture tour of England.

While Hans-Werner was a student at Halle in 1937, he met an attractive and clear-headed theological student named Fräulein Ruth Mundinger. After five terms of theological study, Ruth gave up the classroom to became Frau Bartsch. They have five children and three grandchildren. Their thirteen-year-old son, René, a fine boy soprano, is enjoying American basketball, skate boards, TV westerns, and supermarkets, as he shares in the life of his family in the Bethany community.

Dr. Bartsch belongs to what Albert Schweitzer aptly calls the "fellowship of those who bear the marks of pain." Five years, from 1949 to 1954, he spent in a tuberculosis sanatorium. Even here, though, in the later years, he served as minister to the more that 600 Protestant patients. An old leg injury and acute diabetes kept him from active military service, and still are for him, like Paul's "thorn in the flesh," borne courageously and even gaily.

Finally, in 1959, Bartsch took his degree as lecturer in theology, and since 1961 he has been professor of theology in the faculty of education in the Johann Wolfgang Goethe University in Frankfurt. Since Frankfurt is a big and crowded city, the Bartschs live in a quiet little village called Lich, forty miles from the university. Here Hans-Werner studies, writes books, and prepares his lectures on New Testament. Three days a week he drives his Ford into Frankfurt to give his lectures. Once a month he holds an "open evening" at his office, when students come in to talk and drink coffee. He is much in demand for lecturing in various parts of Europe. Several times he has given series of lectures in East Germany and also in Rome. He has participated in the work of the famous WCC Ecumenical Institute at Bossey, and he helped write preliminary studies for the recent Conference on Church and Society held at Geneva. One of his books, Christ Without Myth, has been translated into Japanese. He has written several other books, and helped to edit a monumental series on *Kerygma and Myth.*

Bartsch found his greatest inspiration from the New Testament scholars, Martin Dibelius and Julius Schniewind. Though somewhat influenced by Bultmann, he disagrees with him on major issues. When Karl Barth wrote on baptism, Bartsch carried on some correspondence with him. Later, the old scholar remarked that an article by Bartsch was the only criticism from which he learned something! Bartsch himself agrees with Barth in his new emphasis on baptism as a kerygmatic experience which should be experienced by believers rather than by infants.

The major emphasis in his New Testament studies seems to be on the kingdom of God as present reality, which will ultimately be fulfilled in terms of Pauline teachings on eschatology. His ethics could be summed up in the thought of a dynamic neighborliness rooted in the love of God as revealed in Jesus Christ. He sees faith as a relationship with God not aloof from the world, but at work in the world where God is at work. Love in the biblical sense is not easy. He says, "It is as difficult for society to love as it is for a cow to sing; she simply doesn't have the voice!" But since Jesus became neighbor by his life and his death on the cross, he now is the source of that love which marks the Christian as a true neighbor in and to the world.

This dynamic ethic growing out of his New Testament understanding has led Dr. Bartsch into a total and absolute rejection of war. He tells the moving story of how Hellmut Gollwitzer, on his way back from prison in Russia after the war, was led to throw away his pistol, though he was passing through a hostile land, because he now says that all killing, even in self-defense, was contrary to the spirit and teaching of Christ. This act had a profound influence on Bartsch. He was also influenced strongly by the Quakers. One of his important smaller books is entitled *The Christian Witness for Peace.* It was through his participation in several of the Puidoux Peace conferences that he first came into acquaintance with the Mennonites and the Brethren, a contact which ultimately led to his coming to Bethany to teach this year.

His vigorous pleas for the reunification of Germany brought frowns from national leaders, and his outspoken opposition to the institution of government-paid military chaplains brought censure from some high ecclesiastical authorities. But through all of these controversies, his great friend, Martin Niemöller, has supported him vigorously.

Bartsch likes Bethany. He finds the openness of dialog and the warmth of community living stimulating. Language is no barrier for him, for he is never too timid to probe for understanding of student questions or to seek help in translating the precision of German theological concepts into the flexibilities of American-English speech.

So, if to be a gentleman is to be a suave preacher of clichés and comfortable platitudes, Hans-Werner Bartsch is indeed no gentleman! But he is one of God's gentle, gay, devout, sharp-minded scholarly interpreters of the gospel, a close friend and faithful interpreter of Paul and of Christ, a prophet, and a master teacher. □

PEACE IS A TREE

Peace is a tree:
Gaunt and lonely
With hoary bark and shaggy leafless branches,
Silhouetted against a smoky sky
From a hilltop,
Separating hostile soldiers sworn to hunt —
And kill on sight.

Peace is a tree:
No more than a bush
Standing staunch at the turn of a footpath
Near the entrance to a burned-out village,
With a solitary bird
Perched on a branch in a monsoon rainstorm,
Singing its heart out.

Peace is a tree:
Tall, bushy, shapely,
A landmark on a green college campus
Dropping summer shade around a teen-age youth
Contemplating his future,
Considering the relative merits of "patriotism" in an
atomic age,
Or the brotherhood of man.

Peace is a tree:
Perfect cone-shaped
Scotch pine, green and draped with tinsel
Displayed in a gift-strewn living room.
An angel on top
Looking out over flickering lights and Christmas cards
wishing
Season's greetings.

Peace is a tree:
Centered between two others
Axed to form an upright and two outstretched
branches,
Soaking up the lifeblood of a nonviolent prophet,
The Son of God —
Splitting history into two halves with his life
And death on a tree.

Peace is a tree:
Symbol of strength.
Material for building bridges across chasms.
Soaking up life's rainstorms and providing shelter
For all men
Who accept the way of reconciliation — man to
man —
And man to God.

Jack Williams

questions you ask

What is the meaning of the verse, "Unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5)?

Jesus was here undoubtedly referring to the necessity of spiritual renewal or rebirth as a condition of salvation. The baptism of John, the forerunner of Jesus, was a sign of repentance and the acceptance of God's forgiveness. Jesus is stating that the outward symbol demands also the empowering action of the Holy Spirit as the true evidence of newness of life which God offers in Christ.

The new birth is not of the flesh, as is the body, but of the spirit, since it represents a spiritual change in the life of man.

The Greek word *anothen*, which is translated *anew* can mean either *again* or *from above*. Nicodemus obviously took it to mean the former, though Jesus may have intended to emphasize here that the newness of life is God's gift and comes not by our own labor or effort but, as in our natural birth, by a power beyond ourselves.

In any event, we need to understand from Jesus' conversation with Nicodemus that the new life to which he refers is a spiritual rebirth of which water baptism may be the symbol but which is really validated by the gift of the Holy Spirit.

In the polity of the Church of the Brethren, does the Annual Conference have the right to enforce its decisions in the local congregation?

The manual, *Organization and Polity of the Church of the Brethren*, states, "The Annual Conference is the final authority of the Church of the Brethren in all matters of procedure, program, polity, and discipline." This clearly indicates that the ultimate decision-making power in the church lies not in a local congregation but in the Annual Conference.

There have been instances across the years when local congregations have been at variance with the decision of Conference on some issue. If a serious disunity results from this difference of opinion, a committee is sometimes sent by Standing Committee in the spirit of Matthew 18. This work of reconciliation has often been quite effective in helping the members of a local church understand both the ruling and the spirit of the Conference.

Generally, actions taken by the Annual Conference affecting the life and work of a local church are in some measure, at least, permissive, giving the congregation the opportunity to implement the decision in ways that seem most appropriate to its own membership.

There are no efforts to *enforce* decisions of Conference. It is hoped that the consensus of the Brotherhood represented in Conference actions will commend itself to the whole church as the will of at least the majority of the members of the Brotherhood and will be accepted by all. Should a local congregation depart seriously from the ideals and principles of the Church of the Brethren, either the district or Standing Committee would undoubtedly counsel with it about its relationship to the whole church. — PAUL M. ROBINSON

news

Oberammergau and others: Purveyors of a plague?

IN THE 17TH CENTURY the elders of a Bavarian village made a solemn vow. If God would spare the village from the plague then ravaging the countryside, the townspeople every ten years would re-create the story of Christ's life and death.

The village of Oberammergau was spared from the plague, and the vow has been kept. But in doing so, some observers feel the village has fostered a plague of another sort: anti-Semitism.

This was the judgment rendered last month by *The Christian Century*, and earlier in a review by Tom Driver following the last decennial passion play in 1960. *The Century* did not stand alone in pointing to the problem; dissension and debate over the matter have riddled the Oberammergau community itself.

Roles of Judas and Christ: There in the picturesque Bavarian Alps the 5,000 Roman Catholic citizens have become divided over efforts to eliminate anti-Jewish sentiments from the play. Leading the revision forces is Hans Schwaighofer, bearded headmaster of the state woodcarving school in the village who was to direct the 1970 drama. Interestingly, in 1960 he played the role of Judas, for which he received wide acclaim. Today, editorialized *The Century*, his is a Christly role, seeking "to expunge racial and ethnic defamation" from the play and "cruel bigotry from the hearts of his fellow villagers."

The script used for the past ninety years has portrayed Jews as "fiendish, bloodthirsty" people from whom the "kingdom of God will be taken away." Mr. Schwaighofer proposed to substitute a script written by a Benedictine monk in 1750. In it allegorical figures are used to depict the battle between good and evil and thus racial or ethnic overtones are avoided.

This summer the village council agreed to the change, but the townspeople objected to the departure from the familiar text. With rehearsals already delayed, a new director is being sought, and the long-standing script now is reinstated.

Perpetuating bias: The call for a less offensive script was prompted particularly by the Vatican Council declaration stating that Jews as a people are free from guilt in the crucifixion of Christ. Since the Vatican declaration of a year ago, Christians in many places, as in Oberammergau, have sought to come to grips with how traditional teaching and attitudes perpetuate the condemnation and persecution of the Jewish people.

Toward this end, an International Colloquium on Judaism and Christianity was convened at Harvard Divinity School this fall. There scholars probed the common ground and fundamental differences — historical, theological, and sociological — between the two communities. A similar frontal assault occurred earlier this year in England. The World and National Councils of Churches and the Vatican also have undertaken some overtures to foster dialogue between Christians and Jews.

By the back door: Sometimes genuine religious dialogue with the Jewish community must be "backed into" from some other subject rather than approached head on, commented Robert C. Dodds, director of ecumenical affairs for the NCC. He indicated that one of the values of the unofficial dialogue called by the NCC was simply in providing a mee ing point for representatives of Judaism' three branches.

But however deep the doctrinal diffe ences within Judaism may be, the reall crucial tensions stem in part from bia within Christendom, bias that gives birt to bigotry. At its worst the hatred wa seen in the extermination of six millio Jews in Germany; in other forms destruc tive to the human spirit it is felt throug discrimination in housing, jobs, public ac commodations, and social clubs i America.

In the interreligious dialogues to dat the root issues have been set forth i terms such as these:

- There is fundamental agreement be tween Christians and Jews in belief i the same God, in a God who acts freel in history, and in the sharing of the sam eschatological expectations, commente Dr. Wolfhart Pannenberg, University c Mainz. Questions "still open," he saic include the "exclusiveness" of God's king

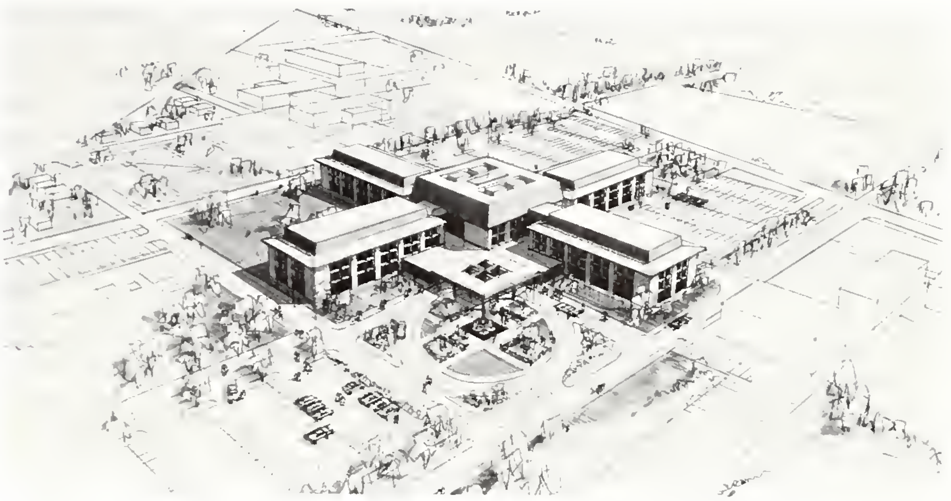
Done by Hans D Rawinsky whose famil was killed by the Nazi the sculpture suggest slashed tree branches o a tortured hand upturne to heave

dom as preached by Jesus, and the resurrection viewed as confirming Jesus' claims.

- The greatest concern of both communities dare not be their conflicts and confusions, but "the future of mankind," said Dr. Thomas F. O'Dea of Columbia University. In a culture where secularism has diminished "the sacred" in life and cut short man's sense of transcendence, as "bearers of Western religion, there are some serious concerns before us." He asserted that "only in the church" have we the cultivation and development of the human personality in terms of the transcendent.
- "From now on, it will not be enough for a Christian not to hate a Jew. He is being asked to understand and esteem and love the Jew as a brother," declared French Jesuit Michel Riquet.
- What about conversion, the meaning of the "chosen people" before Christ and since, the place of the state of Israel as a messianic reality, and attitudes which look upon Judaism as a fossilized religion believing vaingloriously in a covenant which God long ago abandoned?

Probing such areas of contention as these may stir anxieties of both Christians and Jews. The England conference reportedly came out with clear consensus among the Christian leaders present that Jews were not to be looked upon as objects of conversion. To his Jewish colleagues who fear theological explorations with Christians, American Rabbi Marc H. Tannenbaum has said, "I can believe that Christians and Jews who are deeply informed can, in the Buberian sense, find themselves confirmed in their own traditions."

The outcome: How moderating an influence open theological dialogue ultimately will have on treatment accorded the Jews remains to be seen. One point seems certain to Christian participants, however, and that is the propriety of the Christian church divesting itself of whatever part it has played in being a carrier of the anti-Semitic plague.



At Downers Grove: The central unit of a new hospital complex

A second Bethany Brethren

Bethany Brethren Hospital has projected a new six-million-dollar facility in suburban Chicago, in the Downers Grove area.

The new community-oriented hospital will have as its service area, in addition to Downers Grove, the towns of Clarendon Hills, Lisle, Lemont, Lombard, Oak Brook, Westmont, and Woodridge, none more than fifteen minutes away.

The same board of trustees of the Van Buren Street hospital in Chicago will manage the new venture. Perry Rohrer, psychologist and industrial consultant, is chairman of the DuPage County division of the board, which is giving special direction to the Downers Grove project.

Gene Yeazell, formerly of the Castañer Hospital in Puerto Rico, is the administrator at Downers Grove.

Currently a community fund drive is under way, with anticipation that one third to one half of the six million dollars will come from foundations, industries, and citizens of the area. A maximum grant is being sought through the U. S. Public Health Service from the government's Hill-Burton program. Mortgage funds will be secured for the balance. No solicitation of Church of the Brethren members outside the area is planned.

Earle W. Fike, Jr., chairman of the building committee, announced that the exterior design chosen will give the structure a more residential appearance than hospitals generally have. It will be built on a twenty-two-acre site recommended by the Hospital Planning Commission of Metropolitan Chicago.

Plans call for the finishing of two of the three floors at the time of construction, with space for 150 beds. When the third floor is completed, the capacity will be doubled. Construction may begin next summer.

Long-range plans would add to the 300-bed short-term general hospital a 200-bed extended-care unit, mental health center, doctors' professional building, and a retirement community adjacent to the hospital. The active staff of the hospital is to be from the local community.

Bethany Brethren Hospital in Chicago, which has been in operation since 1920, will continue at the Van Buren address.

The invitation to Bethany Brethren Hospital to sponsor the building in Downers Grove was issued by local citizens. State and metropolitan regulatory and advisory agencies have endorsed the project.

A life is justified

"I AM NOT SO YOUNG any more. I am fifty-two years old. When you live that long, you try to find some justification for your life. Why did I live? Did I do something in my life? Did I do something with the things that were given to me?

"As I think on these things, I would say that the agricultural exchange with the Church of the Brethren would be the first on the list of justifications for my life."

Thus reflected Dr. S. A. Pieniazek of the Polish agricultural ministry when he and his wife, who is also an agricultural scientist, visited the United States. Bringing the Pieniazeks to this country was the meeting of the International Association of Horticultural Science at the University of Maryland, where both presented papers. It was there that Dr. Pieniazek was elected vice-president (and president-elect) of the world association.

For the Drs. Pieniazek the coming to the States was also an opportunity to visit the universities and farms hosting the current exchangees, thirteen men and four women. It was a chance too to return to Cornell University at Ithaca, N.Y., on Sept. 1, where the couple had been married exactly twenty-seven years earlier.

A sense of guilt: During World War II, the Pieniazeks were in study at Cornell, having been sent originally in 1938 on a fellowship from the Polish government. When they returned home in 1946 to a devastated country where millions had died, they felt the guilt of having been apart from the suffering. Dr. Pieniazek recalls, "When we went back to Poland, we tried to work as hard as possible to be of service to the people who suffered so much."

In Poland, he found that Brethren Service was one of the agencies already helping in general relief, rehabilitation, and home economics. When a student exchange was proposed, in which Polish young people from the University of Agriculture in Warsaw would go to America for placement on farms, Dr. Pieniazek recommended one of the students included in the first group. However, the exchange was severed in 1949 because of the deterioration of relations between Eastern Europe and the West – the cold war. "The program went into hibernation, waiting for a spring thaw," the Polish educator put it.

The thaw comes: Then, in 1955, Dr. Pieniazek wrote to Thurl Metzger, a Brethren instrumental in the initial student project, asking about the possibility of its renewal. Metzger forwarded the letter to W. Harold Row, executive secretary of the Brethren Service Commission. After correspondence with Dr. Pieniazek and John H. Eberly, director of Brethren exchangees at that time, and a visit to Poland in 1957, Dr. Row saw the project resumed in 1958 and continued to the present day.

Thus far, 176 Polish exchangees have come to America in this, Poland's major exchange in agriculture. The visitors are graduate students, agricultural specialists, who go to universities or farms or other situations where they combine work and study for a year. The role of Brethren Service is in acting as official sponsor and in completing arrangements. In the latter task, John Eberly until 1965 and Paul Kinsel since have taken major administrative responsibility. "By now the people at home regard me as an ordained Brethren minister and John Eberly as having a doctorate in Polish agriculture," quipped Dr. Pieniazek.

The Pieniazeks: A passion for peace

To round out the exchange, since 195 twenty-seven Brethren have gone to Poland to engage in research or teachin in various agricultural institutes. Curren Brethren Volunteer Service workers i Poland include Charles Glasgow of Bellwood, Pa., Tony Nelson of Elgin, Ill Philip Wagner of Quarryville, Pa., an Mr. and Mrs. Myron Welch of Delph Ind.

Eminence: Many of the Polish studen exchangees have risen to prominent positions in science, agriculture, and education at home. One is a foremost scientis in Poland in the study of blood disease Another is dean of agriculture at Warsaw University. Five have returned to th United States for further study under Rockefeller grant. Three have read papers at the international conferences o the Food and Agricultural Organization

Back of the exchange is the idea o reconciliation. Pieniazek's passion fo peace is plain: "When we say that w don't want war, that we are afraid o war, and that we would do anything t avoid war, this is not a slogan with us We really mean it. We see ignoranc and mistrust as the greatest danger t peace. On the other hand, people wh learn to know one another find it har to hate one another.

"I think that each Polish exchange here in America and each American exchangee in Poland is just a little pebbl that you throw into a large and stagnan

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TAPED INTERVIEW **– A thirty-minute tape on the Polish-Church of the Brethren agricultural exchange is available. Dr. S. A. Pieniazek is interviewed by Leland Wilson. For a free two-week loan of the tape, write to the Department of Interpretation, Church of the Brethren General Offices, Elgin, Ill. 60120. Order for classes, other group meetings, or personal use.**

pond, and there are concentric waves formed around that go farther and farther and meet with millions of particles of water. Each of our exchangees goes back to Poland and works in our universities and colleges and teaches hundreds and hundreds of students. So our exchange is not limited, but it spreads friendship, fellowship, and mutual understanding to thousands of people. And this is the greatest hope of humanity."

Toward wider circles: Now the professor of horticulture at Warsaw Agricultural University and director of the Institute of Pomology in Skierniewice, outside Warsaw, S. A. Pieniazek has visions of a continuing exchange with the Brethren. Further, he is assisting Brethren Service in its plans to encompass other Eastern European countries such as Bulgaria, Czechoslovakia, Hungary, and Rumania in the exchange.

On the Brethren side, enthusiasm has been no less, for the encounter has been one very rewarding open door to a Christian expression of brotherhood. — Leland Wilson

District agendas in review

OILING of organizational machinery and remapping of boundary lines were by far the dominant business items before district conferences this fall.

Supplementing the summary of district meetings reported in the Oct. 27 MESSENGER is the following wrap-up. A still further report on the season's final district conferences will be published in a subsequent MESSENGER.

Mission One: Now and then a district board or commission spelled out concrete steps for inaugurating the Brotherhood-wide Mission One emphasis on ministry in the world.

For example, at Los Angeles, the Southwest Pacific Conference, the Southern California Council of Churches, and the General Brotherhood Board have combined as sponsors of an inner city ministry through the Imperial Heights congregation near the Watts area. The program is staffed by James Donaldson, a Methodist, as urban theologian in residence.

Middle Maryland provided for a "New Thrust" portion in its annual budget, which included funds for Baltimore's Pilot House, the radio ministry from Hagerstown, and increased efforts in evangelism, vocations, and missions.

"Mission One is not a program; it is a ministry and one as applicable to the rural area as to the inner city," declared Duane H. Ramsey of Washington, D. C., in addressing the Second Virginia district conference.

Church extension: In few districts was much said about new church extension projects. Even some of the stronger districts have projected no new church fellowship in the last five to eight years.

One exception was in Southern Pennsylvania, where approval was given to the sponsoring of a new fellowship in an area developing five miles west of York. A group of members of the York First church who did not move with their congregation to its new locale in east York will have opportunity to join the proposed new fellowship or other churches in the area.

Michigan established procedures for financing construction of a church for the fellowship at Kalamazoo.

Churches disorganized: In church-planning strategy, retrenchment as well as extension becomes a necessary fact of life.

In Eastern Pennsylvania the district board recommended the closing of the church at Shamokin. In Southern Ohio a similar board proposal regarding the Bethany church was rejected by conference delegates. Other churches officially disorganized during the year were Cherokee Hills, Conway Springs, Octavia and Pleasant View in the Kansas-Nebraska District; Rockford Sylvan in Northern Illinois and Wisconsin; Yakima in Washington; Union Chapel in West Marva; Upper Deer Creek in Middle Indiana; Rappahannock in Eastern Virginia; Maple Grove in Southern Indiana; and Germantown in North Atlantic.

During the year separate congregational status was accorded the Cedar Grove, Dayton, and Garbers branches of the Cooks Creek congregation in Northern Virginia and the Knobsville fellowship in Southern Pennsylvania.

Realignment moves: On realignment matters, Middle Maryland delegates unanimously approved the constitution for the new Mid-Atlantic District, encompassing the former Middle and Eastern Maryland districts, the Mardela District, and the Washington, D.C., area churches of Eastern Virginia. Second Virginia received into its fellowship seven churches in the Charlottesville and Madison areas, the result of the termination of the Eastern Virginia District next October.

The newly united West Marva District (formerly the Western Maryland and First and Second West Virginia districts) convened its first district conference with delegates from forty-eight of the fifty-one congregations.

The Kansas and Nebraska District and the Colorado District executive boards are working toward final jointure proceedings, to occur at next year's joint district conference at McPherson College, Aug. 18-20.

North Atlantic and Eastern Pennsylvania similarly are weighing the merit and method of combining into one unit.

Random developments: Among other developments in districts are:

. . . Camp Brethren Woods in Second Virginia turned away thirty-five campers owing to the lack of adequate leadership. In Michigan a new study is to be made of the Camp Brethren Heights program. Northern Ohio plans to launch a $200,000 campaign to develop its recently acquired campsite at Congress, Ohio. The sale of Camp Schwarzenau in Nebraska was approved by the Kansas-Nebraska district conference.

. . . budgets of $60,000 each were passed by the Southwest Pacific Conference and the Southern Pennsylvania District.

. . . two organizations, the Elders', Pastors', and Moderators' Council and the Elders' Council, were discontinued in Second Virginia, their responsibilities turned over to the district board of administration.

. . . ecumenicity's new dimension — relationship with Roman Catholicism — was noted in the Pacific Southwest Convocation. Monsignor John Lewis Storm, a pastor at La Jolla and native of Altoona, Pa., was among the speakers.

An overview: While district conferences present opportunity for fellowship, inspiration, and renewal, their often lean business slates have prompted at least occasional voices to comment as did La Verne, Calif., church member Lerald Teter regarding the Southwest Pacific Conference assembly:

"We actually did very little business. Officers were elected, housekeeping chores were cared for, a budget was passed as presented, and we sat and heard reports, reports, reports, all of which were in written form and had been available to us beforehand. No new business, except the budget, was brought before the assembly. Following this long day, I felt as though nothing had been accomplished, but as I reflect upon it, I realize that work must be done in committees, and they must be heard from, leaders must be chosen and organizational matters cared for.

"One question, however, remains. If, and that is a big if, the convocation is primarily a business session to organize the conference, to give it direction, etc., is it necessary to meet annually?"

The problem of involvement: On the other hand, a very decided need for the ongoing and even heightened involvement of laity in district programming was pointed up by La Verne churchman Daryl Brandt:

"I feel that the delegates need to have an opportunity to become more involved in the work. If the delegate body is to assume responsibility for interpreting the program and concerns of the Pacific Southwest Conference, we need to become participants rather than spectators.

"If the local congregation is to be in mission, then the conference (district) needs always so to be in mission and find ways to help the churches become involved in its dreaming and working before and during the annual weekend assembly."

Such reactions, it may be noted, are not unlike those addressed on occasion to Annual Conference and the Brotherhood program.

Disaster team to Haiti

A TEAM of construction workers was dispatched to Haiti last month to engage in rebuilding schools, a clinic, and homes along the republic's hurricane-battered southern coast.

Recruited by the Church of the Brethren and dispatched through Church World Service, the team of volunteers worked for thirty days at Jacmel, an area where half the homes were leveled by Hurricane Inez.

Members of the team who flew Nov. 8 from New York to Port-au-Prince were:

Harry Aldinger, Hummelstown, Pa., a farmer and builder and ordained minister. He is a member of the Conewago Church of the Brethren, Bachmanville, Pa.

Donald Shope, Middletown, Pa., a developer and also a member of the Conewago Church of the Brethren.

Glenn Graber, Hartville, Ohio, a truck farmer and a member of the Hartville Church of the Brethren. A daughter, Twila Jean, was in the fall training unit of Brethren Volunteer Service.

Carroll D. Wampler, Broadway, Va., farmer and poultryman and a member of the Linville Creek Church of the Brethren.

Jerry W. Ruff, Bridgewater, Va., a machinist currently assigned as chief of maintenance at the Brethren Service Hospital, Castañer, Puerto Rico. He is a member of the Summit Church of the Brethren near Bridgewater.

Two other team members also were in the group, one recruited by the Evangelical United Brethren Church and another by the Episcopal Church.

The team was preceded by a similar deputation composed of five Methodists from Indiana, sent in October also to help rebuild Haiti's ravaged southern coastal area. Both teams were sponsored by Church World Service, the relief and service arm of the National Council of Churches, with costs financed through the Brethren Emergency Disaster Fund.

The Church of the Brethren Service Commission has sent disaster service teams to Yugoslavia, Austria, Holland, and British Honduras, and to several areas in the United States, in recent years.

The Brethren have had relief workers in Haiti intermittently since 1960.

Haitian team members (l. to r.) Wampler, Wilson Radway of CWS staff, Graber, Shope, Thomas Miller (an EUB recruit), and Aldinger. Not pictured is Jerry Ruff

SPECIAL REPORT / *How the Brethren debate on church union is assessed by observers from outside "the family"*

PROFILES DRAWN OF BRETHREN

HOWEVER INTERNAL its decision making on ecumenicity may seem, the wrestling of the Church of the Brethren does not go unheeded by the church at large.

Two quite diverse Disciples of Christ related magazines and *The National Catholic Reporter* were among periodicals to comment on the Louisville Annual Conference debate regarding Brethren entry into the Consultation on Church Union. While the editorial profiles as drawn may not be wholly accurate nor totally informed, they do provide a stimulating picture of how others view the Brethren's central issue of the year.

"A Real Jolt": One article appeared in *The Christian* (Oct. 23), the international weekly of the Christian Churches (Disciples of Christ). Based on the Sept. 1 MESSENGER special report which excerpted representative speeches from "The Big Debate of 1966," *The Christian* editorial pointed up that "the excellent collection of comments from the floor indicates that the Brethren talked just about the same way any of several denominations would do, or have done."

The editorial was entitled "A Real Jolt." Designated as the source for the title was the Annual Conference spokesman who said that when she felt faced "for the first time with the real prospect of the end of the Church of the Brethren, it was a real jolt."

"That's the way it affects most people," stated *The Christian.* "When they are finally forced to think about whether they would give up their denomination and any of its traditions in order to seek unity on the basis of the Word of God alone, it is quite a jolt. Explain it as we will, or apologize as we often do, it is a fact that denominations are based upon the assumption that their traditions and teachings are equivalent to the truth, while others are thought of as something less than biblical."

The editorial summarized views both pro and con advanced by delegates at Louisville, then contended:

"The majority of Brethren, like an increasing number of Disciples, seem quite happy not to be the 'only Christians,' so long as they can remain isolated and do not have to discuss the nature of the essential oneness of the church."

The commentary alluded briefly to the American Baptist Convention's formation of a Commission on Christian Unity, which was approved only after the measure was amended to reaffirm "loyalty to the great distinctives that have formed the cherished heritage of Baptists." *The Christian* quoted the maker of the amendment, a distinguished former congressman from Missouri, as saying that the addition would "rule out organic union if such union meant the sacrifice of the New Testament principles" held by Baptists.

"We do not know the shape of our unity that Christ intends for us; we only know something of its doctrinal basis," concluded *The Christian.* "But we must confess that to hear Brethren and Baptists and Disciples arguing for the preservation of their respective denominations as being not only possible but preferable in a restored New Testament church strikes us as very ironic."

"The Brethren Wake Up": This was the title given to comment by columnist James DeForest Murch of Cincinnati in the Sept. 17 *Christian Standard,* the magazine of a conservative element related to the Christian Churches. He saw the Brethren proceedings at Louisville as a "short dialogue" between "modern sophisticates" and "stalwart traditionalists" – indeed an oversimplification. He went on to assert that the decision not to enter COCU at this time was "an encouraging change in the liberal trends which have been evident among the Brethren in recent years."

After recounting generously the Brethren virtues as seen by the restoration movement which *Christian Standard* represents (pledged in its masthead as "devoted to the restoration of New Testament Christianity, its doctrines, its ordinances, and its fruits"), the columnist expanded on his concern regarding the "disconcerting growth of theological liberalism among these good people."

"This, I think, has been due to their obsessive emphasis on pacifism. They found very little fellowship with arch conservatives in the belief and practice of this doctrine," declared Mr. Murch. "They joined various peace movements and organizations which were dominated by a liberal leadership, and they found encouragement there. In this liberal climate Brethren began to be enamored of certain hitherto heretical ideas." While not elaborating on what these ideas were, Mr. Murch said that it was the existence of "this unfortunate infection" which made the Brethren action in Louisville "quite significant for the future course of the denomination."

Mr. Murch saw emerging from Louisville a "newborn leadership" with "a very deep sense that the Brethren have the biblical message needed by modern Christians who seek true unity in an ecumenical era. This direction, he suggested, may well be in the spirit of the restoration movement championed by the Christian Convention, whose own assembly met in Louisville after the Brethren.

"Is it possible that here might be common ground for rapprochement, a renewal, restudy, and closer fellowship in a common cause?"

Earlier in the article he answered that question, for he made much of "some striking similarities" between his movement and the Brethren. Referring to members of the Church of the Brethren as "some of the finest Christian persons I have ever known," he urged the cultivation of a closer relationship with them. "In my estimation, it would result in mutual benefit and growth in Christian grace."

"A Denomination in Trouble": Under this seemingly brazen title *The National Catholic Reporter* (Aug. 17) noted that what was happening in the Church of the Brethren today was a living parable of the situation "of the whole church in the whole world."

In treating the Brethren in one of his regular columns in the Catholic paper, Martin E. Marty, one of Protestantism's most prolific and often incisive interpreters, wrote that if Catholics want to understand some of the problems before the church today, "they could do so better by studying the small groups now exposed to urban and technological life than they can by trying to trace the outline of overexposed denominational giants" like the Catholics or Methodists. He added that the decisions of "small, once withdrawn groups" as they wrestle with politics, urban life, compromise, and moral complexity are illustrative of decisions which confront small Catholic religious orders in the modern world. "Their uncertainties reflect religious insecurities in general."

Marty introduced the Brethren as a denomination "generally Baptist in theology, Lutheran-pietist in feeling, openminded in attitude, ecumenical in intention." He indicated that "the Brethren have begun to move to the city and toward the main stream."

At some points in assessing Brethren doctrine and doings, the columnist was overgenerous; at still others he was uninformed. He recounted the dilemmas which confronted the delegates at Louisville, in regard to COCU. He was joyously enthusiastic about the candor with which Harold Z. Bomberger reported Annual Conference in the MESSENGER; he saw it as among "more and more profiles of courage and more and more evidences of honesty in the church (at large) as reflected in its official press."

Against the background of urban revolution, he was struck particularly by Bomberger's asking whether the Brethren experience in Kentucky, where once 2,000 members lived and where now the church has virtually disappeared, might be "a parable of Brethren life."

"I do not know what lessons are here," observed Dr. Marty, "except that we are all in this problem together. Picture the whole church like the Brethren in Kentucky. The future can belong only to the really audacious and faith-filled.

" . . . Save a tear for the people whose value-system and whose fondest memories are threatened by a vision of the only world into which they can go to take a servant role; the complex city, at the side of other Christians."

Summing it up: Why are these "outside" viewpoints given review here? Primarily to indicate the broad and serious interest with which churchmen of varied backgrounds follow the Brethren in their debate on what some may feel is chiefly a "family" affair. And secondly, to offer the insights of random observers, however much or little their analyses may be accepted, to help Brethren sharpen their own perspective on ecumenical affairs. The matter is still with us and the world takes note. — H.E.R.

Which way for missions?

GOD DOES NOT WANT a religious people who are constantly attempting to serve and satisfy him. Rather he is calling his people to serve others and thrust themselves out into the secular struggles of the world today.

This was the essence — the controversial essence — of messages presented to a conference for furloughing missionaries at Lake Geneva, Wis., this summer. The Church of the Brethren's J. Henry Long, missions executive, was dean of the conference, and missionaries Von L. Hall and Donald L. Stern of Nigeria, Miss Edna Switzer of Ecuador, and Miss Laura A. Sewall of India, along with mission education director Joel K. Thompson, were among the 100 participants.

Leading the intense dialogue on the role of the church and its mission program in the world were Arend von Leeuwen, author of *Christianity in World History*, and Walter Brueggemann, Old Testamen professor of Eden Theological Seminary St. Louis. They stressed that the servan people of God must be involved in working with people to bring about justice.

Itself designed to be "an expression o our oneness in mission," the conferenc brought to the missionaries a renewe sense of purpose and a heightened awareness of the dynamic character of thei work through a dozen denominations i scores of countries.

For some, the week was the most intellectually stimulating and freeing experience of their careers; for others, it wa almost traumatic. The event made clea the need for a continuing probing b the missionary community of the church' task in the world.

Looking ahead, almost all the conferee favored an encounter of this depth annually for furloughing missionaries.

Councils go ecumenical

COUNCILS OF CHURCHES which includ Roman Catholic as well as Protestant an Orthodox congregations in their membership are to be found in at least sixtee communities across the nation.

Latest to go ecumenical is the Counci of Churches of Greater Seattle. Six parishes of the Catholic archdiocese ther have accepted invitations to join th council on the same basis of financia support and delegated lay activity as th Protestant members.

Elsewhere, Catholics are included i council membership in New Mexico Austin, Fort Worth, and Wichita Falls Texas; Chico and Riverside, Calif.; Oklahoma City and Tulsa, Okla.; Grand Rapids and Muskegon County, Mich.; Decatur, Naperville, and Joe Daviess County, Ill.; Pueblo, Colo.; Northwest Indiana and Lexington, Mass.

"All of these represent development since 1964 — most of them since Januar of this year," observed John B. Ketcham council liaison for the National Counci of Churches. He pointed out that statistics in this field "are out of date as soo as they can be compiled."

day by day

HOW CONFUSED ENDINGS can be if they are not planned from the beginning! Consider the avoidable troubles that arise from the following instances of poor beginnings: putting food in a casserole before it has been greased; cutting the fabric for a new dress before altering the pattern; mailing an order without including your name and address; starting a cross-country trip without consulting a map; lighting fire in a fireplace before opening the flue; neglecting to buy quite enough paint or wallpaper to finish the job; marrying someone solely on the basis of sexiness, beauty, or athletic ability; buying irresponsibly with a credit card or on the installment plan; quitting school before graduation; telling more lies to cover up the first one; living for fifteen, twenty-five, or seventy-five years and not preparing for death and eternity.

Next week begins a new year. What have you done to prepare for it, to insure against repeating the same mistakes, getting caught in perplexities similar to those of this past year? What planning should you be doing now to be more intellectually, emotionally, and spiritually mature next year at this time? In what ways can you increase your service for Christ? Try planning your work now and spend next year working your plan.

DAILY DEVOTIONAL GUIDE

SUNDAY, DECEMBER 25
John 1:1-5, 14. This is the Christmas story according to the apostle John. God came to man so that man may come to God.

MONDAY, DECEMBER 26
Gen. 1:1-5. All beginnings and endings are ultimately in the hands of God, who is both the beginning and ending of all that is.

TUESDAY, DECEMBER 27
Isa. 43:15-19. How fortunate to forget the part of the past that haunts us. 1966 is about to leave us. Forget and forgive what we should – and be grateful.

WEDNESDAY, DECEMBER 28
Isa. 46:8-13. Learning experiences out of the past should be remembered, for they become stepping-stones to greater heights.

THURSDAY, DECEMBER 29
Deut. 11:10-12. In the year ahead you will face valleys and mountains, but, regardless of your circumstances, God will be a sufficient source of strength.

FRIDAY, DECEMBER 30
1 Sam. 7:9-12.

"Thus far the Lord has led us! In darkness, and in day,
Thro' all the varied stages of the narrow homeward way . . .
Calmly we look before us – we fear no future ill,
Enough for peace and safety, if God be with us still."

SATURDAY, DECEMBER 31
Rev. 1:4-8. Has Christ been the chief object of your highest love and devotion, your start and finish, your blueprint and cathedral?

SUNDAY, JANUARY 1
2 Cor. 5:16-21. The challenge of 1967 is not to go backward or to remain static. It is to go and to grow. What goals have you made to become new?

MONDAY, JANUARY 2
Phil. 3:12-16. Like postage stamps, we should stick to our goals until we arrive. Only the "stickers" at any task become the winners.

TUESDAY, JANUARY 3
Acts 16:25-34. The decision to accept Christ is not only the end of seeking but should begin a lifetime of service.

WEDNESDAY, JANUARY 4
Matt. 13:24-30. The end of this year as also of life is determined not by how many temptations we have had but by what we did with them.

THURSDAY, JANUARY 5
Matt. 9:14-17. Patching is as profitable as pouring sweet milk into sour milk to make the sour milk good. The new year allows us to start all over again.

FRIDAY, JANUARY 6
Lam. 3:22-25. A discerning eye and an appreciative soul will find God's blessings to be innumerable daily. Open your eyes and praise him.

SATURDAY, JANUARY 7
Rev. 21:5-7. We have a new year; the sum total of this year is dependent upon how each day is lived. Live it well in obedience to God, and trust.

The future is in God's hands

What is it you are planning for 1967? A travel vacation? A marriage? Transferring to a new job? Entering first grade, high school, or college? Welcoming a new member to the family? Remodeling your home? Have you included God in your plans?

Listen to a few lines of Clarence Jordan's "Cotton Patch" version of James 4: "Hold on a minute now, you who talk so big and say, 'Today or tomorrow we'll go to such and such a city and stay there a year buying and selling and making a killing.' You don't know one blessed thing about tomorrow, or even if you'll be alive. You are just a wisp of smoke which is seen for a little while and then disappears. Instead, you should say, 'If the Lord wills we shall live and shall do this or that.' But still you are proud of your big talk. All such strutting is downright wicked. And it is a sin for a man to know what is right and then not to do it."

How blessed it is that the future is veiled in secrecy! God gives us strength for each day, each hour, each crisis. He does not give it in massive, elephant-sized doses to last from one Christmas to the next. We need to refuel daily and trust

# day by day

the future to God.

In October this fact was unforgettably impressed on our minds. An eighteen-year-old college freshman was home for his first weekend visit with his family. His college was in another state, and he was attending on a full music scholarship, based on his outstanding ability in playing the trombone. On that Sunday he attended our Sunday school and participated in the discussion. Three hours later he was dead – in a plane crash. Could he have made any better preparations, if he had known?

No matter how busy you are, how low your income, or how many preschoolers you have underfoot, you cannot afford to begin 1967 without God. The apostle Paul wrote, "I can do all things through Christ which strengtheneth me" (Phil. 4:13 KJV). You, too, can experience this confidence. However, Paul would have been first to admit he could not do all things alone. Why do we so frequently try – and turn to God only in emergencies as we do to our first-aid kits, or as a last resort, a last ditch effort. This year, include God in the beginning – in your planning for your family life, your giving, your time schedule, and expect the most rewarding year ever.

When you look back on 1966, do you utter the familiar Maxwell Smart phrase, "Sorry about that, Lord"? Or are you like the third grader who was trying to spell banana? She began, "B-a-n-a-n-a-n-a-n," and stopped. "Golly, Daddy," she exclaimed, "I know how to start but I don't know when to stop."

The best way to start the new year right is not to end the old year wrong. Do not end it with frustration, discouragement, or heady pride. Do not attempt a last fling of evil as a prospective dieter gorging himself on the eve before he hopes to begin a diet.

An old painter stood looking for a long time before his most recently completed canvas. Finally, he turned away, saying aloud, "May God forgive me that I did not do it better." May this be our prayer as we glance backward and our challenge to face the fresh start in the new year ahead.

Ideas to discuss and try

- What can you do to make others happy during the year ahead?

- "Greatly begin! Though thou have time
  But for a line, be that sublime –
  Not failure, but low aim is crime."
  – James Russell Lowell

- When you are sledding, the higher you start, the farther you go. Start the year on a high altitude – with God.

- New beginnings sometimes require cutting the umbilical cord that ties you to past accomplishment and familiar surroundings, forcing you to step out into the unknown, bolstered by faith.

- Every long journey begins by taking a single step.

- Your whole life will be better if you plan the end from the beginning.

- "Well begun is half done" (Horace).

- Sing together or read as prayers the following from *The Brethren Hymnal:* "We Give Thee Thanks" (No. 600); "I Would Be True" (No. 308); "Lord, for Tomorrow and Its Needs" (No. 292); and "How Strong and Sweet My Father's Care" (No. 31).

A Litany for the New Year

Reader: For the blessings of the old year, the countless times you have protected and guided us, for our answered prayers, for the love we have been given, for the beauty we have seen, and for the joys we have experienced

All: Father in heaven, we thank you.

Reader: For the casting away of resentments, prejudices, doubts, bad habits, unkind words, impatience, willfulness, and all other evil that lurks within us

All: Father in heaven, we seek your help.

Reader: For strength in facing temptation, for faith in time of sorrow, for wisdom in periods of crisis, for courage in facing opposition, for gladness in serving others, for strength to meet the challenges of each day

All: Father in heaven, we look to you.

Reader: To make the best use of the new pages, new chances, new opportunities, new challenges, and the new avenues of service offered with each new dawn

All: Father in heaven, we commit our lives to you. Fill us with the love of Christ so that we may radiate his love to others, and bring them to you. Amen.

In the book, *Look to the Light* (Brethren Publishing House, 1954), Ernestine Hoff Emrick, a pastor's wife, published a number of poems inspired by the photographs taken by her father, the late Ernest G. Hoff. One of these shows a child at a doorway, on the verge of taking a step outside. Mrs. Emrick entitled her corresponding poem "Threshold." It contains an excellent philosophy for any child of God in facing a new year:

THRESHOLD

Come, my child,
Push open the future's door
And see what life has in store.

Look, my child,
With your eager, wondering eyes:
Tomorrow's a glad surprise.

Reach out, my child,
Though you cannot yet understand,
The Master will take your hand.

Go, my child,
With your innocent, trusting heart –
Adventure's about to start!

by Earl and Vivian Ziegler

TO BE FREE FROM FEAR

by Lucile Long Strayer

■ Some of us remember the days of a former president and his statement that we had nothing to fear except fear. This is the kind of pronouncement that is fairly easy to make. Of course fear is a major enemy, in our personal lives and in the national life as well. There is no need to enumerate its evil effects. The need is to discover how to be free from it. It is one thing to say, "Don't be afraid!" It is another to free the fearful person of his fears, some of which may be entirely legitimate and even highly necessary to his own well-being. The psalmist has an answer: "What time I am afraid, I will trust in thee."*

OUR PAST

What should we entrust to God's keeping? In the first place, the past. In these days of exaggerated emphasis on psychiatry and its related fields, it is hardly necessary to point out how the past rises up before us and interferes with our usefulness and our happiness. We tried to do something yesterday, and we failed. How can we try again today without the numbing certainty of defeat? We did something yesterday of which we are heartily ashamed. How can we face the persons we wronged? And how can we be sure that we will not do again the very thing which is making us so extremely uncomfortable today? We worked for some goal yesterday and failed to achieve it. How shall we continue to work hopefully? Or should we alter our goal? When Thoreau said that most people live lives of quiet desperation, perhaps he was thinking of the guilt, the shame, the disappointments, the unrealized ambitions that most people carry with them, consciously or unconsciously, as a terrible incubus that weighs down the spirit on the brightest day.

But the psalmist tells us to entrust our past to God. What can God do? For our sins, he promises forgiveness. Of course, this forgiveness is based upon our repentance. And in the very fine phrase of the *Book of Common Prayer*, the minister prays that the almighty and merciful Lord will grant us not only pardon for sin but also "time for amendment of life." Our repentance must be genuine. And if it is, certainly we desire nothing so much as time for amendment of life. God is not mocked, and nothing can be more foolish than to try to pretend before God a repentance which we do not feel. On the other hand, if our repentance is sincere, then the promises of God are breathtaking in their sweep and finality. Even in Old Testament times, the psalmist knew that "as far as the east is from the west, so far hath he removed our transgressions from us." And John writes, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

All of this means that we do not need to face the future burdened by the weight of past sins. The shame that comes with the realization of sin is inevitable, but as George MacDonald points out, it is a holy thing. "To be humbly ashamed is to be plunged in the cleansing bath of truth." There is nothing in the Bible to minimize the evil of sin or its evil effects. There is no nonsense about its making no difference. Some effects of sin are permanent and must be lived with even by the forgiven sinner. But the promise of God is the "new man, created in Christ Jesus." And this new man, once he has fully entrusted his past to God, is ready for new tasks, for new achievements, for new goals, all under the gracious direction of the Holy Spirit.

Even the subconscious is not a thing for the Christian to fear. Periodically, someone administers a questionnaire and is astonished to discover that certain young people think that God was surprised by atomic fission. We may well feel sorry for such persons. But equally astonishing is the way some modern explorers of the human mind seem to feel that they have discovered something which God does not know. Their attitude toward the Bible apparently is that God does the best he can to reveal truth, bless his kind, grandfatherly heart, but of course if he had known all that we know, he would have said so many things so differently! Thus they explain carefully what God really meant, what he would have said if he had had the advantages of modern education. This is at once silly and wicked. No sensible person denies the fact of mental illness any more than that of physical illness. No one denies the insights and the help that Christian psychiatrists can offer. But surely the Christian can entrust to God not only the known sin and disappointment of his life, but also that not consciously known.

A variant reading for a verse from Psalm 127 says, "For so he giveth his beloved *in* sleep" (italics mine). Again one is reminded of George MacDonald, in so many ways so far ahead of his generation, who says that often God is at work answering our prayers "behind our consciousness" at the very time that we are lamenting our unanswered prayers. It is possible to look at our past and to see a thousand real causes for fear, perhaps especially fear of the subconscious. But it is also possible to give this past to God and to trust in him.

OUR FUTURE

We should entrust to God not only our past but also our future. Probably the average person thinks that his fears are chiefly concerned with what is to come. But actually, those fears are often directly related to an unhappy or an unrighteous past, and it is surprising how cheerfully the man who is at peace with his past can look to the future.

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* All biblical quotations in this article are from King James Version.

However, as the writer of Ecclesiastes knew, "time and chance happeneth to them all." There is nothing in the Bible which promises the Christian immunity from temptation, sickness, bereavement, misfortune, persecution, death. In fact, Jesus distinctly says, "In the world ye shall have tribulation." Sensitive people will always be aware of the unpredictableness of human life and, like Hezekiah, will "walk softly." In our own strength, we cannot face this uncertainty. The Stoics tried to cultivate a superiority to any emotion, but as Shakespeare well said,

> ". . . there was never yet philosopher
> That could endure the toothache
> patiently."

It takes more than philosophy.

"Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow." The Bible puts it bluntly: *We do not know.* Our only happiness lies in entrusting the future to God.

But again, consider the promises of the Bible. They are as great for the future as for the past. Through the written Word God promises strength in temptation, grace for the "thorn in the flesh," comfort in bereavement because of the glorious truth of the resurrection, the assurance that "where I am, there ye may be also." We probably think too little about heaven and very foolishly when we do think. Many of us have no patience with the religion which promises good health and good fortune to everyone who prays correctly.

Similarly, we have no interest in the speculations of those who interpret Revelation according to our human time schedule and make strange and dogmatic pronouncements about the life after death. But just as it is sad that some people cannot believe that God can forgive all sin, so it is equally regrettable that some seem unable to think that God can offer to us a life in heaven which is better than the one we knew on earth. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." We may well be skeptical of the person who insists on telling us exactly what we shall see and hear, but we may well cultivate a faith in the promises of God which will help us to face cheerfully and patiently what the future offers. It need not separate us from the love of Christ.

OUR PRESENT

Once we entrust the past and future to God, then we are left with what C. S. Lewis calls the "sacred present." And when we are free from fear of either the past or the future, what energy we have to deal with that present! If we are not remembering the failure of the past or anticipating the failure of the future, what may we not achieve in this same sacred present?

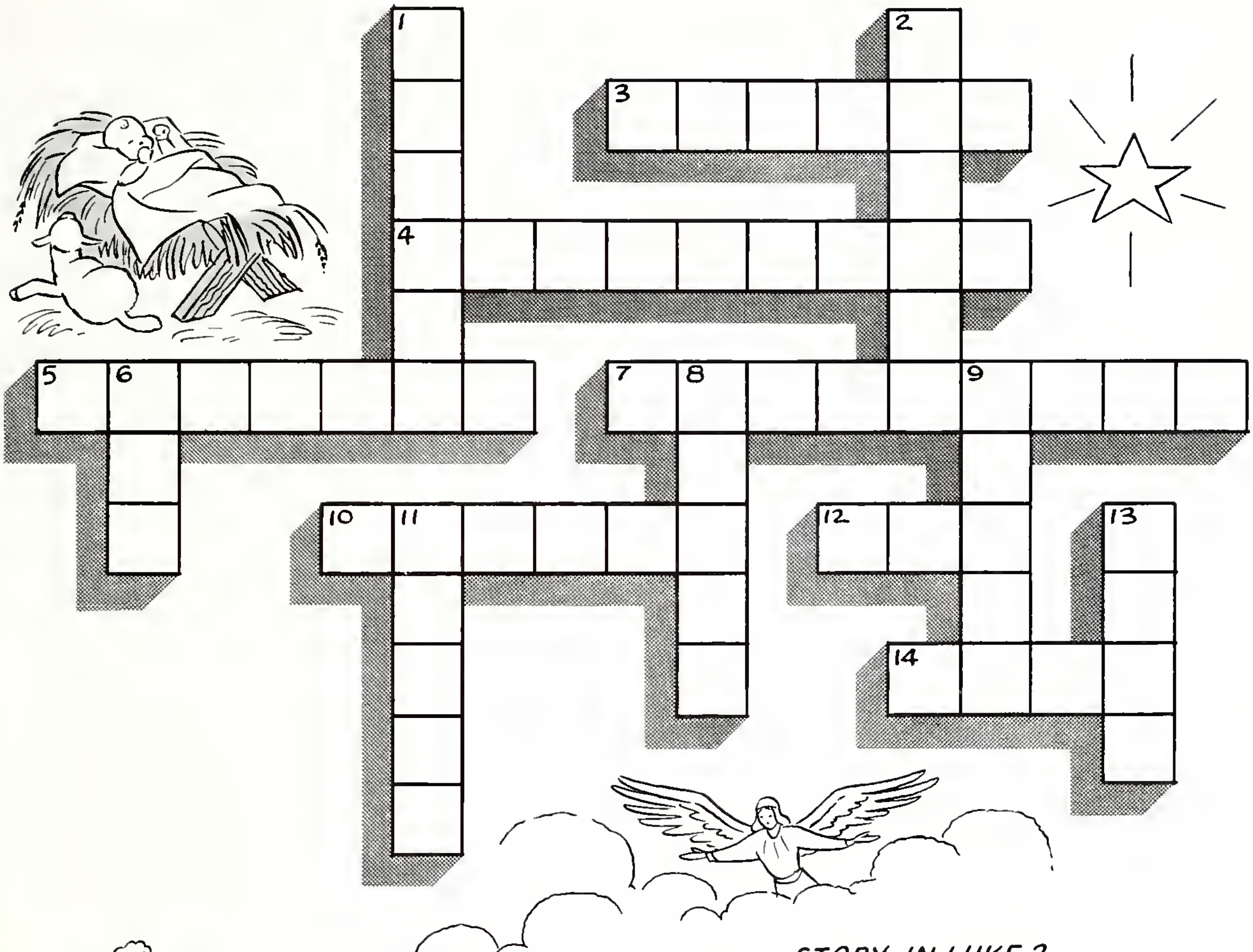
Of course, this does not mean that we never think of the past or of the future. The first thing that the present may demand of us is repenting of the past and seeking forgiveness. Or it may be planning for the work that lies ahead. Certainly in remembering God's blessings in the past we often find strength for the future. But except as there is something right now to be done in harmony with God's will about the past and/or about the future, the present is the only thing that concerns us. And it, too, we should entrust to God. If we seek his wisdom and his strength to do the work immediately before us, untroubled by memories of the past and unworried by thoughts of the future, then in truth we may do our work as a believing Christian should.

It may seem strange that all of us do not live in this way. But a little thought will reveal how this plan, deceptively simple at first glance, really makes a very severe demand on us. It means the complete surrender of self, even the dying of self, which is of all things the most difficult for a person to face. Furthermore, it is hard for us to live after this fashion because we know so little about God. Some honestly do not think that God has power to forgive their sins, to form in them the new man "created in righteousness and true holiness," to bring order and peace out of the chaos of their life. We need to know God before we can even consider surrendering our lives to him.

For the Hebrews, the perfect illustration of what God can do was the deliverance at the Red Sea. A slave nation was led to freedom; they crossed the Red Sea on dry land and saw the enemies who were pursuing them drowned; they eventually entered their promised land and became a nation. All of this indicated the power and purpose of the God with whom they had made a covenant. And all through the Bible this miracle of deliverance served to remind them of their God. When their poets sang, they recalled in gratitude and exultation how the mountains trembled and the sea fled before the presence of their God. When the prophets promised deliverance from Assyrians or Babylonians, they saw the path for the returning captives like the path that led from Egypt. When John received his vision of heaven, he heard the redeemed singing the song of Moses and of the Lamb, thus combining the miracle of the Old Testament with the even greater miracle of the New where Jesus saves us, not from a captivity in Egypt but from the captivity of sin. The whole Bible sings a triumphant chorus: "For great is the Holy One of Israel in the midst of thee."

It is a great God to whom we entrust our past and our future and our present. What time I am afraid, I will trust in this God! ☐

THE FIRST CHRISTMAS



STORY IN LUKE 2

ACROSS

3. “Unto you is born this day . . .a______”.
4. Jesus was born in the town of______.
5. Three ____ ____ came to visit baby Jesus.
7. ______ also came to see him.
10. They found him lying in a ______.
12. His bed was made of _____.
14. The _____ of Bethlehem is a Christmas symbol.

DOWN

1. Jesus was born in a ______.
2. His father's name was ______.
6. There was no room for them in the_____.
8. King ______ was jealous of Baby Jesus.
9. Joseph and his family fled to ______.
11. An _____ appeared to Joseph in a dream.
13. _____ was the mother of Jesus.

(Answer on page 25)

THROW WINDOWS WIDE

Open your doors, throw windows wide
To let the Christ Child come inside
Your heart and home this Christmastide.

Bring in fresh bayberry and pine;
Garnish the rooms, let candles shine
To celebrate the birth divine.

May love surround you where you are,
And no ill will or discord mar
The peace and promise of the star.
Alice Mackenzie Swaim

INVITATION TO CHRISTMAS

Come, sing a carol by the candles' light
Of Bethlehem the town of time's beginning
And Jesus born of Mary on this night
When God bent down to lift mankind from sinning.

Come, light your candle in the darkened pew
And hail the light while Christmas bells are pealing;
Then turn to watch the pageant yearly new
Of kings and shepherds at the manger kneeling.

Come home for Christmas to these rocky walls
From quiet pursuits or even peril's station —
Come still in spirit if stern duty calls
To keep you from this season's celebration

For Christmas is a time for thinking of
Our common faith and all the ones we love.
Howard W. Winger

"WHOEVER ON THE NIGHT—"

"Whoever on the night of the celebration of the birt of Christ
Carries warm water and a sleeping mat for a wear stranger,
Gives wood from his own fire to a helpless neighbo
Takes medicine to one sick with malaria,
Brings words of peace to one who is bound wit fear,
Gives food to children who are thin and hungry,
Provides a torch for a traveler in the forest,
Sings a new song for the young people dancin under the stars,
Visits a timid friend who would like to know abou Christ,
Whoever does these things will receive gifts of happiness
Greater than that of receiving a son returning afte a long absence
So that though he live to be so old that he must b helped into his hammock
And someone light his pipe for him,
And his wives and sons all die,
So that he stands as a trunk stripped of branches,
Yet life will be sweet for him,
He will have peace as one whose rice harvest i great,
And who hears his neighbors praise the exploits c his youth.
"So will you receive happiness
If you do these acts of love and service
On the night of the celebration of Christmas,
The birth of Christ."

(Editor's Note: This poem by a Loma tribesman from Liberia was discovere by Mr. and Mrs. Robert Kauffman, Methodist missionaries in Rhodesia, i one of the workshops for study of indigenous expression of music ar poetry.)

MISTLETOE

The old apple tree in our orchard
Is green all winter with the mistletoe.
It hangs in giant clusters,
Its berries palely lustered
Like piano keys or yellowing snow.
The tree is not too fruitful now.
The parasite will kill it yet, I know.
But what other enemy of growth
Makes loveliness in wintertime
Like these green leaves and waxy berries
Which the sparrows feed upon
When snow lies quilted thick upon the ground?
The apples always were quite small and bitter.
Better to donate its productivity
To Christmastime festivity.
The mistletoe, at least, is sound.

Beth M. Applegate

THE GREATER POWER

On silent, unseen wings
The graceful crystal flakes
Drift gently, idly down.
The coverlet they spread
Across our world transforms
Its grey and brown.

Transforming sinful men
Requires a greater power
Than that of falling snow.
It came to us from God
Upon that holy night
Long, long ago.

Ora W. Garber

Faith Looks Up

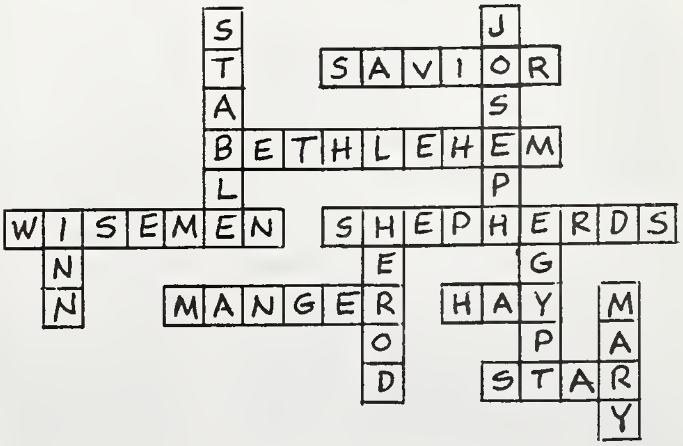
■ Sitting quietly one evening during the Christmas season, I contemplated the many-colored lights that beautified the Christmas tree in the corner. In mind's eye I rode again – as I had a few hours previously – through the city streets and the dark country roads – enjoying the many-colored lights of Christmas. Over the windows and doors, on roofs and among the evergreens, in homes, churches, and schools, the lights gleamed brightly, carrying their message of "joy to the world."

Red, blue, green, – many-colored lights they were. Yet, within them all the light was the same, a glowing beam of electricity, generated from the same powerhouse. Slowly to the heart of my meditation there came an amazing idea: How like the Christmas lights is Christianity! In the world today, it glows in many hues; the outward form and the ceremonial rites may differ, but the heart of all Christianity is the light of Christ. Be it Catholic, Mormon, Methodist, Presbyterian, Brethren, or whatever, the inner light of each is Christ!

"Whosoever believes in me" includes not only my denomination or your church but all whose inner desire is to serve and follow the Son of God, who is truly the Light of the world. Held together by the firm cord that carries the electric power of God, yet each in its own bright color, we work separately and yet together to present the light of his love to the world. Your light, my light, every light that glows with the electric power of God – all are serving to beam the message of light to the world.

Let our lights all shine – "that all may see and glorify our Father who is in heaven." – VIOLA N. WHITEHEAD

Viola N. (Mrs. Glen) Whitehead is a homemaker living near Warsaw, Indiana, and a member of the North Webster church. A graduate of Manchester College and a former schoolteacher, she has carried many local church and district responsibilities. She has written and produced a number of programs for school and church.



The Meaning and Message of Mission

UNCHANGING MISSION, by Douglas Webster. Fortress Press, 1966. 75 pages, $1.50

THE MESSAGE AND ITS MESSENGERS, by Daniel T. Niles. Abingdon, 1966. 128 pages, $2.50

A RINGING CALL TO MISSION, by Alan Walker. Abingdon, 1966. 127 pages, $2.50

ON THE GROWING EDGE OF THE CHURCH, by T. Watson Street. John Knox, 1946. 123 pages, $1.95

A PASSING and elemental observation of the church in our time would be that the message and nature of the church's mission is changing. As a corollary to the church's change, the world has given a new frame of reference for mission. To say it another way, the church must be concerned about renewal and outreach in words, language, feeling, and spirit to which only the Holy Spirit can guide us.

It is obvious that we live in a day of change and revolution in the various academic fields of discipline, thought patterns, and all of life. Never before has change come so fast and universally. As members of the churches of Jesus Christ, we are called to analyze our situation, develop a strategy of mission, and implement these practical ideas to move toward our goal.

Theological understanding is a first requirement. Two books which speak to the theological implications for mission are: *Unchanging Mission*, by Douglas Webster, and *The Message and Its Messengers*, by Daniel T. Niles.

Douglas Webster indicates that the church's unchanging mission is centered in the activity of God in sending Jesus Christ. It is because man's understanding, presuppositions, and assumptions are fluid and changing that the meaning of the gospel and mission needs to be restated in current understanding. The meaning and message of mission are rooted and grounded in the biblical message, especially the New Testament.

Mission is a movement of initiative and response between God and man. Pictorially this can be described as a downward reach and an upward lift. The downward reach is to be seen in all that is embodied in a phrase from the Nicene creed, "He came down from heaven"—the descent of divine love into a body and onto a cross. The upward lift is the result of this at the human level, as the love of Christ transforms in an upward direction individuals, society, and eventually the groaning universe itself. His means of doing this is Christian mission. The horizontal dimension is the engagement between the church and the world and can be described as an outward thrust and an inward pull. These two prepositions of movement, out and in, symbolize the basic rhythm of the life and mission of the church.

Daniel T. Niles in *The Message and the Messengers* has written a simple but profound book on practical theology. While he does not quote a great amount of the Bible, one can feel the living and pulsating word of God alive and in action.

The chapters in this book are the lectures given to 140 Methodist leaders from 30 countries. He deals with seven questions regarding missions, speaking to the whence, what, how, where, when, why, whither of missions. This book provides invaluable help to Christians facing a world in which the missionary movement begins where a man of faith in Christ meets a person who has no such faith, where the mission field includes all six continents, and where the time for change in organization and program has come. It defines in a world perspective the nature of the challenges and possibilities facing the churches throughout the world.

Niles' book is a passionate evangelical call to the church to look at its heritage and move into mission today and tomorrow. His use of illustrations makes it alive and interesting.

T. Watson Street in his book, *On the Growing Edge of the Church*, combines several perspectives in giving analysis of the past, present, and future of missions. Modern missions have been marked by an optimism with respect to external factors and to the hunger of the human heart. The fact is that the external conditions are no longer altogether favorable and thus our confidence has been dampened. He redefines our confidence by saying that readiness belongs to God and not man.

Mr. Street contends that there is a lack of readiness for missions within the church owing to neglect of specific missionary interest and structure. A church that no longer has a specific missionary purpose will no longer create or preserve in its structure an agency solely and specifically devoted to implementing missions.

We are called upon not only to change procedures but to develop a theology of mission for the congregation as well as for the total church. Missionary theology requires moving out of ecclesiastical circles into the world.

Christians must be concerned not only for mission but also for missions. Combining concern for "pressing forward into the world of the heathen at home and abroad" with a strong devotion to ecumenical missionary strategy, Dr. Street examines the place of missions within the total mission of the church. He warns of the danger of substituting "theology of mission" for missions. Academic discussion cannot replace actual expeditions across the frontier between faith and no faith.

Writing for all Christians, Dr. Street urges the church to recover its readiness for missions. He shows how the basis of this recovery lies in the realization of God's constant control of human affairs and in the individual Christian's obedience to the leading of his Spirit.

The practical and inspiring book of this series is Alan Walker's *A Ringing Call to Mission.* He calls for a forthright, unapologetic, joyous, and victorious participation of all Christians with Christ, who is at work in the world. The city, filled with impersonal lonely mass man, is the target of our mission. Dr. Walker's book is written in the context of his service as pastor of the Central Methodist mission in Sidney, Australia. His chapter on "The Servant Church in Action" has a note that Brethren will share. He says that Jesus gave two sacraments in the upper room, namely, the bread and the cup and the towel and basin. The church has obeyed the words relating to the bread and cup far more than the summons to service. Jesus would have us keep a balance between the two. The idea of "Lifeline," a plan where those in need of any kind of help can call a number and get assistance at a moment's notice anywhere in the great city of Sidney, was developed from the towel and basin idea.

"The church that only worships dies. Bread and wine, towel and basin must all be in the hands of the followers of Jesus. There is no other way to go on mission."

Whether from an academic or practical theological interest or from an evangelical perspective or the application of new forms of service, these books call us not only to our task but to God's — mission to the world. — Alan L. Whitacre

REVIEWS / FILMS

Hawaii

The first question that pops into our minds upon seeing "Hawaii" is: Was this trip necessary? In telling the story of nineteenth-century mission enterprises in the Hawaiian islands, author James Michener and director George Roy Hill conjure up images which most Christians would like to forget — or, at least, relegate to the historical past.

Yet, historical images die hard. Perhaps they should not be allowed to die at all — as a corrective to the thought that what has been is no longer possible. The unfortunate thing is that "Hawaii" has done a disservice to a historical image by presenting it largely in stereotype. Thus, it becomes too easy to dismiss.

The "image" here is that of Abner Hale (Max Von Sydow) — a sin-obsessed, hell-fire-preaching, rigid caricature of the nineteenth century missionary. Hale is not a person but a personification and therein lies the fault of the film as a whole. Despite Mr. Von Sydow's fine acting, we never feel as though we are reaching out toward an individual. Reverend Hale's "conversion" toward the end (which strains credibility since it comes on the basis of one conversation with his wife and runs counter to all his motivations until that time) only adds to the feeling of image-building, since it gives the film an opportunity to depict the obstinacy of the institutional church.

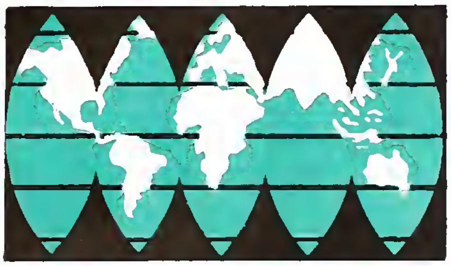
"Hawaii" correctly shows how missionaries brought the Word of God carefully packaged in Western mores and culture. It also makes clear that the sin of many of these men (exemplified by Abner Hale) was not to love the Hawaiians as people but to see them only as potential converts. For the Hawaiians it was, in the words of the opening narrator, "a time when the gods began to change," but what happened in the wake of that change was difficult for the Hawaiians (or any of us) to understand: disease, land-grabbing, the necessity of completely changing cultural patterns.

Some of these cultural changes did move in a humanizing direction: stopping the killing of babies who are deformed or breech-born, stopping the self-mutilations following the death of a ruler. But most simply tore at the heart of a people, destroying their self-identity and establishing the conqueror trend of the white man — be he missionary or whaler.

The film, however, while pointing to these truths, destroys much of their effectiveness by concentrating too much on the stereotype of Hale. His wife, Jerusha (Julie Andrews), does love the people as individuals, but Miss Andrews is not able to do much with a role not carefully defined. There is potential in some of the subplots if these had been given more attention: the relationship between Hale and Keoki (Manu Tupou), who wants to serve a Christian God but who is caught between love of his people's ways and the demands of Hale's interpretation of Christianity, or the relationship between Jerusha and the island ruler-queen. Rafer Hoxworth (Richard Harris), a whaler with whom Jerusha had been in love, seems to be an extraneous character who adds nothing to the plot.

"Hawaii" is too long, slowly paced, and poorly focused in terms of plot. Hale's conversion and the ending (when a young man, who had been saved by Hale as a deformed baby, comes back to serve him) are overly sentimentalized. This is unfortunate, because the history this movie is dealing with needs to be understood by today's church — not in a masochistic sense, but as a warning that there is a tendency in man — whether he is Christian or not — to exploit rather than love the man who is different. — Dave Pomeroy

WORLDWIDE MISSIONS 1966



OURS IS A SMALL WORLD, but its challenges are immense. How does the Christian respond amid such challenges? One decisive way is through Worldwide Missions . . . a down to earth program that extends the ministries of Him whose name we bear. What better way to observe His coming than to join in His mission?

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(Please send this form with your gift to the General Brotherhood Board, Church of the Brethren General Offices, Elgin, Illinois 60120)

in brief

PERSONAL MENTION

Perry Keltner, active layman in Northern Illinois and Wisconsin and member of the Lena church, participated in a Mediterranean trade mission of 1966. Aimed at developing foreign markets for Illinois farm products, the mission was sponsored by the Farm Bureau and Illinois Agricultural Association. Contacts were made in six Mediterranean area countries.

. . .

J. Ross Eshleman, a professor at Western Michigan University and a Church of the Brethren minister, presented a paper recently to the National Council on Family Relations annual convention in Minneapolis, Minn. The title was "Social Class Influences on Participation Patterns of Married College Students." Copies of the paper are available from the Family Life Department, Church of the Brethren General Offices, Elgin, Ill. 60120. Dr. Eshleman has contributed articles to MESSENGER, and has one due for a February issue.

. . .

The formal inauguration of **Morley J. Mays** as president of Elizabethtown College will be on April 15, 1967. Dr. Ewald B. Nyquist, deputy commissioner of education for New York state, will deliver the principal address. Dr. Mays assumed his duties as president on Oct. 1.

. . .

Congratulations go to **Hugh and Ollie Blocher,** New Lebanon, Ohio, who celebrated their seventy-first wedding anniversary on Oct. 3; to **Mr. and Mrs. A. C. Allison,** Lewistown, Pa., who were married sixty-two years on Nov. 8; to **Mr. and Mrs. Allen Kline** and **Mr. and Mrs. Leonard Miller,** Broadway, Va., both couples of whom marked their sixtieth wedding anniversaries. . . . **Mr. and Mrs. Israel Kessler,** Greensburg, Pa.; **Mr. and Mrs. Elmer Smith,** Dayton, Ohio; **C. C. and Cora Sollenberger,** North Manchester, Ind.; **Amos and Dollie Carter,** Monticello, Ind.; and **Cecil and Laura Sickler,** Reynolds, Ind., observed their fiftieth wedding anniversaries.

THINGS TO COME

Southern Ohio has scheduled a **mission rally** for Sunday, Jan. 22, 1967. One session, at 2:30 p.m., will be at the Trotwood church; the other, at 7:00 p.m., at the Troy church. The speaker for both sessions will be Dr. David Stayer of Dallas, Texas, a volunteer who served in the Nigeria mission.

. . .

Leland Wilson, Brotherhood director of interpretation, will be the guest speaker at the annual **Bible conference week,** Sebring, Fla., Jan. 15-22, 1967. Mrs. Ruth Stouffer, professor of organ at Bridgewater College, will assist with the music.

Hutchinson congregation, Kansas, will celebrate its fiftieth anniversary on Jan. 1. Friends and former members are invited to attend.

. . .

Paul M. Robinson, president of Bethany Theological Seminary, will speak at the tenth anniversary of the **Good Shepherd congregation,** Silver Spring, Md. Plans for the Jan. 8 observance include a dinner following the worship, recognition of charter members, and a review of past history and future expectations.

OPPORTUNITIES

Hello in Exile, by John Harrell, the first canto of whic appears in this issue (page 1), has been recorded. The fli side contains hymns, carols, and folk songs sung by Peter an Margaret Sipple and singers from St. Mark's choir with instru mentalists. The record may be obtained from John and Mar Harrell, 148 York Ave., Berkeley, Calif. 94708, for $4.75.

. . .

A college related to the Church of the Brethren is in nee of a **food service worker.** Interested applicants may write i care of MESSENGER.

A church would like to purchase two dozen copies c **Kingdom Songs, No. 2.** Write or call: Mr. Paul Stump, R. I Union, Ohio 45322. The telephone number is Englewoo 836-6559.

A copy of *History of the Church of the Brethren in Mary land*, by J. Maurice Henry, is wanted. If you have one to sel write: C. C. Harshman, 2710 Cedar St., Berkeley, Calif. 9470

. . .

1967-68 **fellowships** for persons seeking advanced degree in adult education at Indiana University who plan to pursu adult education careers in religious institutions are being o fered by the Lilly Endowment, Inc. The stipends range fro $250 to $2,200, depending on need, for one academic yea Three to five scholarships are usually granted each year. Ap plications must be in by Feb. 15, 1967. For application form and further information write: Bureau of Studies in Adu Education, Indiana University, 309 S. Highland Ave., Bloom ington, Ind. 47401.

PASTORS AND PASTORATES

Henry Gernhardt, a retired Methodist minister, is fillin the pulpit at Twin Falls, Idaho, on a temporary basis. . . **Robert Bridge,** a retired Presbyterian minister, is preachin for the Medford congregation, Oregon. . . . The new pasto at the Mountain View church, Boise, Idaho, is **Louis Phelp** . . . **Jack Shull,** recently chairman of the regional youth cabine is serving as pastor of the Clear Creek church, Ind., whil teaching school in Wabash. . . . Succeeding Norman Cain a Sugar Creek church, Ind., **William C. Crumley,** on the mainte nance crew of Manchester College, began work with the con gregation at the end of August.

CALENDAR

Dec. 25	**Christmas offering for worldwide missions**
Dec. 29-31	**Brethren Student Christian Movement Conferenc Bridgewater College, Bridgewater, Virginia**
Jan. 15-22	**Church and Economic Life Week**
Jan. 18-25	**Week of Prayer for Christian Unity**
Jan. 29	**Youth Sunday**
Jan. 29 — Feb.5	**National Youth Week**
Feb. 10	**World Day of Prayer**
Feb. 12	**Race Relations Sunday**
Feb. 15-20	**Brethren Homes and Hospital Conference, Chicago, Il**
Feb. 19-24	**Brethren Youth Seminar, Washington and New York**
Feb. 19-26	**Brotherhood Week**

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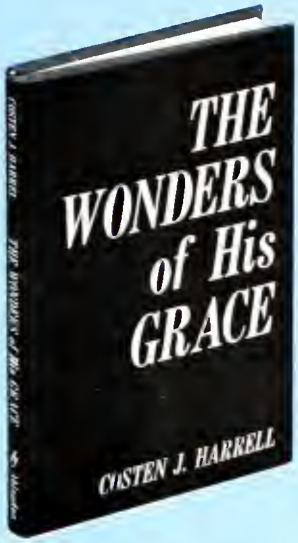
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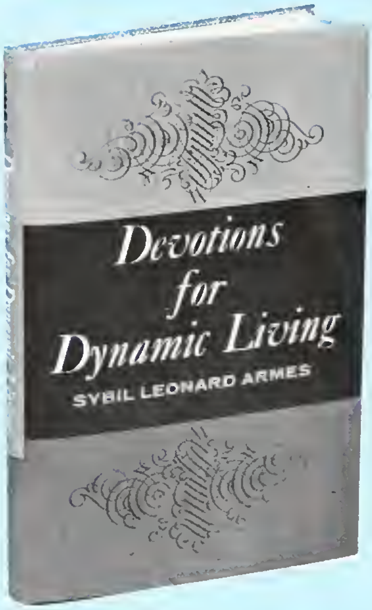
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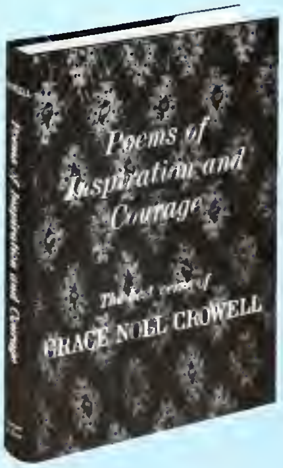
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